

ANNOTATIONS  
UPON ALL THE  
NEW TESTAMENT  
PHILOLOGICALL  
AND  
THEOLOGICALL:

Wherein { The Emphasis and Elegancie of the Greeke is observed.  
Some Imperfections in our Translation are discovered.  
Divers Jewish Rites and Customes tending to illustrate the  
text are mentioned.  
Many Antilogies and seeming Contradictions reconciled.  
Severall darke and Obscure Places opened.  
Sundry Passages vindicated from the false glosses of Papists  
and Hereticks.

By EDWARD LEIGH, Master of Arts  
of both the Universities.

*Thapp dedicated his annotations on the N.T. to this Leigh.*

בְּהַחֲרִית אֶת־הַסֵּפֶר הַזֶּה לְרַב־בְּנֵי־חַיִּים הַזֶּה Plantavit. in Florileg. Rab-  
bin. Num. 93.

Μὴ τὰ νομίζοντα ἢ φιλα ἢ γραφῶν νοήματα παρατρέχοντες. Μετ'  
ἀκριβείας μεγάλης καὶ τὰ μικρὰ ψήματα ἀναλεγκμεθα. Εἰ γὰρ καὶ βραχεία  
ἢ ῥῆσις, ἀλλὰ πολλὴ ἡ δυνάμις. Crystostom. ἀνδριάντων ὁμιλ. α.

*Singuli sermones, syllabæ, apices, puncta, in divinis Scripturis plena  
sunt sensibus. Hieron. in Epist. ad Ephes. c. 3.*

*It were to be wished the Author had added more poetica*

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and Phoenix. Anno Dom. 1650.



AND OTAKS

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# ALMÆ MATRI CELEBERRIMÆ ACADEMIÆ OXONIENSI.

**A**cademiæ nomen ( *Alma mater* ) Athenis pri-  
mum inclaruisse apud omnes ferè <sup>a</sup> auctores con-  
venit. Vna urbs Attica ( inquit Paterculus <sup>b</sup> )  
pluribus annis eloquentiâ quàm universa Græ-  
cia, opibusque floruit, adeo ut corpora illius  
gentis separata sint in alias civitates, ingenia verò solis Athenien-  
sium muris clausa existimes. Græci Athenas vocant <sup>c</sup> Ἐλλάς & ἑλλάδα,  
id est, Græciæ Græciam. Ex Athenis omnes ferè præstantissimi Ora-  
tores, optimi Philosophi, excultissimi Poetæ emicuerunt. Oxonium  
( *Athenæ nostræ nobilissimæ* ) verè קִרְיַת סֵפֶר Kiriath <sup>e</sup> Sepher,  
Academia Angliæ est ( ut Drusii verbis <sup>d</sup> utar ) atque adeo totius  
Europæ ut vetustissima ita celeberrima & amplissima. Bello situm  
olim ob amenitatem loci audiebat, at nuper propter fossas, ag-  
geres, propugnacula, copiasque militares, haud inconcinne sic no-  
minares. Bibliothecam Bodleianam non nemo <sup>f</sup> Oxoniæ decus, An-  
gliæ gemmam, exterorum stuporem, totiusque orbis terrarum  
Phœnicem appellavit. Ex uno Collegio Mertonensi <sup>g</sup> ( bonorum  
ingeniorum feracissimo ) Occhamus, Scotus, Bradwardinus,  
aliique melioris notæ Scholastici prodierunt. Faxit Deus ut Aca-  
demia vestra æternum sit sanæ doctrinæ juxta ac pietatis fons  
limpidissimus, qui Ecclesiæ & Reipublicæ hortos suavissimè irri-  
get. Inscribebatur portis Collegiorum vestrorum ( ut Collegij Caii  
in florentissimâ Academiâ Cantabrigiensi ) porta laboris, porta

<sup>a</sup> Iunii Acadē-  
mia.

<sup>b</sup> Lib. 1. hist.

Sub finem.

Recentiorum

quidam scho-

las publicas,

quod auctori-

tate publicâ,

sive quod idem

ferè est, publicè

instruuntur.

quidam Vni-

versitates ap-

pellare malunt.

Middendorpius

de Academiis,

lib. 1. cap. 1.

<sup>c</sup> Joh. 15. 15.

Vide Menochi-

um de Repub.

Heb. 1. 7. c. 1.

<sup>d</sup> & in loc.

<sup>e</sup> Prefat. ad

Proverb.

<sup>f</sup> Vide Wake

Regē Platoni-

cum. p. 3. & 21.

Loci salubris

ratio in institu-

endis Vniversi-

tatibus habenda

est, Poetæ mu-

fas in Helicone

& Parnasso a-

mzissimis ru-

inissimisque mon-

tribus fixerunt.

Middendorp. de

Acad. 1. 1. c. 2.

<sup>g</sup> Masonus libro. 10. de ministerio Anglicano. & Vide Wake Regem Platonicum. pag. 184. & 209.

## Epistola Dedicatoria.

*virtutis, porta honoris. Inscribatur Musæis vestris singulis, ut  
olim<sup>h</sup> Vrsini*

<sup>a</sup> Melchior  
Adam in ejus  
vitâ.

Amice, quisquis huc venis,  
Aut agito paucis, aut abi,  
Aut me laborantem adiuva.

Bonorum artium studiis non solum immorari, verum etiam immorari  
volupe sit. Absit tamen Academici, imo procul à vobis absit, odas  
Pindaricas Psalmis Davidicis, Thomam Aquinatem Apostolo  
Paulo præferre. Quinimo

————— Vos exemplaria Sacra  
Nocturnâ versate manu, versate diurnâ.

<sup>Ioh. 5. 39.</sup>  
<sup>Vide Beza in</sup>  
<sup>Epist. 1. Pauli</sup>  
<sup>ad Corinth.</sup>  
<sup>c. 11. vers. 6.</sup>

<sup>i</sup> Confes. l. 3.  
cap. 14.

<sup>\* Conf. l. 8. c. 8.</sup>

<sup>Epist. ad Helio-</sup>  
<sup>dorum Epita-</sup>  
<sup>prium Nepo-</sup>  
<sup>tiani.</sup>

<sup>i</sup> Observat. in  
primam Epist.  
ad Tim.

*Vos Oxonienses ( qui linguarum callentissimi, inque artium &  
scientiarum encyclopædiâ versatissimi estis ) Christi verbis alloqui  
liceat, Ἐποῶν τε τὰς γερμῶν. Marcus Marinus in præfatione ad Arcam  
Noæ dicit, Nullum Oratorem vel Latinum vel Græcum Mose & E-  
saïâ dictionum puritate esse facundiorum, nullum Poetam Davide &  
Iob figuris in versu argutiorum, nullum Historiographum Sannu-  
cle fideliorum. Aureum erat dictum Comitis ( supra ætatem docti )  
Pici Mirandulæ : Veritatem Philosophia quærit, Theologia  
invenit, Religio possidet. Augustinus Hortensium Ciceronis  
avidè legebat, verum hoc solum ( inquit ille ) me in tantâ fla-  
grantiâ refrangebat, quod nomen Christi non erat ibi. Alibi  
sic Alipium suum affatur, Surgunt indocti & cælum rapiunt :  
& nos cum doctrinis nostris sine corde, ecce ubi volutamur in  
Carne & sanguine. Hieronymus de Nepotiano sic scribit, nempe  
quod lectione assiduâ & meditatione diuturnâ pectus suum biblio-  
thecam fecerat Christi. Isaacum Casanbonum Londini narrare mihi  
memini ( inquit Scultetus<sup>1</sup> ) scilicet cum primum ingenii sui fœ-  
tum Criticum, notas nimirum in Diogenem Laertium, Patri  
suo ministro in Galliis Evangelico misisset, hoc ab eo responsi tu-  
lisse, Mi Fili, laudo tuum studium : verum hoc scito : rem gra-  
tiorum te mihi facturum, si vel unum dictum sacræ scripturæ  
difficultatibus aliquibus obstructum explicueris, quàm si mille  
prophanorum Scriptorum loca depravata correxeris.*

*Dignissima sane vox hæc ( ait Scultetus loco citato : ) & Casau-  
bono Patre & homine Theologo : quam ego ita adprobo ut ab ali-  
quot jam annis omnes ferè curas cogitationesque meas in illustratio-*

*nem*

## Epistola Dedicatoria

nem Novi Testamenti conferam. Hoc semper sibi in animo habuisse professus est idem Isaacus Casaubonus audiente Doctissimo Præsule Hiberniæ aliisque quibus hanc narrabat historiam. Vereor autem ne Ipse huiusmodi oneri impar plane sim, & vix aut ne vix pro dignitate subiecti hoc argumentum tractaverim. Annotationes tamen has quales, quales, in novum Testamentum tibi dicare visum est, Mater veneranda, cui me maxime obœratum esse non invitus fateor. Salvendo licet non sim, hunc tamen librum tibi pro beneficijs tuis abundè in me cummlatis tanquam grati animi τεκμήριον lubens offero. Viginti plus minus anni effluerunt ex quo materiem huius operis colligere occupi. Quicquid jam inde ab eo tempore memorabile, & ad elucidandos textus Sacre pagine utile, vel occurrebat in libris, vel audiivi à concionatoribus, ad singula Capita & versus annotavi, Adeo ut opus viginti annorum aliquo saltem sensu appellari possit. Longum tempus insumpsi exscribendis & ad prælum parandis hisce notationibus. Multos non contemnendos Philologos imò & Theologos, & Heinſius & Interpretes tum Protestantes, tum Pontificios consului, qui vel in Grotius in Novum Testamentum, in quatuor Evangelia, in Acta Apostolorum, Epistolas omnes Paulinas, aliasque Catholicas, vel in singulas, atque Apocalypsin scripserunt.

*Sculcti exercitationes Evangelica. Delit. Evang. & observat. in Mat. Marc. in Tim. & Tit. Casaub. Notæ in Novum Testamentum. Lodovici de Dieu. Comment in 4or. Evangelia & Ab. Apost. & opera Posthuma. Fulleri miscel. Sac. Mayeri Philol. Sac. Spanhem. Dub. Evang. Druſii. Observat. Sac. de quaestis per Epist. Quest. Heb. Parallela de 3. Sectis Judæorum, de Proverb. G'assii. Philol. Sac. Grammat. & Rhet. Sac. Dilberti et alia Sacra & Eclogæ ad Novum Testamentum. Carinii loci Novi Testamenti. Alardi Pathologia Sac. Chitomaus de Græco-Barbaris N. T. Bezæ, Piscator, Cartwrightus, Fulco, Quistorpius, à Lapide, Novarinus, Menochius. Calvinus, Cartwrightus, Chemnitius, Polyc. Lyſer. & Gerb. Jansenius, Brugenſis, Maldonatus. Calvinus, Estius, Vorſtius. Pareus, Brighimannus, Mede, Dent, Ribera, Gerhardus, Joannes de vado, Anglici Foorthe vel Foorde.*

Quibus omnibus Calvinus<sup>p</sup> Interpres πολλῶν ἀρχαίων ἄλλων pal-  
mam præripere, & utramque ( quod aiunt ) paginam implere  
videtur. Beza fertur omnes Græcos autores, sacros & prophanos  
evolviſſe, antequam Annotationes in Novum Testamentum auspi-  
caretur. Voces sunt non paucæ in Novo Testamento ( inquit Cla-  
rissimus Seldenus in Vxore Ebraica. l. 3. c. 23. ) veluti ἀγγελος,  
διάβολος, ἑρανοί, διάκονος, πρεσβύτερος, ἐπίσκοπος, τίς, ἐκκλησία,  
χειροτονία. id genus aliæ, quarum interpretatio solummodo ex

<sup>p</sup> Hoc unum  
asseveratè pro-  
nuntiare non  
dubito Institu-  
tionem Calvini  
& Commenta-  
rios in utrius-  
que Testamenti  
tabulas à nullo  
ad hunc  
usque diem  
scribere con-  
quari potuisse.  
Alexandri Mo-  
ri Calvinus. vi-

de plura ibid. Ego certè nullo negotio plurima loca ex Salmerone, Maldonato, Fevardentio, & alijs Papiſtis Jesuitisque proferre poſſe. ( habui enim jamdudum ea annotata ) in quibus tacito ac suppresso Calvinii nomine, Calvinii expositi-  
ores pro suis verbo tenus lectoribus venditant. Grotii Epistola ad Laurentium anatomizata. p. 19.



Epistola Dedicatoria.

usu qui tunc temporis inoleverat, nec aliunde ritè petenda.  
Verùm Epistolæ modum excessi; sereno vultu accipere digneris  
quæso hoc munus literarium, & sicubi erraverim clementer ignos-  
cas, cum nullum unquam sine veniâ placuerit ingenium. Acade-  
mia vestra Scholæ in Ecclesiæ secundæ \* nomine olim inscripta, pie-  
tate & verâ eruditione sit nulli secunda, hoc ex animo pre-  
catur, summisque à Deo votis expetit

\* Wake, Regem.  
Platon. Vide  
p. 2. & Cam-  
deni Britanni-  
am in Comitatu  
Oxonienſi.

Tibi submississime devotus

EDVARDUS LEIGH.

TO



# TO THE CHRISTIAN READER.

READER,



Here is a threefold manner of citing Scripture out of the Old Testament used by Christ, the Evangelists and Apostles, for either they say simply, it is written, or it is said, *Matth. 4. 4. 7. 10.* Or it is written by the Prophet, or in the Prophets, *Iohn 6. 45.* Or lastly it is written by the Prophet with the name expressed, *Esay, Ioel, &c. Marke 6. 7. Acts 2. 16.* Neither is it strange, that neither the Chapter nor verse is named by them, since this Arithmetically distinction both of Chapters, and specially of verses (which wee have now in our Bibles) is a very late invention. This distinction of the Bible into Chapters and verses was made by men subject to error, and therefore is found oftentimes irregular, separating that which ought to follow in a continued thread, and confounding that which ought to be distinguished. The Bookes of the New Testament are 27. the Chapters 260. I do often in these notes relate the opinions and expositions of others, without passing my censure upon them, as *Luke 2. 7.* I relate Mr Cartwrights opinion though I approve it not; for the originall is most cleere against it. And *Mark 16. 7.* Peter is set behind, &c. is Mr Cartwrights ob-  
Laurentius in 1 Pet. 1. 2. 6. p. 122.  
See my Annotations, and Beza on 1 Cor. 11. 1.  
That note on Matth. 5. 26. the farthing was the least coyne used amongst the Jewes, &c. that had from Mr Perkins on that place, yet how is that the  
least, if a Mite be lesse by one halfe? Matth. 12. 33. Christ can moderate the observing of the Sabbath, as he doth the other Ceremonies of the Law, these are Galvins words, by which hee seemes to make the observing of the law a Ceremony.

ser-

fervation, but not so solide; the marginall notes and thote in the text may perhaps therefore sometimes interfeire and crosse each other, as *Marke* 1. 1. I say in the text ( out of *Gerhard*) that *Marke* relates Histories more largely, whereas the margent and the thing it self speaks, that he related them more briefly, sometimes the severall notes in the text it selfe may seeme repugnant, as *Matth.* 24. 14. I say from *Calvin*, that Christ onely affirms, that the Gospell shall be propagated to the utmost ends of the earth before his last comming, whereas v. 3. I observe out of *B. Downam*. that Christs comming is not treated of till, v. 23. *Luke* 5. 39. Old wines are wont to be of a more gentle tast, &c. is contradicted by the margent and experience.

\* *Præflic.*  
Cases of con-  
science re-  
solved. *lec.* 3.  
case 10.

I hope Divines will not censure mee, as if I did *Falcem in alienam messem immittere*. Dr *Hall* \* doth determine it lawfull for those that are not profesd Divines, in some cases to interpret the Scripture. I shall neede the favourable construction of Divines in the worke it selfe, since it is the first of that nature where- in I have adventured ( though by the helpe of the best Com- mentators ) purposely to explaine the sacred text. I desired ( having had opportunity of consulting with so many *Criticks* for the accomplishing of my *Critica Sacra* ) to make an Essay as it were in this booke, how usefull such kind of learn- ing was for the clearer explication of the Scripture. I shall therefore much varie I beleve in these Annotations from those Englishmen and others, which have formerly expounded either the New Testament or whole Scripture. In such a multitude of Collections taken from severall Writers, and many of them long since, there may be some luxuriant branches, which might by Judicious Divines have beene thought fit perhaps to have been lopt off, could I have been so happy as to have had them first diligently scanned by such.

*Opere in longo fas est obrepere somnum.*

I shall willingly submit it to the Judgement of experienced Divines, and such especially as are versed in this kind of learn- ing. The New Testament in the Greeke is so little, that by one houre in the morning and evening in one weeke (saith *Broughton* \*) one may with ease and great delight read it o- ver, yet this booke (saith hee) hath above 4600. words.

\* *Explicat.* of  
the Apocal.

*Pasor*

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*The Epistle to the Reader*

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*Pasor* inlargeth the number ; He saith the Appellative words are 4168. The proper names 474. The whole 5242. Hee reckons up seven Dialects of the New Testament. Neither is it strange (saith he) that the footsteps of all dialects are to be found there, since the Apostles published the Gospel, not onely to the Jewes, which used the Septuagint or Greeke version of the Old Testament, but also to other people differing in severall Dialects. The Attick Dialect, as it is the most elegant of all the rest in the Greeke, so it is most frequent in the New Testament. If Christians may by these Annotations (which have cost me a great deale of paines) be furthered in the study and knowledge of the Scriptures, I shall blesse God for it, and thinke my labour well bestowed. *Austen* \* while he was a Manichee slighted the Scripture for the plainnesse of the stile. *Visa mihi est* (saith he) *indigna scriptura quam Tullianæ dignitati compararem*, the Scriptures seemed to me farre unworthy to be compard to the statelinesse of the Ciceronian eloquence; but after he grew acquainted with Christ, though hee much delighted in reading *Tullies Hortensius*, yet this thing onely (saith hee) in such a heate of zeale tooke mee off, that the name of Christ was not in it. I shall with thee as much delight and benefit in perusing my Booke, as it hath cost mee paines, in collecting, transcribing, inlarging, and reviewing it, and rest.

See my Annotations on  
*Iohn* 5. 39.  
\* *l.* 3. confess.  
c. 5.

*l.* 3. confess.  
c. 4.

*Thy Hearty well-wisher,*

EDWARD LEIGH.

---

*The*





*The names of such Bookes as this Authour  
hath formerly written.*

- viz.* { 1. A Treatise of Divine Promises.  
2. *Analeſta*, or Observations on the Twelve first Cæsars.  
3. *Critica Sacra* on the Greek of the New Testament.  
4. *Critica Sacra* on the Hebrew of the Old Testament.  
5. A Treatise of Divinity in Three Bookes.  
6. The Saints Encouragement in Evill Times.



ANNO-



# ANNOTATIONS UPON THE NEW TESTAMENT.

*The Gospel according to St MATTHEW.*

CHAP. I.



THE word Translated *Gospel* in Classicall Authors, signifies, first, Glad Tidings, or tydings of some good. 1 *Sam.* 4. 10. and 18. 24, 26, 27. Secondly, a reward given to him which brings glad-some newes. Thirdly, Sacrifice or thanks offered to God for some acceptable thing. In the Scriptures of the New Testament it signifies, First, the history of those things which Jesus both did and taught. *Mar.* 1. 1. *Mat.* 26. 3. Secondly, Preaching or publishing of the doctrine of Salvation. 1 *Cor.* 9. 14. 2 *Cor.* 8. 18. *Rom.* 2. 16.

Thirdly, The glad tydings of Salvation in and through Jesus Christ, *Isa.* 40. 9. and 52. 7. and 61. 1. *Rom.* 10. 15.

*Εὐαγγέλιον*, signifies a gift or tribute due for good tydings, whether as an offering to the Gods, the Authours, or as a reward to men, the messengers and bringers. *M. Mede.* See more there. 1 *Cor.* 9. 14.

*Matthew* is the first of the Evangelists, because he wrote first, the others *Marke*, *Luke*, *Lucas Brugen* and *John* follow likewise according to the order of time in which they wrote. *ss.*

*Matthew* proceeds in this manner: First, he describes the Nativity of Christ. Secondly, his Baptisme. Thirdly, his Temptation. Fourthly, his Doctrine. Fifthly, his Miracles. Sixthly, his Passion. Seventhly, his Resurrection and Ascension.

*Matthew* and *Luke* agree; First, In their generall scope, which is to shew that Christ is the true Messiah coming from *Abram* and *David*. Secondly, In the subject matter or argument, which is to draw Christ's Genealogie. Thirdly, In the persons of the first fourteen generations from *Abram* to *David*, for the same persons altogether are rehearsed by both the Evangelists.

They differ; First, in the forme of the series, *Matthew* proceeds by descending, *Luke* by ascending; *Matthew* includes their generations in certaine classes and generations, but not *Luke*. Secondly, In the Head or originall which *Matthew* makes in *Abram*, *Luke* in *Adam* or God. Thirdly, in the Order of the description, *Matthew* praposeth the genealogie to the conception and birth of Christ, *Luke* postposeth it.

*Spanhem.*  
*Dub. Evangel.*  
*parte 1. Dub.*  
*19.*

A

*Verse L.*

## VERSE I.

\* *βίβλος*  
Syrus para-  
phrastes sim-  
pliciter dicit  
descriptio ge-  
nerationis.

*Parum ac-  
commodate*

*Munsterius ver-  
tit liber gene-  
rationum. In  
tali enim con-  
structione Sc-  
pher non signi-  
ficat librum,  
sed catalogum  
seriem, recensiti-  
onem, ut ex  
Gen. 5. 1. pa-  
tescit; nec li-  
bri totius ar-  
gumentum*

*Christi genea-  
logia, sed ex-  
igua tantum-  
modo eius par-  
ticula. In eo-  
dem significatu  
voce βίβλος  
utuntur hic  
Hellenistae  
Dilher elect.  
1. 1. c. 9.*

*Generations  
id est majorum  
ex quibus or-  
tus est Chri-  
stus, ut Ter-  
tul. vertit. Bez.  
vide Pis. in loc.  
b Spanhem.*

*Dub. Evangel.  
Facit autem  
Matthaeus A-  
brahami &  
Davidis speci-  
aliter mentio-  
nem ob promiss-  
sa illis facta.*

*Abrahamo de  
populosa pro-  
genie, Davidi  
autem de regni  
stabilitate, quo-  
rum utrumque  
in Christo emi-  
nenter imple-  
tum est.*

*Glorius in loc.  
11, 12. that Ioram begat Abaziah, Abaziah Ioz, Ioz Amazia, and lastly Amaziab Vz-  
c Notandum in  
genealogia Sal-  
vatoris nullam  
sanctarum as-  
sumi mulierum  
sed eas quas*

*scriptura reprehendit, ut qui propter peccatores venerat, de peccatoribus nascens omnium peccata deleat. Hieron. in loc.  
diat*

**T**He <sup>a</sup> *Booke* ] This first word of the first Evangelist, is a Greeke word, but in signi-  
fication Hebrew. It is taken after the manner of the Hebrewes, who *Gen. 5. 1.* have  
*Sepper ibeodoth*, the booke of the generation, that is, a catalogue or reckoning up, but  
*Moses* speaks of the catalogue of the generation of *Adam*, *Matthew* of the booke of the  
generation of *Jesus*: to that generation is taken there actively, for them which *Adam*  
begot, that is, his posteritie; here passively, for those of which *Christ* is begotten, that  
is, for the Ancestors of *Christ*.

*Jesus* ] The name in Greeke and Latine, imitateth the Syriac *Ieshuang*, it signifi-  
eth a Saviour, as the Angel explains it. *v. 21.* To save sinners was the maine designe of  
*Christ*s coming into the world. He is first the alone Saviour, *Acts 4. 12.* there is an  
utter inability in any other to save. Secondly, the Almighty Saviour, able to save. *Isay*  
*63. Heb. 7. 25.* Thirdly, it is his peculiar office to save those which were appointed  
him of his Father. Fourthly, it is for his glory that the Father hath made him a  
Saviour, *John 5. 22. 24.*

*Christ* ] It is a greeke word, and signifieth annointed, and comprehends in it all his  
Offices of Prophet, Priest, and King, they beeing all annointed: He is called *χρῆςτος*,  
the annointed, by an excellencie, *1 John 41. and 4. 42.*

*Who is the sonne of David, the sonne of Abraham* ] These words may be taken two  
waies; first, this may be the sense, the sonne of *David*, which was the sonne of *Abra-  
ham*: Or thus, the sonne of *David* and *Abraham*, the conjunction and beeing understood,  
and the sense then is, that *Christ* was the sonne of both. *Jansenius* likes the former  
better.

<sup>b</sup> *Matthew* calles *Christ* the sonne of *David* and *Abraham*. <sup>1</sup> Because the most speciall  
and frequent promises concerning the Messiah were made to *Abraham* and *David*, be-  
gun to *Abraham*, *Gen. 12. 2, 3.* repeated and confirmed to *David*. *Psal. 89. 29.*  
<sup>2</sup> Because these two were most in the esteeme and speech of the Jewes, as men excel-  
ling among the rest, one among the Patriarkes, the other among the Kings. <sup>3</sup> Because  
the Messiah among the Jewes was thought to bee the seede of *Abraham* and the sonne of  
*David* according to the promises.

He premiseth *David* before *Abraham*, First because it is solemne in the contexture of  
genealogies to ascend from the neerer to the more remote, as *Luke* doth *c. 3.* Secondly,  
for the better coherence of this verse with the other following, & *Maldonate* observeth that  
it is usuall with the Hebrewes to postpose that from which they will beginne what  
followes, as in *1 Gen. 1.* Thirdly, because indeed *Christ* was not the sonne of *Abraham*  
but by *David*, and of him first and neerer than the other.

*Vers. 5.* All the women in *Christ*s Genealogie except his most holy Mother, have a  
marke of infamie upon them, <sup>c</sup> *Tamar*, *vers. 3.* with whom *Judas* her Father in law had  
committed incest, *Gen. 38. 18.* Secondly, *Rachab*, *vers. 5.* who was a common strumpet,  
*Heb. 11. 31.* Thirdly, *Ruth*, *vers. 5.* she came of *Moab*, whom *Lot* begat of his owne  
daughter, *Gen. 19. 37.* Fourthly, *Vriahs* wife, *vers. 6.* with whom *David* committed  
adultery, and for whom he was so plagued of God, *1 Sam. 12. 9, 10.*

*Vers. 6. David the King* ] Onely *David* is adorned with this Elogie, because in his  
person God propounded a type of the Messiah to come. *Calvin.* Because a promise of a  
perpetuall kingdom was made to him, *2 King. 7. 12. Maldonate.*

*David* is here called the King, because he was the first King in the genealogie of *Christ*,  
and because he was the first King among the people of *Israel*, in whose seede the King-  
dome long continued. *Jansen. comment. in concord Evang.*

*Vers. 8. Ioram begat Ozias* ] It is manifest from *2 King. 8. 24.* and *11. 2. 1 Chron. 3.*  
*11, 12.* that *Ioram* begat *Abaziah*, *Abaziah* *Ioaz*, *Ioaz* *Amazia*, and lastly *Amaziab* *Vz-*  
*ziab*, *2 Chron. 26. 1.* who also is called *Azariab*. Here three Kings, *Abaziah*, *Ioaz*, and  
*Amaziab* are premised in this Genealogicall series; as Grand-children are called sonnes  
amongst the Hebrewes, so grandfathers and great-grandfathers, fathers, who may bee  
thought to have begotten their grand-children and great grand-children, viz. in a me-



diate generation. So Christ v. 1. is called the sonne of David & Abraham, so we are all called the sonnes of Adam, Iohn 8. 33. 39. And those three are pretermitted for the peculiar curse which God twice threatneth to powre on the house of Abab, 1 King. 21. 21. and 2 Kings 9. 8. which curse the Lord would ratifie here, by altogether rasing out these three Kings which were of the posteritie of Abab, (for Abaziah was begot by Ioram of Athaliah the daughter of Abab) out of the catalogue of Christs progenitors. Or these three Kings may be omitted, because Matthew intended to keepe within the compasse of fourteene generations here as well as afterwards.

Verf. 11. By the first Iechonias in the 11 verf. is understood Iehoiachim the sonne of Iosiah, who also is called Eliakim, and he was either of two names and called also Iechonias which is not unusuall in the holy storie, or it may be sayd the name Iehoiachim is rendred of Matthew per euphoniā, \* Iechonias. There seeme to be but 13. in the last generation, unless he that was last named in the second be againe to be rehearsed the first in that last, as some reverend Divines thinke, viz. Iechonias the father, and also the sonne, which both are to be reckoned in the genealogie, and are called Iehoiachim and Iehoiachin; 2 Chron: 36. 8, 9.

tre Iechoniam gignere dicitur, genuit enim Iosias Ioiachimum, Ioiachim vero Iechoniam, cuius fratres non leguntur quidem germani existisse, sed intelliguntur patris atque agnati ex Iosia rege descendentes. Iun. in Paralel.

Verf. 16. *Quest.* Why is the genealogie of Christ drawne from Matthew here, verf. 16. to Ioseph, and not rather to Mary, when yet Christ neither was the sonne of Ioseph nor descended from him. The common answer both of the ancient and moderne interpreters (which Augustine propounds and defends, Lib. 2. Conf. Evang.) is this, that it was not the custome of the Iewes to rehearse a catalogue of generations by women, Num. 1. 26. Hence it is an ancient maxime among them, familia matris non familia.

Verf. 17. From David untill the carrying away into Babylon are fourteene generations. There were indeed 17. generations from David to the Captivity, but for memories sake three are omitted, that the same even number might be kept in all.

Verf. 18. *Esposued* Contracting is an ancient and commendable custome, see Gen. 19. 8. 14. Deut. 22. 22. the very Heathens had their espousalls, Iudg. 4. 1. Placuit depondi, nuptiis hic dictus est dies, sayes he in Terence. Came together] The word which the Evangelist useth, either modestly signifieth a c lying together, or is simply taken for to dwell together, that the husband and wife make a house and family, so the sence shall be that the Virgin was not yet delivered from her parents into the hand of her husband, but lived under their custody. Calvin.

V. 18. *With Child* Word for word, *having in her a bellie*, as ver. 23. of the Holy Ghost. Christ was not begotten spermatice, not of the substance, but of the power of the Holy Ghost. He had his principium formale from him, and passivum from the Virgin Mary.

Pro eo quod Evangelista Matthaeus dicit, in utero habebit, in Propheta Isa. 7. scriptum est in utero accipiet: sed propheta quia futura praedicat, significat quid futurum sit, & scribis, accipiet: Evangelista quia non de futuro, sed de praeterito narret historiam, mutavit accipiet, & posuit, habebit. Qui enim habet, nequaquam accepturus est. Hieron. in loc. See Luk. 1. 35

Verf. 19. He was a just man, and therefore not willing to accompanie with a defiled woman as he might suppose, but gentle also, and so chose rather to put her away privately, than to cause her to be stoned as the Law was, Deut. 22. 21. After marriage he could not have done this, but must have given her a bill. He would put her away because hee was just; and privily because he would not traduce her; He would put her away, that hee might satisfie his own conscience; and privily, that he might consult for his wives credit. Lucas Brugensis comment. in 4 Evangelia.

Verf. 20. But while he thought on these things] In the Greeke, and as hee had these things in his minde. For that which is conceived in her is of the Holy Ghost] Angelus docebat Iosephum numinis esse quod ille putaverat criminis. Aug. Epist.

Verf. 21. Thou shalt call his name Iesus, for he shall save his people from their sinnes] To save from their sinnes is to deliver a sinner from all that hurt and mischief which sinne would bring, viz. 1. from the guilt of it, by which it defiles the conscience, and maketh

Spanhem dub. Evang.

Annotations in folio.

\* Spanhemius. Gomarus. vido de Diet. et Pisc. in loc. Iosias tanquam avus nepotem mediane pa-

Spanhemius.

Iun. in paral. Rainold. de lib. Apoc. praed. 8. et alij.

She that is betrothed is counted for a wife. Deut. 22. 24.

ad supplem. de musio conjugij usu bonefite dicitur ut 1 Cor. 7. 8.

Cui respondet Latina vox, coire sed minus verecunda, & v. 23. & 24. & 25. & 26. & 27. & 28. & 29. & 30. & 31. & 32. & 33. & 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

See in Bezatha difference between divorce and repudium.

Certum est illud nomen Iesus, & Graecis Latinis, ab

Hebraeis Graecos accepisse. Maldonatus in loc. See 2 Sam. 3. 18. A 2 it



it to accuse, condemne and terrifie, and causeth it contrarily to acquit and comfort. 2 From the punishments of sinne, that is, from all evils in this life so farre as they be punishments, that is, testimonies of Gods hatred against the sinner, and from the eternall miserie of Hell and the losse of heaven, making a man againe an heire of the kingdome of heaven. 3 From the dominion and tyrannie of sinne upon the will, by which one is a slave to it. 4 From the staine and filth of sinne, and makes the soule cleane and amiable in the sight of God, the filthinesse of sinne being taken away.

Verf. 22. Of all the writers of the Old Testament the Prophet *Esa* hath the honour to be the first that is vouched in the New, and of all places this hath the honour to be the first of all in the first Evangelist and in his first chapter.

Virgo illa. Gen.

9. 15.

<sup>a</sup> *Vide miscell*

**Druckj cent.**

1. C. 72.

<sup>b</sup> Gen. 35. 18.

Luk. i. 60. 62.

Jun. Efa. 7. 14.

renders it,

*vocabis.*

*O virgo.*

*Nobiscum*

*carnis similitu-*

*dine, nobiscum*

*utilitate.* Bern.

\* *Primogenitus*

*est non pest quē*

aligned are

*guet. nullus*

*alius genus*

est. Pareus  
Chemnitz

Chemnitz.

Verſ. 23. *A Virgin*] That virgin *Kar'iſoxi*, that famous Virgin foretold, *Iſay* 7. 14. and ſelectd from eternity, whoſe ſeede was to breake the Serpents head.

*They shall call*] So the Vulgar, Syriac, and Ethiopic read it, the Arabic in the same sense passively, *He shall be called*, Beza. *Vocabis*. *Thou shalt call*,<sup>a</sup> The right of giving the name, (which rather agreed to the Father, and not to the mother, but by his<sup>b</sup> consent) is here given to the mother, by which it is signified that this Son as he was man was without Father. But in the 21. v. (as de Dieu. notes) the giving the name seems to be ascribed to Joseph.

<sup>d</sup> Emanuel ] Which being interpreted, is God with us, that is, in our nature, as *Cariv.*  
or graciously present with us, as *Calvin. Chemnit.*

Verf. 25. *Helvidius* would gather from these two words *untill*, and *first borne*, that *Mary* after had children by her husband. The word *untill* in Scripture is taken for *never*. *Gen.* 28. 15. <sup>c</sup> He is called the *first borne* in Scripture, which first opens the wombe, whether others follow or no. Yet it is the ancient and common opinion of the Church (saith *Pareus*) that *Mary* alwaies remained a virgin, which we willingly follow.

Τὸν πρωτότοκον, *Illum promogenitum*, that first borne, to shew that Christ is not called the first borne of *Mary*, but absolutely the first borne, because he is that famous first borne, viz. the first begotten of all creatures as *Paul* hath it, that is, begotten before the Creation of all things. *Ian/en. comment. in concord. Evang.*

## CHAP. II.

*Verse I.*

**B**ethlehem ] signifies *domus panis*, the house of bread, so called from its fertility, the bread of Life is found in Bethlehem the house of bread. *of Judea*, ] that is which is in the tribe of Judah. *Judg.* 19. 18. To distinguish it from the other Bethlehem in the tribe of Zebulon. *Josb.* 19. 15.

*Herod* the Great, King of Judea. *Luke* 1. 5. called *Ascalonita* from his Country, sonne of *Antipater*. *Herod* which killed *Iohn Baptist* in the 14. Chap. was called *Antipas* and was his sonne. *Herod* the killer of *James Aits* 12. was named *Agrippa*, he was the grand-child of this *Herod* the Great by his sonne *Aristobulus*.

*Ascalonita necat pueros, Antipa Johannem,*

*Agrippa Jacobum, Claudens in carcere Petrum.*

*⁊ Terra unde  
venerant Ma-  
gi, non Cæli re-  
gio hac voce de-  
notatur; inquit  
Grotius.*

Quot fuerint  
nūero, quia non  
exprimit evan-  
gelista, nescire  
prestat quam

temere pro certo asserere quod dubium est. Calvin. Magus vox non Latina, à magis, nec Græca, aut Hebræa, sed Persica, ut volumus, fig. septemsem: Quos enim Græci Philosophos, Assyrii Chaldaeos, Indi Gymnosophistas, eos Persæ magos proprie vocabant. Pareus. Non parva questio est, quales fuerint hi magi. Quidam n. maleficos fuisse autumant, alii sapientes, plerique etiam reges, Evangelistæ eos reges non vocat, vocaturus ut apparet, si tales fuissent, cum id ad gloriam Christi non parum pertinuisset. Sed nec veterum interpreter quisquam hos magos reges vocat. Iansen. Comment. in Concord. Evang.

that

that this King was lately borne and remaineth yet an infant, to distinguish him from the King that was at his full growth and then governed.

Which words may be understood two ways; first simply, that the sense should be, Where is that King of the *Jews* who is now borne. Secondly, they may shew that that King which they seeke for is a King borne; that is, not chosen by men for a King and annointed in his fit time, but who was at his Birth the King of the *Jews*, to distinguish him from other Kings of the *Jews*. *Jansen*.

*His Starre* ] *Origen* saith it was a comet, *Chrysostome* and *Theophil.* an Angel, others say it was a wonderfull meteor, some say it was an extraordinary starre, wonderfullly made by God. For other starres in their daily motion move from East to West, this moved from North to South, from *Ierusalem* to *Bethlehem*. It was seene in the day, other starres are then obscured by the Sunnes splendor. These Astrologers (saith *Chrysostome*) are taught here the truth by this new starre, which had abused the old starres to all impiety.

And are come to worship him ] The Greeke *ὑποκρίνομαι* is either derived a *moto galero*, vel ab *osculando*, vel a *canibus*, from a hat moved, from kissing, or dogges, *word* is a hat, *κυνεῖν* is to kisse, *κύνες* are dogges, by it is signified the gesture of low veneration when one casts himselfe at anothers feete, as fawning dogges doe. *Lutw. Brugensis*.

*Vers. 6. And thou Bethlehem in the land of Judah* ] That is part of *Judah*. *Mat. not the least* ] Object. The Prophet *Micah* saith that *Bethlehem* is little, that it should be accounted amongst the Governours in *Judah*, *Matthew* on the other side extols its dignity, as if it should be one of the chiefe, not the least, that is by a *missis*, the most excellent. Answer. The Prophet (Christ being not yet borne) called it least in respect of outward splendour, and earthly riches, yet he seemes to signifie, that this towne otherwise but little, obscure and base, should be honoured and made famous by the birth of the *Messias*, now *Matthew* looked to the event of the prophesie, so it is not little in esteeme.

*Ex estimatione non esse minimam.* *Math. 6. Cartw. historia Christi in 4. Evangelio.* *Origen.* *Propheta Bethleemam minimam appellans indicat illam quantitatem & angustissimam & splendorem minimam.* *Matthew* vero non minimam appellans intelligit illam bonorem & exaltationem. *Nihil hic. Contra mentem prophetae, si verba ejus legas per interrogationem, parva est res in Chilandibus Judae. Nam quid hoc aliud est, quam quod Evangelista posuit, nequaquam minima es. Sic Apostolus expressit locum Davidis, an sit in Bethlehem. Rom. 3. 11. Alij aliter hac conciliant, nec in ullo loco laboratum magis, mihi simplicissimum videtur quod posui. Atque haud scio an hic locum habere debeat illa quorundam excusatio, quod, quae prius minima fuerat, postea ex eventu haud minima evaserit, quoniam Matthaeus ipsum prophetam adducit suis verbis loquentem. Sic enim inquit, scriptum est per prophetam. Aut si hac dicantur in persona Pharisaeorum, ne sic quidem, verum, curiosi ingenij res satii. Nam non legimus usquam notatos Pharisaeos, quod Prophetarum verba immutarent aut corrumperint. Deus non in paral. facta.*

*Vers. 10. They rejoyced with exceeding great joy* ] There is a three fold emphasis. 1. An Attick elegancie to rejoyce with joy *ὑπερβολήν*, as *Πλάτων* *Thales*. *Ilud.* 2. the Latines say, *servire servitutem*, 2. Great joy. 3. Exceeding great joy.

*Vers. 12. \* Being warned* ] having beene warned *προειδοισμένης*. They departed another way ] Greeke, They passed secretly by another way, as *v. 14.* and departed, Greeke passed secretly.

*Vers. 18. In Rama was there a voice heard* ] *Rama* was farr from *Bethlehem*, which made *St. Ierome* make *Rama* an *Appellative*, *In excelso vox audita est.* The voyce of the dying children and the crying parents was heard on high, reacht round about throughout all *Ephraim*. *Lamentation, weeping, and great mourning* ] If we observe this place, we shall confesse with *Ierome* that *Matthew* in relating this testimony, neither exactly followed the Hebrew nor the Septuagint. *Drus. not. in parallel. Sac.*

*Rachel weeping for her children* ] That is, the mothers which inhabited those parts where the sepulcher of *Rachel* was.

*intelligit matres Bethlehemicas in vicinia sepulchri Rachelis habitantes.* *Piscat. Quod in Iuxta Hagar ad David, & noluit consolari. Quo loco consolari accipit vulgatus pro consolationem accipere sive admittere, quo sensu, Gen. chap. 37. v. 35. extat de Iacobe uicem Iosephi dolente. Nolum consolationem accipere, ut ibidem vulgata verba habet. Passim hoc dicitur Ier. cap. 31. v. 15. Comprobant haec Scriptorum Testimonia. Dixer. Antiquit. Bibl. parte 1.*

*Vers. 22. He turned aside* ] Greeke he passed secretly.

*Propheta Bethleemam minimam appellans indicat illam quantitatem & angustissimam & splendorem minimam.* *Matthew* vero non minimam appellans intelligit illam bonorem & exaltationem. *Nihil hic. Contra mentem prophetae, si verba ejus legas per interrogationem, parva est res in Chilandibus Judae. Nam quid hoc aliud est, quam quod Evangelista posuit, nequaquam minima es. Sic Apostolus expressit locum Davidis, an sit in Bethlehem. Rom. 3. 11. Alij aliter hac conciliant, nec in ullo loco laboratum magis, mihi simplicissimum videtur quod posui. Atque haud scio an hic locum habere debeat illa quorundam excusatio, quod, quae prius minima fuerat, postea ex eventu haud minima evaserit, quoniam Matthaeus ipsum prophetam adducit suis verbis loquentem. Sic enim inquit, scriptum est per prophetam. Aut si hac dicantur in persona Pharisaeorum, ne sic quidem, verum, curiosi ingenij res satii. Nam non legimus usquam notatos Pharisaeos, quod Prophetarum verba immutarent aut corrumperint. Deus non in paral. facta.*

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*Per Rachel. ad David, & noluit consolari. Quo loco consolari accipit vulgatus pro consolationem accipere sive admittere, quo sensu, Gen. chap. 37. v. 35. extat de Iacobe uicem Iosephi dolente. Nolum consolationem accipere, ut ibidem vulgata verba habet. Passim hoc dicitur Ier. cap. 31. v. 15. Comprobant haec Scriptorum Testimonia. Dixer. Antiquit. Bibl. parte 1.*

*Si ullus locus  
in toto novo  
Testamento  
Calumnia &  
cavillis hostium  
Evangelii op-  
portunus vide-  
tur, & Lectori  
attento crucem  
figere potest.  
facendum, hunc  
pro omnibus  
alijs & majari  
specie urgere, &*

23. That it might be fulfilled which was [spoken by the Prophets] By which of the Prophets was this name given to Christ, for we find no such testimony? *Crysoſtom* and *Theophylact*, because they cannot undoe this knot, cut it thus, saying that many of the bookes of the Prophets are lost. *Bucer* thinketh that that place, *Judges* 13. 5. is here noted. *Sampſon* was a most excellent figure of Christ as he was a Redeemer, and did most notably represent him in his death wherein he killed more than in his life, and the booke of *Judges* was composed by divers Prophets. *Calvin*, *Beza*, and Mr. *Parkins*, doe incline to this opinion, *Causabon* in his exercitac. *Iunius* in his paralells and analys. in Num. *Piscator*, Dr. *Taylor*, Mr. *Dodſay*, that *Matthew* hath respect to those places, *Eſay* 11. 1. and *Zach.* 6. 12. a branch, in Hebrew *Netzer*, therefore *Weemes* in his Christian Synagogue faith, these words in *Matthew*, should bee interpreted, he shall be called a flower or branch.

He shall be called a Nazarene ] The Papists are of opinion, that our Saviour wore long haire, and so picture him, because, we read here he was a Nazarite, or rather a Nazarene; as with Beza our best Translators read it, by education, not by profession and institution, in regard of the place where he was educated and conversed, not any vow wherunto hee was bound, Numb. 6. 4. He dranke wine and touched the dead. He observed not the rites and orders of the Nazarites, but he was the truth and substance of that order, for in him was fully accomplished that holinesse which was figured by that order, he was perfectly severed from all sin and pollution.

## CHAP. III.

*Verse I.*

*Vel quòd pri-  
mus baptizare  
cepit, vel quòd  
Christū bapti-  
zaverit. Maldo-  
narus, vide Be-  
zam.*

**I**ohn ] signifieth the grace of God, for he did preach the grace of God in Christ then exhibited. *The Baptist* ] so named to distinguish him from *Iohn* the Apostle, and because He first administered baptisme the Sacrament of the new Testament. *In the wilderness* ] A place wherein were find six Cities with their villages, *Iohn* 15.61. but called a wilderness because thinly inhabited.

*Vers. 2. For the Kingdome of Heaven is at hand* ] That is the Church of the Old Testament is now abolished, and the Church of the New Testament is ready to take place by Christs coming, and therefore repent and amend.

Ver[3, *The voyce of one crying*] or, bellowing like an Oxe. *Rollock* observeth, that *Iohn Baptist* entred upon his calling in the yeare of Jubilee, which used to bee proclaimed by a Cryer with the sound of a trumpet, and he is called the voyce of a cryer in allusion therunto.

*Illud observa-  
tu non indig-  
num, factum  
divina provi-  
dentia ut qui  
veniebat in  
Spiritu Elie,  
Elias propte-  
rea d. Prophetia*

Verſ. 4. *Locuſts* ] have their name in Greeke (*καμάραι*) from the tops of the eares of Corne which they fed upon as they fled. The queſtion needes not to bee whether there be mans meate or no ? it is certaine that the Jewes might eat them by the law of *Mofes*, *Levit. 11. 22.* *Plinie* l. 1. c. 29. ſpeakes of them, *Matthiſius* upon *Dioſcorides* ſaith, this was the reaſon, why *John Baptiſt* made uſe of them, as a ſtrict obſerver of the Law ; they are eaten in the Eaſt and elſe where.

Vers. 4. <sup>a</sup> Wild boney ]

▪ In regionibus Calidioribus tanta apum primum fissuris infaestarent. Idem serram laete & Vide Scult. De

Verf. 6. Confessing their sins] The confession of the Converts was voluntary, not constrained. 2 In general, not of every particular sin. 3 Publike, not into the ears of a Priest. *Copia esse solet, ut cum alvearibus Capi non possint in sylvas avolent, & aus in arborum truncis, aus in rupibus, vidrego in Baccis homines pauperes, qui hoc ex sylvis colligendo, vendendoque melle quassum in Palestina multum fuisse credendum est, & quia calida, & fertilis erat regio; & quia Deus sepe vocat melle manantem, & quia ex fello Ionathæ, manifestum est mel à rupibus severa fluxisse.* Maldonatus, lib. Evang. c. 9.

Uers. 7. When he saw many of the Pharisees and Sadduces come to his baptism ] Two kinds



kinds of men which were of great authority among the Jewes, with whom Christ had perpetuall enmity, as also with the Scribes, 5 Cha. 20. and 16. 21. & 22. 23. & 23. 13.

*Generation of Vipers* ] The whole body and corporation of them was full of deadly poison. It is an allusion (say some) to Gen. 3. 15. Where the wicked are called the seed of the Serpent, *Cemnit*. Others alleadge many properties of the Vipers. 1. He hath his Teeth covered and buried in his gummies, so that one would think it a harinlessse Beast and that it could not bite. *Viperæ dentes gingivis conduntur*, Pliny. l. 11. c. 37. So also have these deceitfull Hypocrites their conveyances wherein they so cunningly couch their wickednesse, that one would take them of all others to be most innocent, and to this appertaines the similitude of our Saviour, Luke 11. 44.

Secondly, The nature of Vipers is such, that when they have bitten a man, they presently run to the water, but if they find not the water they die: so Hee calls them Vipers who committing deadly finnes did run to baptisme, as Vipers to the water to avoyde the danger of death.

Thirdly, it is the nature of Vipers to make themselves a passage through their mothers bowels, (though some denie this) and therefore they are called *Viperæ*, quasi *vi partæ*; so the Jewes daily persecuting the Prophets did breake through their mother the Synagogue, Cant. 1. 6.

Fourthly, The Viper is very specious and beautifull without, as it were painted, but full of poyson within; so the Pharisees made a shew and ostentation of holinesse, but had the poyson of malice in their hearts.

*Viperæ venenum in lingua, pelvis speciosa. Alluditur simul ad locum Geneseos, ubi diabolus serpens* Grocius.

*Vers. 8. Meete for repentance* ] It is a metaphor taken from trees transplanted or grafted into other stocks, they must bring forth a new fruite.

*Vers. 9. God is able of these stones to raise up children to Abraham.* ] The Baptist mentioned stones either because there was plentie of them in that place where he taught and baptized, as the similies and examples that Christ brings are often fetcht from things obvious, or he puts a definite thing, for a thing indefinite, stones, that is, things unfit for such a matter, as Luke 19. 40. or else alludes to Esay 51. 2.

*Vers. 10. Now* ] That light is come into the world, *also* ] this implies something before of the same kind, *axe*, ] some would have that to be Gods own immediate hand, but it is here an instrument, the Roman Empire.

*Laid* ] A metaphor taken from the custome of men which cut with an axe, they usually lay the axe at the place where they would strike, to guide their stroke; God to prevent his.

*The roote* ] Some would have *Abrah.* to be the root, others Christ, rather the Jewish State & Church, some say Gods presence in his ordinances, the civill government, and saints.

*Therefore* ] After so many warnings and convictions. *Tree* ] The Nations of the Jewes.

*Every tree which bringeth not forth* ] Not that hath or will bring forth, but which doth not bring forth, that is, is not in a growing, bearing, thriving way; it is not enough to bud or blossome, but must make it out to the use of the husbandman. *Fruite*, ] not leaves or blossoms. *Good* ] Answerable to the soile, the purpose God hath ordained it for, and his care and cost bestowed on it. *Is cut down* ] As sure to be as if it were done already. *Cut downe* ] by Gods hand, judiciously, & efficaciously, though they deserve it meritoriously. *Cast into the fire*, ] which is proper for a barren tree, never to be pluckt out againe.

*Vers. 11. Whose shoes I am not worthy to beare* ] That phrase is taken from the custome of the Hebrewes, who being to enter into the more holy place laid by their shoes as the Turkes and Africans doe now; those which were more noble, had a boy who carried their shoes when they laid them by. The other Evangelists have exprest it in a different phrase, Marke 1. 7. Luke 3. 16. Iohn 1. 26, 27. And they all allude to the forme of the shoe, for in the hotter countries, the shoes had soles onely below, they were tyed above, so that they were to be loosed in their bonds, before they could be pulled off.

*Vers. 11. Baptize* ] That is, drowne you all over, dip you into the ocean of his grace, opposite to the sprinkling which was in the Law, with the Holy Ghost, and with fire ] That

*Progeniem viperarum nominat potius quam viperas ut totius ordinis exprobrat virulentam multitudine; neque enim paucos tantum illos qui aderant sed totum corpus damnari voluit, ac si diceret, utranque factionem non nisi serpentes gignere.* Calvin. Chrysost. Opere imperfecto. Vide Spanhem. Dub. Evang. parte 3. Dub. 30.

Spanhem. Dub. Evang. parte 3. Dub. 35.

*Frustrum à fructu.*

*Paras. Exo. 3. 5. Iosh. 5. 15.*

*Maldonate*

*hath both those expositions. Vide*

*Drusij. Adag. Class. l. 3.*

*Solvere calceum vilissimum ac*

*maximè despicax est ministerium.* Aug. &

*Theoph. vide Beza.*



See Gen. 2. 16.  
Hoc est Spiritu  
sancto igne  
Sanctus qui  
est ignis, id  
est, qui est  
similis igni.  
est Hendyad-  
is. Cornel. a  
Lap. Vide  
Sculcet. Exer-  
cit. evang. l. 1. c. 35. <sup>a</sup> Cameron and Mr. Bedford on the Sac. part. 1. ch. 2. <sup>b</sup> Spicilieg. in. loc.

That is with the Holy Ghost, which is fire, *et* is taken not copulatively, but exegetically. The *Æthiopians* (which we call *Abisseni*) take this word properly, and make their children as we do our beasts with an hot yron when they baptize them. It must be expounded metaphorically, or rather prophetically with reference (say some <sup>a</sup>) to the History of the fiery cloven tongues, the visible representation of the Holy Ghost on the day of Pentecost. *Act.* 2. 2, 3. or to *Esay* 6. 6, 7. (saith <sup>b</sup> *Capellus*) where one of the Seraphims is said to have taken a burning coale from the Altar, and with it to have touched the lips of the Prophet, by which coal the Holy Ghost was signified, or his most efficacious force of purging, and by those words *thy iniquity is taken away*, inward baptisme (which wholly consists in the purgation and expiation of finnes) is noted.

Glass. Rhe.  
Sac. Traç. l. 1.  
c. 11.

*Vers.* 12. In which Allegoricall speech by the *floor*, the Church of Christ dispersed through *Iudea* and the whole world is understood; by the *fanne* the meanes by which Christ separates beleevers from the hypocrites and wicked, which are preaching of the Gospel, afflictions, and the last judgement; by the *purging of the floor*, the action of separating; by the *wheate*, the beleevers; by the *chaffe*, <sup>\*</sup> the wicked; by the *garner*, the kingdome of heaven and eternall life; by *unquenchable fire*, the torments of hell, *Winnowing* signifies the temptations of Satan, *Luk.* 12. 31.

\* Impij &  
damnandi vo-  
cantur palee,  
quia ut palee  
sunt levissimi,  
vilissimi &  
ad nihil fere  
utiles nisi ad  
ignem. a. Lapide

Here the error of *Origen* is condemned, who thought that the torments of hell would not be perpetuall, but should end after the great yeare of *Plato*, in which all things shall be renewed, it is *unquenchable fire*. He alludes to the 66 of *Esay* 24. and 33. 14.

Διευκλιν, Ob-  
nixè prohibuit.  
Ad in compo-  
sitione intendit  
significationem.

*Vers.* 14. But *Iohn* forbade him, ] He earnestly forbade him, as the <sup>c</sup> *Gecke* word signifies.

<sup>d</sup> Aperiō celo-  
rum pro mani-  
festatione glo-  
rie Cœlestis  
interdum acci-  
pitur, hic verò  
etiam significat  
visibilibus Cœli cissuram ita ut perspicere possit  
Iohannes aliquid planetis & astris superius; neque n. alius  
potest esse sensus verborum Marci cum dicit eum vidisse diffundi cœlos. Calvinus. Videtur respicere atque alludere ad locum  
qui est Proverb. 8. 30.

*Vers.* 16. <sup>d</sup> It is most likely it was a reall body, and corporall dove, for *Luke* addeth in a bodily shape. The word *likenesse* is not to be referred to the Dove, but to the Spirit, which manifested his presence in this likenesse. Secondly, that phrase doth not alwaies note likenesse and similitude onely, but verity and identity, *Iohn* 1. 14. *Phil.* 2. 7.

*Mahomet*, that wicked impostor, and ape of Christ, imitated this. For that he might perswade his followers that the Holy Ghost was familiar with him, he by often feeding a Dove brought her to fly over his head, and to picke graines of corne out of his eare.

*Vers.* 17. In whom ] Not with, or by, or through whom; but a larger preposition than them all, which signifieth two things: first, that God is well pleased with Christ. Secondly, in and through him with others.

## CHAP. IV.

### Vers. 1.

The weapons  
used in this  
combat by  
Christ are partly  
offensive,  
the sword of the  
Spirit, it is  
written, partly  
defensive,

**T**Hen ] This word hath reference to the end of the former chapter, so soone as Christ was solemnly inaugurated into his Office, and proclaimed from heaven to be the sole Doctor and Prophet of Gods Church, even then immediately without any delay was he driven forth, as *Marke* saith, 1. 12.

which are principally three correspondent to the number of our three mortall enemies, the World, Flesh, and the Devill. He useth the wildernesse against the temptations of the world, fasting against the temptations of the flesh, and prayer against the temptations of the Devill.

**Wildernesse** ] The great wildernesse is here meant saith *Chemnitius*; whose reasons are these. First, The other Deserts are circumscribed by some addition, as the wildernesse of *Iudea*, *Ziph*, *Maon*, the great wildernesse is simply so called without any addition.

*Chemnit.*

*Vers.* 2. *Matthew* expressly makes mention of nights, lest it should be thought to be such a fast, as that of the Jewes, who fasted in the day, and did eat at the evening and in the night. He would not extend his fast above the terme of *Moses* and *Elias*, lest he should have seemed to have appeared onely, and not to have beene a true man.

*Vers.* 3.

*Verf. 3.* It is probable (saith *Maldonate*) that he appeared in a humane shape, because he spoke to Christ of many things, and because he sought to be worshipped.

The Devill is called the Tempter because he gives himselfe to tempt all men, by all meanes, at all times. *Command that these stones be made bread* ] The sense of the words *Perkins*, is, since thou seest thy selfe to be forsaken of God, necessity compells that thou shouldst provide for thy selfe, therefore *command that these stones be made bread*.

*Verf. 4.* That is, that speciall and powerfull word, whereby hee appointeth and commandeth it to nourish us, the word of command and benediction. *Vide Piscat. in loc.*

*Verf. 5.* The Devill (saith *Chemnitius*) appeared in some visible and corporall shape to Christ, as the words of the Evangelists intimate: The tempter comming to him, tooke him with him, and get thee away Satan. *Calvin & Scultetus* think rather it was in a vision; but first then Satans perswasion to Christ to cast himselfe downe could have beene no temptation. Secondly, Christ might be led of the Devill the ordinary way from the wilderness to Jerusalem, so much the words will beare. Thirdly, the Devill might carry Christs body really through the aire, *Piscator, Perkins, Dike, Tailour*. In the fifth verse the words following confirme the reall transportation, for it is said the Devill set him on a pinnacle of the temple, therefore having power to set him there hee might carry him thither; besides the word signifieth hee set him downe, who had formerly taken him up.

*Verf. 7.* It is written againe ] Not that another Scripture opposeth the true meaning of the Psalm, but he opposeth it against, the corruption of the Devill which hee made by mutilating the words of the Psalmist, or rather by depraving them, saith *De'it.*

*Thou shalt not tempt the Lord thy God* ] Hee is said to tempt God, who not ordinarily but presumptuously without necessity seekes an experiment of the power, wisdom, goodnesse, and truth of God. *Evangel. c. 30. Si locum Deuteronomij cum historijs antecedentibus,*

*et cum Psal. 95. 8. Conferas, apparebit extraneus, ut proprie hic esse Dei potentiam aut providentiam experiri, cum satis magnam ejus documenta apparuerint, Sic Act. 13. 10. Grotius.*

*Verf. 10.* Get thee hence Satan ] Signifying thereby not onely his abhorring of that sinne, but also the danger of the assault by the world.

For it is written ] All the Scriptures which Christ as yet cited, he brings out of Deuteronomie, After the manner of the Jewes, who were especially versed in that as an epitome of the whole law. *Lucas. Brugenfis.*

*Thou shalt worship the Lord thy God, and him onely shalt thou serve* ] By worship is properly signified bodily worship in a bodily gesture, the meaning then is, thou shalt with thy body adore the Lord, for so it is suitable to Satans demand. The word [serve] Signifieth all worship due to God both inward and outward, onely ] This word appertaines to both the members, and so to the whole sentence, for else there should be no direct deniall of Satans temptation, requiring onely the former and not the latter.

Out of the words of *Moses*, that we must serve God, *Deut. 6. 13.* Christ maketh collection that we must serve God alone, teaching us to conclude in like case, that if the Scripture doe shew, that there is not any other power of conversion besides the Spirit of God, then where it is said the Lord converteth or allureth Japheth, it is there meant, that the Lord onely converteth and allureth, and none other.

*Verf. 11.* Angels ministred unto him ] Non tanquam misericordes indigenti, sed tanquam subiecti omnipotenti. *Augustin. Rom. 8.*

*Verf. 18.* As he walked by the Sea of Galilee ] It was not properly a Sea, but according to the phrase of the Hebrewes, who call all great meetings of waters by that one name. The River *Jordan* falling into this flat, makes fixteene miles long and some six in breadth, which was famous for fish though of ordinary kinds, yet of an extraordinary tast and relish.

*Verf. 19.* Follow me ] Δὲναι μεν με Come and follow mee.

*V. 23.* Teaching in their Synagogues ] The word συναγωγη is usuall with the Septuagint Interpreters in the old Testament. In its first originall it is a generall word signifying

nam late patet nifying the very act of gathering together. *Gen.* 1. 9. and 28. 3. *Esay* 19. 16. *Ier.* 44. 15. and 50. 9. *Ezeck.* 38. 4. But in speciall it is used of the Church of *Israel*, *Exod.* 16. 3. *Levit.* 14. 3. In the same manner it is used by the Evangelists and Apostles in the new Testament, for the gathering together, viz. of the Jewish people, as in this place, and metonymically for the place in which the *Jewes* met every Sabbath to heare the Law and the Prophets read, *Luke* 7. 5. *Acts* 15. 21. and 18. 7. *Gerb. loc. commun. de ecclesia.* c. 1. *sive publici consilij, sine rerum sacrarum gratia, hoc nomine appellatur. Deinde vero capit & ad loca transfertis, in quibus isti conventus habebantur, ut Luc. 17. 5. Hic sive Cœtum, sive locum in quo lex divina exponi solebat intelligas, nihil refert. Ne Christianos quidem ab hoc vocabulo abhorruisse apparet. Iac. 2. 2. Grotius.*

The Gospel of the kingdome ] Because it declares both the nature of this kingdome, and the way leading to it. *Heron.*

*Vers.* 24. And his fame went throughout all Syria ] And the fame of him went into all Syria. Possessed with Devills ] Greek, vexed with Devills.

*Lunatickes ]* \* They are called Lunatickes in whom the force of the disease increaseth or decreaseth after the inclination of the Moone, as those that have the falling sicknesse.

\* Vel quod interlunio nati comitali morbo laborare soleant, vel quod epileptici ad conversiones lunares paroxysmis corripiantur. *Sculcet. exercit. Evang.* l. 2. c. 12. vide *Fulleri miscell. Sac.* l. 2. c. 17.

## CHAP. V.

**I**nacer reading these fifth, sixth, and seventh Chapters of *Matthew*, burst out into this protestation, Either these sayings are not Christs, or wee are not Christians.

In this Chapter, and the two next, is contained Christs Sermon in the Mount, preached to his Disciples and others that were converted unto him among the multitude. This Sermon may be called the Key of the whole Bible; for here Christ openeth the summe of the Old and New Testament. Christ quotes and repeates whole sentences out of it else where, *Luke* 11. 2. and 12. 22. 13. ch. 14. 14. ch. 34. 16. ch. 18. This Sermon is the same with that which is set downe by *Luke* 6. 20. For they have one beginning and one matter, the same order of preaching and the same conclusion. *Luke* relates things more briefly, *Matthew* more fully, *Cheynitius*, *Calvin*, *Perkins*, though *Piscator* and others bee of another opinion.

Our Saviour sheweth here, that the happinesse which by him they were to expect, did consist in spirituall grace and eternall glory, the one being *beatitudo vie*, our happinesse in this life, the other *beatitudo glorie*, our happinesse in the life to come.

*Vers.* 1. The Mountaine ] By the highnesse of the place<sup>f</sup> declaring that Hee would deliver nothing common or low. *Eras.*

And when he was set ] It belongs to the Teacher to sit in a chaire or higher place, that he may be heard from far. *Session* also notes the tranquillity of Christ, for the body fitting, the Spirit is quieted, and is apt to meditate in, & teach divine things. *Corn. à Lapide.*

*Dominus ad montana conscendit, ut turbas ad altiora seum trahat. Hieronymus in loc.*

*Vers.* 2. \* And he opened his mouth, and taught them ] *Theophylact*s note is witty. He makes a question whether the first word be not superfluous or no, for how could Christ teach but he must open his mouth? He answers that these words were not idle, for Christ did sometimes teach and opened not his mouth, viz. By his life and miracles; but now he opened his mouth and taught them by doctrine.

It is a pleonasm, *Calvin*, as we use to say, I have heard it with mine eares. An *Hebraisme. i.e.* He began to speak. Some interpret it thus, he spake before by the mouth of his Prophets, now with his owne mouth.

*Rainold. de lib. Apoc.*

This



This phrase is emphaticall, and signifieth that He delivered to them deepe matters of weight and importance. *Ephes. 6. 19. Job. 32. 23.* And this may appeare by the conclusion of the Sermon. *ch. 7. v. 29.* Yet this is not perpetually true of this phrase faith. *Beza.* These words imply two things, First, the excellency of the Speaker, *Psal. 78. 1.* Secondly, the Majestie and authority of the Speaker, *Pro. 31. 28.*

And taught them ] Not upon a perfect Text as Hee did *Luke* the fourth.

These eight Beatitudes are as it were the eight Paradoxes of the world: for the world and Philosophers place happinesse in riches, not in poverty; in sublimitie, not in humility; in fulnesse, not in hunger; in joy, not in mourning.

*Vers. 3.* Christ sets not downe that wherein formally blessednesse consists, but rules whereby we may know whether we be blessed or no, *beatae praedestinationis indicia, & futurae gloriae praesagia.* To bee poore in Spirit, pure in heart, meeke, mercifull, are stiled so many beatitudes. Schoolemen say truly, they are *beatitudo disponens*, so many dispositions to perfect blessednesse.

*Poore in Spirit* ] *Beggars in Spirit, Esay 66. 2.* *Austin* and *Chrysostome* expound it of inward humility; the meaning is, those that have a spirituall sence of their spirituall misery.

*Vers. 4. Mourne* ] It signifieth great sorrow. *Piscator* and others expound it of sorrow for sin. For they shall be comforted. ] They shall have inward and outward comfort.

*Vers. 6. Blessed are they which doe hunger and thirst after righteousness* ] Or, they that are hungry and thirsting, So the Greeke runs, after the participle of the present tense, intimating that wherever this is the present disposition of mens soules, they are blessed.

*Vers. 8. Pure in heart* ] *Austin* renders it *mundi-cordes*. Purity is of two sorts, First, that which is contrary to pollution, as water when it is cleane, and not muddied nor defiled. Secondly, Which is contrary to mixture, as wine when it is not mixt. Not carnall nor hypocritically.

For they shall see God ] In the Hebrew phrase to see is ordinarily used for to enjoy. *Psal. 4. Who will see us any good?* The word in the Hebrew is, who will make us to see any good, that is, to enjoy good. To see God is to enjoy him, there is no seeing God but in Christ.

*Vers. 9. Peace-makers* ] i. e. such as love to maintaine unity, concord, good-will and good agreement amongst men. Not onely those which take up differences, but the parties at variance which are most inclinable to peace.

For they shall be called ] i. e. they shall bee indeed, and shall also be knowne and reputed to be, the Sonnes of God, by their likeness to him.

*Vers. 12. Rejoyce and be exceeding glad* ] Or, rejoyce, and that exceedingly.

Great is your reward ] *Object.* *Rev. 12. 12.* A reward implieth the merit of workes preceding. *Ans.* A reward is taken, First, strictly, for that which doth answer and is equall to the worke. Secondly, Largely, for whatsoever is consequent to the worke; Heaven is a reward in this latter sence, therefore salvation is called a gift.

*Vers. 13. The salt of the earth* ] In regard of their ministry, they are to be *totius orbis magistri*, *Chrysost.* The interrogation *wherewith* imports a vehement deniall, as if Christ should say, if salt once lose his naturall propertie of saltnesse, it can never be recovered.

First, Salt hath heate and acrimony by which it pierceth, attenuates and subdues the whole lump: nothing is more piercing than the word, which being committed to the Apostles subdues the whole man and seizeth upon the vitalls. *Heb. 4. 12.*

*sic quidem cum articulo τὸ ἅλας τῆς γῆς, quæ eximum illud sal terræ; nec Iudæa duntaxat sal, sed sal terræ, pro latitudine vocationis Apostolica, ex porrectis ecclesie Dei pomeriis contra distinctæ ad angustias vocationis Prophetica. Spanhem. Dub. Evang. parte tertia. Dub. 91.*

Secondly, Salt preserves from corruption, whence a perpetuall Covenant is called a Covenant of Salt. *Numb. 18. 19.* The word which the Apostles brought is permanent and the Covenant of grace published by them is a stable and perpetuall Covenant.

Thirdly, Salt is a symbole of wisdom. Wise men are called *salvi*, and fooles *insulsi*: so there is no true wisdom but in the word committed to the Apostles, without which no man is wise.

*Vers. 17.* Our Saviour useth foure arguments to shew that Hee had no intent to abrogate the Law. First he tells them in this *vers.* that Hee came to fulfill the Law.



21<sup>y</sup> v. 18. He tels them that not any thing of the least signification in the Law shal fail. Thirdly, In the 19. *Verf.* He that breakes the Law, and teacheth men so, shall bee least in the kingdome of Heaven.

Fourthly, His doctrine required a greater right than that of the Scribes & Pharisees.

*Verf.* 18. Till heaven and earth passe ] Greeke shall passe away. Some doe very subtilly play with the word untill, as if that the passing of Heaven and Earth, which shall be in the last day of Judgement, should put an end to the Law and the Prophets. And truly (saith Calvin) as tongues shall then cease, and prophecies bee abolished, so I thinke that the written Law with the exposition shall cease.

*Ioth apud  
Ebreos inter  
alphabeti li-  
ras minima est,  
huic respondet  
iota Græco-*

*One Iot, or tittle* ] *Ierome* calls *o apices* (tittles) those by which like letters in times past were distinguished, when he saith, that *Resb* and *Daleth* differ onely in the tittle; those erre that interpret them de *punctis vocalibus*;

*Iod* the least of the Consonants, tittle of the vowels, which were as ancient as the Hebrew Consonants.

*Venusissimè usus hac hyperbola poeta ille nostri temporis videtur, qui dixit, Nescit Scripturæ vel breve iota sacræ.* *Drus. Prov. Clav. 2. l. 3. o Drusus de recta lectione lingue Sanhe. vide Capellum de punctorum Hebræorum antiquitate. l. 2. c. 14. & Piscat. in loc. Per Iota intellexit Christus literam minimam, quæ est jod apud Hebræos: probabile itaque, illum per Kapstær intellexisse Puncta & Accentus, figuram minorem habentes, quia præter literas nihil aliud est in Lege Hebræorum, vim seu potestatem aliquam habens, præter Puncta, vocalia, & Accentus, & diversum quid à literis existimant ideo denotari, quia Iota & Kapstær distinguuntur per particulam disjunctivam. Aut, ut quasi oppositionem videatur facere inter Iota & Apicem. Buxtorf. de Punctorum Antiquitate & Origine. parte 2. c. 15.*

Fulfilled ] In respect of unpartiall and sincere obedience, for of that our Saviour speakes as is manifest by the words following, He that shall breake the least of these Commandements and teach men so, shall be called least, and except your righteousness exceede, that is, righteounesse of Habit and practice, which is that which the Law as it is taken in that place required.

*Verf.* 20. The Scribes were the best in those dayes for learning and interpreting the Law, Pharisees for practise, the strictest sect, *Actis* 26. Theirs was but an outward civill righteounesse whereby they kept the Law onely in outward actions.

*p Chemnit. in  
loc. commun.*

By the king- *Tee shall in no case enter into the kingdome of Heaven* ] Shall neither be accepted as members of the kingdome of grace *p* here, nor injoy glory hereafter.

dome of Heaven, understands the Church; *Grotius*, that time when the Goates shall be severed from the Sheepe. *Verf.* 21. He doth not oppose his answer against the 1<sup>o</sup> Commandment of Moses, but the common conceite of the Scribes.

*Verf.* 22. But I say unto you ] The Expositors are so at discord in the interpretation of these words, that while they endeavour to explaine the fence, they forget the duty contained in it, and scarce any where shew more anger than here, calling one another Hereticke and foole.

Hee alludeth to the custome of punishing offenders used among the Jewes; as there is a gradation of sinne, so of punishment. *Judgement*, a lesse court which inflicted small mulcts as it were by a leete; *Councell*, the greater Court, as it were quarter-sessions; Thirdly a more numerous Senate, a grand assise.

*Augustin* saith in primo est ira tantum, in secundo est ira & Sermo, in tertio ira & certa ex-  
gressio præfio irrisoria.

precepta quam Moses, sicut Scholastici somniarunt, Moses enim plane eodem modo tradidit explanationem 5. præcepti. *Levit. 19. v. 17. Sed Phariseorum corruptelam & reprehendit & rejicit.* *Chemnit. loc. commun.*

*Racha*

*Restius Raca  
vel Raka, sæ-  
uā. Ex Syriaco  
Raka vanus,  
cerebro vacuus  
à radice Rik  
evacuare, fun-  
dere, effunde-  
re. Ita cen-*

Our Saviour interprets the sixth Commandment and shewes besides the actual taking away of life to which the Pharisees bound the breach of it, three degrees of sinners against that precept, He that is angry with his brother without cause, or rashly, or for nothing, for an injury offered to himselfe, not a sinne committed against God. Secondly, He that saith to his Brother *Racha*, which is an expression of anger, in a word of lighter disgrace, as *sirra*, or *pish*, or the like. Thirdly, He that saith, thou foole, which is a word of reviling and soonest offers it selfe to him that is angry.

*sent plurimi, Verum ita cum sequente convitio, stulte, conveniret. Quid enim aliud est Cerebro vacuus, quam stultus? quid stultus aliud, quàm cerebro vacuus. Dilherri electa. l. 2. c. 20. Alij volunt, Racha esse interjectionem & sonum indignantis, & tres dicunt constitui gradus eorum quos Christus contra quinque docet peccare præceptum; primum eorum, qui intus duntaxat adversus proximum commoventur, iramque gerunt animi restricti; alterum eorum, qui eo usque effervescent, ut iracundum aliquid evomant; tertium denique eorum, qui in apertum aliquod convicium erumpunt. Racha indignantis vox, Hofanna lamentis. Vide Rainold. de lib. Apoc. tom. secundo præf. 167. & Bezam in loc. Hoc verbum propriè Hebræo Racha, Rakah enim dicitur inanis aut vacuus: quem nos possumus vulgata injuria absque Cerebro nuncupare. Hieron. in Loc.*

Verf. 23. That phrase, *batis ought againſt thee*] is a Law-terme, and implieth a ſute in Law. *Abb.* 24. 20.

*Non dicir  
ſi tu habes ali-  
quid adverſus  
neceſſitas. Hic,*

*fratrem tuum: ſed ſi frater tuus habet aliquid adverſus te, ut durior reconciliationis tibi imponatur neceſſitas. Hic,*  
ron. in loc.

Verf. 24. *Agree*] i. e. Uſe means to become friends with him with whom thou art at variance. *Quickly*] i. e. Without delay; rather yeeld from thine owne right, than deferre to be reconciled. *Whiles thou art in the way*] i. e. Whiles thou art going with thine Adverſary to have the matter tryed before the Magiſtrate, Luke 12. 58. *Left.*] i. e. Left thine Adverſary having a good Action againſt thee, do convince and caſt thee before the Magiſtrate and the Judge. Left after thou art convinced of wrong doing, the Judge command the Sergeant to caſt thee into priſon. *Farthing*] This farthing was the leaſt coyne uſed among the Jewes, called a *Quadrin*, which containeth two Mites, Marke 12. 42. and it is the fourth part of a penny in Engliſh. This laſt phraſe, (*To pay the uttermoſt farthing*) is proverbiall, like unto which is that in French, *Payer juſques au dernier denier*. As if he had ſaid, \* *Looke for no compounding or agreement with thine Adverſary when thou art once caſt into priſon, for he will ſhew thee no favour, but uſe thee as hardly as may be, remitting nothing, but cauſing thee to make full reſtitution and ſatisfaction, even to the uttermoſt farthing.*

*Satis eſt to-  
tam locutionem  
qua metaphorica  
& proverbialis eſt, quam  
particule do-  
nec idiotiſ-  
mum, in expli-  
catione huius  
loci, attendere.  
Glaſſ. Gramat.  
Sac. lib. 3. Tract  
5.*

*Ad ultimum  
quadrantem  
ſolvere dicitur*

*is, cui de debito nihil remittitur. Germanum proverbiale. Quadrans nummus eſt, qui à quibusdam vocatur teruncius. Druf.  
Prov. Claſſ. 2. l. 3. \* Chryſoſt. Theoph. Cartw. Mr. Perkins.*

The Papiſts expound it allegorically, and ſay that by *Adverſary* is meant God com- manding men in his Law; and by *Way* is meant the ſpace of time in this life; by *Judge* Chriſt; by *Sergeant* Gods Angels; by *Priſon* Hell, or rather Purgatory; and by the *uttermoſt farthing*, veniall finnes. As if this were the meaning: *Agree with God while thou art in this life, betweene this and the day of judgement, left thou come before Chriſt, and he cauſe his Angels to caſt thee into Purgatory, and there thou remaine, till thou haſt ſatisfied for the leaſt veniall finnes. But this cannot be the true meaning of this place, for firſt, theſe words depend upon the former, & are a continuance of the rule of reconciliation between man and man, and not between God and man. 2<sup>ly</sup> By this expoſition they confound the Adverſary and the Judge, (for the Father and the Sonne are one) which in this Text are made divers and diſtinct.*

*\* See Maldo-  
nate, Tolet,  
Janſenius.*

*Dr. Prid.*

*Mr. Perkins.*

Verf. 28. *Quod in homicidiis eſt irasci, hoc in adulteriis eſt concupiſcere.* There may be adultery (ſaith *Auſtin*) and a woman not toucht; murder, and a man not kild. *Luſt after her*] with a will and deſire to her.

Verf. 29. *Right eye, and right hand*] are mentioned, becauſe the right parts are deareſt to us; ſome ſpeciall darling ſinne, wherein the fleſh moſt delights, which is as her right eye in regard of pleaſure; as her right hand in regard of profit. *Pull it out,*] not pick it out, as the Eagle doth the eye of her prey, by degrees, but pull it out all together.

*Beza. Dike.  
Illa expoſitio  
probabilis per  
oculum dex-  
trum & ma-  
num dextram*

*rem eandem, pretioſiſſima nimirum & Chariſſima queque intelligenda, quæ aequè nobis Chæra ac oculus dexter & manus dextra, talium videlicet jacturam voluntariam potiùs faciendam, ſi nos pelliciant ad malum, quàm ut illorum occasione in peccata, & ſic in exitium præcipitemus. Hac interpretatione admiſſa non tantum conſtat ſenſus verborum Domini, ſed & nexus. Chriſtus adſpectum inordinatum uxoris alienæ vocaverat adulterium, adeoque grave peccatum coram Deo, quod ordinariè videtur leve. Inde occaſionem ſumit hortationis ſequentis, ut ſummo ſtudio caveantur cupiditates prævæ, & Chariſſimarum ac pretioſiſſimarum etiam rerum diſpendio potiùs redimatur ſalus, quàm ut patiamur illas nobis exitioſas eſſe & lethales. Spanhem. Dub. Evan. part 3. Dub. 146.*

Verf. 30. *Cut it off.*] In the Originall it is *ἀποχὴν αὐτῆς*, which ſignifieth in the emphasis of the word, *chop it off*; not ſaw it by degrees, but chop it off; that is, on a ſudden cut it off; on a ſudden cut off thy ſins which are as deare as thy right hand.

Verf. 34. *But I ſay unto you, Swear not at all.*] The Manichees and Anabaptiſts altogether reject the uſe of an Oath; and they cite this place, and that of *James* 5. 12. but in both theſe places an Oath is not forbidden, but reſtrained. There is a prohibition onely of idle Oathes, and colluſion of Oathes (as *Bucer*,) or ſwearing lightly and looſely (as *Gualther*,) or ſwearing in common talke (as *Zanchius*,) or raſh and unnecesſary Oathes (as *Uſſinus*,) or private and ordinary ſwearing (as *Aretius* and *Melanchthon*,) or ſwearing by the creatures (as *Beza* and *Pellican*.) *At all*] in your uſuall talke.

*Omnino, i. e. per  
ullam rem cre-  
atam. Beza.*

Dr. Featlie.

he forbids us not simply to sweare, but not to sweare by the creatures, since that is to ascribe a Deity to them, or to sweare upon any trifling occasion, or in their ordinary communication.

*Quia Iacobus repetit capite ultimo, quæ minatione videtur usus dominus ut describeret duplicem conformitatem nostræ vocis aut verborum nostrorum, unam cum re, alteram cum conceptu nostro, ut id efferamus quod est & quod esse sentimus. Rivenus. b Dr. Hamond. Vide Piscat. in Loc. c & Malo illo vide Bezam. d Pricus in Mattheum.*

Vers. 37. <sup>a</sup> But let your communication be yea, yea, nay, nay,] Affirme a truth, and deny a falsehood simply and barely, without making the name of God accessary to your vaine discourses. Dr. Featlie.

<sup>b</sup> In ordinary discourse you may use an affirmation (that is, one yea) and if occasion require, an asseveration, (that is, another yea) and so a negation and phrase of some vehemency (as a redoubling) to confirme it, that is, Nay, nay.

The Evil one]. <sup>c</sup> That evil one, that is, the Devill, because he is, 1. evil in the highest degree. 2. commits evil without ceasing, 1 Pet. 5. 8. 3. he practises all finnes of all sorts and degrees, in himselfe and by his Ministers.

<sup>d</sup> No so much the prepositive article (ὁ ὁμοῦς) confirms this exposition, for Iohn useth that 1 Iohn 5. 19. where he speaks of the world, as another place of the same Writer, 1 Iohn 3. 12. which is to be understood not of the thing, but person.

Mr. Perkins. Phrases illæ Christi, percutienti nos in una maxilla obvertenda altera, volenti tollere tunicam relinquendum etiam pallium, figuratæ sunt, nec alius scopus dicentis, nisi Christianos paratos esse debere, ad ferendam secundam potius injuriam, quam ad ragerendam priorem. Spanhem. Dub. Evang. parte tertia, Dub. 125.

Vers. 39. Christs meaning is, that a man must suffer rather a double wrong, than seeke a private revenge. Resist not evil] This is to be understood of private revenge, and so it maketh nothing against lawfull Warre, as the Anabaptists say. Vide Bezam.

More Hebraico sub uno exemplo, similia, seu quæ ejusdem generis sunt, complectitur, ut, 1. sub alapa, comprehendit omnes injurias, quæ corpori seu personæ vel cum infestione vel cum contumelia inferuntur. 2. Sub spoliatione, complectitur injurias & detrimenta, quæ rebus inferuntur. 3. Sub angariis, complectitur injustas superiorum exactiones, gravamina & oppressiones. 4. Sub contentione judicii, complectitur injurias, quæ vel sub specie juris, vel denegatione aut perverfione justitiæ forensis inferuntur. Chemnit.

Vers. 40. Our Sayour there condemnes not all going to Law, but he intends to forbid all private revenge of a manselfe, in case he be wronged; or he speaks comparatively, as if he should say, Rather suffer two wrongs than do one.

Mr. Perkins. Verbum hoc angariis, usurpationum interpreti vulgato & Vlpiano, I. C. metaphoram continet proverbialem, quæ ab angariis sumpta regum tabellariis apud Persas. 'Αγγαριον est ex verbis peregrinis, quibus usa olim antiquitas in Judæa: neque Græcum est, sed Persicum, ut Suidas dicit. Drus. Class. Prov. 2. 1. 4.

Vers. 41. And whosoever shall compell thee to go a mile, go with him twain] As in our Common-wealth we have Post-masters, so in Persia there were like Officers, who by authority from their Kings or Emperours, might take mens Cattell, nay men themselves, and use them for travell and carriage at their pleasure. And this custome the Jewes had got among them, as may appeare, Matthe. 27. 32. Christ here speaks of the abuse of this Authority, saying, that if a man compell thee wrongfully, under colour of the Magistrates Authority, to go with him one mile, go with him two: That is, rather than by resisting thou shouldst revenge thy selfe, go with him two miles.

Vers. 42. Whether he be knowne or unknowne, a friend or an enemy, although he do not deserve; whether he be able and willing to recompence that office or not, yet give him according to thy ability, Chemnit. Asketh thee.] Το αἰτιῶντι, Luther rightly observes that this word implies indigence or necessity αἰτία, signifies beggarlineffe, as Acts 3. 2. we must give them what is necessary to relieve their necessities.

Vers. 44. Blesse them which curse you] εὐλογεῖτε. See Luke 6. 27. The word in Greek, and the opposition to cursing, (i.e. evil and bitter speaking,) noteth kindnesse and friendlineffe of language.

Vers. 45. That ye may be the children of your Father which is in heaven] We have the example of the great God for this, we say it is balenefse to seeke reconciliation; what had become of man, if Christ had staid till he had fought unto him? it is our glory to be like God. 2. He is our Father, his love is manifested to us in this: He is not our Father now by Creation, but by Adoption.

Vers. 47. What do you more than others?] Or, what singular thing do you? Christiani must be singular.



## CHAP. VI.

## Verse 1.

**T**O be seene of men] The meaning is, to this end they did all their workes, that they might be admired by men, so that they might be seene and praised of them; and rested in this vaine glory, as in their last end.

*prie spectari id est, cum peculiari quadam attentione & admiratione videre, quod Poeta sic expressit, Digito monstrari & dicere hinc. Syrus hoc loco habet verbum quod significat accuratam contemplationem.*

**Verse. 2. In the Synagogues]** The word Synagogue is from the Greeke *συναγωγη* to gather together, and it is applied to all things whereof there may bee a collection. But Synagogues are commonly taken for houses dedicated to the worship of God, wherein it was lawfull to pray, preach, and dispute; but not to sacrifice.

The Temple at Jerusalem was the Cathedrall Church, the Synagogues as petty Parish-Churches belonging thereunto.

**They have their reward]** Not Gods reward, but theirs; for they are praised of men, for whose sake they exercised their virtues. *Jerom.*

**Verse. 3. An hyperbolicall metaphore,** by which he gives understanding to the hands. **Piscator.** Do it without any ostentation. *Calvin.* *Dextera quid faciat, sas est nescire sinistram.*

**Verse. 5. As the Hypocrites]** Christ commanded his Disciples, that they should not be as the Hypocrites, it is one thing to bee Hypocrites, another thing as the Hypocrites; he would not have his to bee like the Hypocrites.

*In angulis platearum] Versio Arabica. in angulis platearum portae. Respexit ad locorum orientalium consuetudinem, ubi multae plateae portarum clauduntur, & a se invicem distinguuntur, Dilher. Elest.*

**Verse. 7. He useth two words but in the same sense, Βαρυλογία** is a superfluous and putide repetition, *Παυλολογία* vaine garrulity.

Popish prayer in an unknowne Tongue is idle babling, in the rosary and canonicall houres the same things are repeated againe and againe.

**Verse. 9. Yee]** First the Disciples, and under them he meaneth all Christians.

**Therefore]** Hath a double reference, both to the sinfull manner dehorted from, and to the holy manner exhorted to. He reasoneth thus, the manner of hypocriticall and heathenish praying is sinfull, this manner here propounded is most holy; therefore pray in this manner: *After this manner, or thus, or in this manner,* It is a note of likeness pointing unto the patterne following, that is, say *Our Father*, as *Luke 11.21.* Or if you use other words, let them bee according to this patterne.

As the Decalogue is distinguished by two Tables, so is this prayer as it were distributed into two Tables of petitions, the three first of which respect God, the three latter our selves and our Neighbour. In the petitions which directly respect God, the first prayes for the glory of God, the two other declare the reason of glorifying of him.

**Which art in heaven]** These words signifie the majestie and power of God, Heaven the place thereof being put for the things themselves, and then the meaning is, which art of infinite greatnesse, and height, and power, and immortality.

**Hallowed]** We wish that honour to be given to God, which Hee is most worthy of; that men never thinke or speake of him but with exceeding great reverence; that God would not onely deliver that holy name of his from all contempt and dishonour, but subdue all mankind to the worthy esteeming of it.

*rem quo dignus est, ut nunquam de ipso loquantur vel cogitent homines sua summa veneratione. Calvin. in loc. Hoc enim regas ut quod semper sanctum est, sanctificetur in te. Augustinus.*

Verse. 10.

*Verf.* 10. We pray that God would exercise his power both in his word and Spirit, that the whole world may voluntarily submit unto him. *Calvin.*

Verf. II. <sup>a</sup> Why should the Latine Interpreter translate it here *Supersubstantiall*, and

\* *Super-*  
*stantiall*  
*Rhemist. Luke*  
*(as Dr. Fulke*  
*noteth)* is the  
best interpreter  
of the Greeke  
word, who  
sheweth that  
it signifieth  
bread sufficient  
for every day,  
in which  
place our Re-  
mists them-  
selves translate  
it daily.

Ε' π' α' σ' ι' ο' ν  
vetus interpret  
quotidianum  
reddidit, ut ex

*Luke 11.* Daily, when one and the same Greeke word is used in both places, and it hath the same signification in each? Food and raiment, all things needfull for the preservation of this bodily life are here meant, as the Romane Catechisme tells us, to the word bread is used, *Prov.* 30. 8. If it be translated superubstantiall bread, how can bread and other bodily necessities bee thereby meant? for these things are substantiall, and serve to nourish and maintaine the substance of mans body, but not superubstantiall. *Austin* denieth the Eucharist to be here meant. To translate it superubstantiall is not so right as to translate it daily, as *Fansenius* (Concord. c. 4.) their owne learned Bishop confesseth, who addeth that by the Greeke word used in both the Evangelists is most rightly understood bread necessary for the sustenance of the body, Hee proveth also that by daily or substantiall bread here is not meant the bread of Christs Body in the Eucharist, because when our Saviour taught his Disciples this prayer, the Eucharistical bread was not instituted, neither did the Disciples so much as thinke of it, and if that should be here meant, how can the Lay-papists then say this prayer in sincerity, and yet be present when the Eucharist is celebrated at their private masses, and never desire to partake of it?

Hieronymo in hunc locum manifestum est. Atque ita omnes veteres auctores Latine legunt. Hieronymus supersubstantialem veris quamquam in eo veterem versionem corrigere noluit. Itaque caute quidam nostro tempore in vulgata editione pro quotidiana supersubstantialem posuerunt, quod corporis cibo quem hic à nobis perhibuimus, minime convenit. Maldonatus in loc. Panis nomine intelliguntur quaecunque ad hanc vitam spectant. Cartwright. Historia Christi c. 4. Evangelistis, panis Græcis proprie significat quod nobis sustentandis apium & accommodatum est. Noster dicitur panis quia nobis datur, & quia nostro labore parari debet. Gen. 3. 1 Thef. 5. Psal. 128. Hodie à Deo nobis dari precamur, ut sciamus nobis assidue & in singulis horis à paterna ejus providentia hoc beneficium petendum. Deinde ut doceamus curam nostram non in longinquum tempus extendere. Adverbium hodie fruenda nimis aviditati additum est, ut discamus singulis momentis à Dei beneficentia pendere, & eo dempto contenti esse quod de die in diem nobis suppeditur. Calvinus in loc. Ob Quomodo panem, quem jam vocamus nostrum, petamus nobis dari Sol. Vocatur noster non quod jure debeatur, sed quia paterna Dei beneficentia in usum nostrum destinatus est.

*Verf. 12. And forgive us our debts*] There is no word which the Evangelists and Apostles more frequently use to signify the remission of sins than the word *ἀφίεναι* here used, it is used of them seven and twenty times as *Wotton de reconciliat.* observes. It seems to be taken from releasing of debts, and loosening of bonds; in which the conscience of a sinner was tyed, being bound to answer at Gods tribunal. See *Par. on Rom. 12. p. 29.*

*As we forgive our debtors*] Which is a promise of ours to the Lord, or a Law binding all that look for mercy from the Lord, to shew mercy, or a note of assurance.

*Sicut*, as, is taken three manner of wayes in Scripture. First, for a note of paritie, as *Matth.* 10. 15. and 19. 19. Secondly, as a note of identitie, as *Matth.* 20. 14. and *Luke* 15. 19. *John* 1. 14. and Thirdly, for a note of similitude, as here, and *Matth.* 18. 33. and *Iohn* 17. 22.

Verf. 13. The meaning is not that we may not fall into temptation, but we be not overcome in it.

<sup>b</sup> *Diætiograca*  
significat u-  
trumque, in-  
ferre & in-  
ducere, magis  
tamen inferre.

But deliver us from euill ] **Demps** is affirmed rather of a person than a thing. **Beza**.  
The Devill is called **demps** **euil** **labor**, because he troubleth others with his  
wickednesse. This name is often given to the Devill, as 5. ch. 37. 3 Iohn 17. 15. 2 Ihes.  
3. 3. 1 Iohn 2. 13. 14. and 3. 12. and 5. 81.

*c* Coronis pre-  
cationis Domi-  
nica, Quia  
num est reg-  
num &c. est  
in multis Gra-

For e thine is the Kingdome, the power, and the glory, for ever ] Erasmus saith, that they which added this conclusion unto the Lords prayer did *divine precatiōis suas nugās affuere*, to fo heavenly a prayer did sow patches of their owne. Mr. Cartwright saith, it appeareth manifestly that this sentence was borrowed from the Prophet David, 1 Chr. 29. 11. with some abridgement of the Prophets words. Secondly, without this we should not have had a perfect forme of prayer, it consisteth of thanks-giving as well

as petitions, it is also a reason of that which goeth before. This clause was added by our Saviour, and registred by *Matthew*, 1. the Greek Copies have it. 2. The *Syriack* Paraphrast translates it. 3. *Chrysost.* & *Theoph.* expound it.

*Amen.* ] This is the scale of the Lords Prayer. *Jerom.*

This word was not added (saith *Grotius*) by Christ, but according to the manner of the ancient Church; by that word approving of the publicke prayers. It signifieth truly, or even so, or so be it. It is an Hebrew word, but the *Grecians* and *Latines* have made it theirs, the *Syriack* and *Asabick* versions of the New-Testament keepe it, and so doe the Occidentall Tongues.

*Vers. 16. Of a sad countenance* ] The Greeke word signifieth properly the looke of a wild beast, a Lyon or a Beare robbed of their whelps, grim and gasly; one would be afraid to looke on them, *στυφωδὲς* from *στυφός* sad, and *ὤψ* countenance.

*ratus. Qui castè inter Latinos loquuntur, affectatam gravitatis & auctoritatis speciem indicare volentes, ea voce utuntur. Præcius, in loc. Tristes: bene vulgata versio. Vide Luke 24. 17. Grotius.*

*Disfigurs* ] The Greeke word is properly to take a thing away, so that we cannot see it. Hence some reade it *exterminare*, others *demoliri*, others *deformare*, some others *corrumpere*, the meaning is the same, they indeavour to take away the naturall frame and shape of their countenance.

*bire ut pallor in ore se leat, maciesque in corpore toto. Præcius, in loc.*

*Their reward* ] viz. Here in this life, they shall have none hereafter.

*17 But thou when thou fastest, annoint thy head, and wash thy face* ] That is, bee as you were on other dayes; for the Jewes did usually anoynt themselves on dayes of mirth. Our Saviour prohibits all vaine affected kind of sorrow.

*multis locis sacra litera testatum relinquunt. Ruth. 3. v. 3. 2 Reg. 12. v. 20. Luke 7. 45. ) ut qui letitia vacare, aut comiores gratioresque vellent prodire aliquò, lavarent faciem caputque ungerent; lavarent faciem, quo munda ea & nitida appareret; ungerent caput, quò colorem illius odoremque commendaret. Psal. 103. 15. Iohn 12. 3. Lucas Borgenis Comment. in 4. Evangelia.*

Our Saviour useth many arguments in this Chapter against the immoderate sinfull cares of this world. 1. More common. 2. More speciall to believers. Those of a more common nature. 1. From the consideration of the things themselves. The things themselves are perishing, they perish two wayes, either by open violence, or secret corruption.

*Vers. 19. Lay not up for your selves treasures* ] That is, striving to be rich and to get a great estate together. *de Dieu* refers moths to garments, beeves to money, and that which we translate *rust* to foode, under which fruits and cattle are comprehended; in which three things the whole treasure of man consists.

*Vers. 20. Some say this treasure in heaven is almes*, as *1 Tim. 6. 17, 18.* Others say, make God thine, rather Christ, make him thy treasure; make him sure by being united to him. *Ephes. 2. 6.*

*Vers. 22. The light of the body is the eye* ] i. e. the understanding in man the little world, is as that great light the Sunne in the great world.

*If therefore thine eye be single* ] That is, thine understanding bee well illuminated, and doe cleereley discern the truth.

*The whole body shall be full of light* ] The whole man throughout will be well ordered.

A single eye is that which lookes but upon one object, upon God, and God onely, and God principally; and on all other things in him, and with reference to him. The double eye, is that which though it lookes to God, and doth many things in obedience to him, yet it lookes to somewhat else, and takes other things as greater incouragements.

*Vers. 23. But if thine eye be evil* ] If the understanding be blind; *the whole body shall be full of darknes* ] the whole man must needs be out of order. *Dr. Gouge.*

*Vers. 24. Here is another argument, particular to Gods people, against the cares of this world, you professe your selves the servants of God.*

*No man can serve two masters: \** ] Two, that is, contrary, for many agreeing amongst them-  
*\* Intelligendum est hoc proverbium de dominis in solidum, quomodo & Juris consulti dicunt non posse duos esse dominos ejusdem rei. Grotius.*



themselves are counted for one. That this is the meaning the words following thew, *You cannot serve God and Mammon*] that is, God and Riches. Mammon is a Syriack word. See my Critica.

*Verf. 25. Take no thought for your life*] So it is in the English Books, but the word signifies, do not take such thought as should cut your heart asunder; it is derived from a Phrase which signifies, to divide the mind; so *ver. 28. si inquietatis*, why do you divide your hearts? And *ver. 31, and 34.* the same Greeke word is used again. Here is a third argument more common and generall against carking cares.

Mr Burroughs  
his Irenicum.

He reasoneth from the greater to the lels, the Lord which gave life it self, will not suffer us to want those things which appertain to the sustenance of the same; All that you take care for is meat and rayment, God gave you life without any care of yours, and a body without your contributing any thing to it.

*Verf. 26. Behold the fowls of the aire*] Luke for the fowls names *Ravens*, alluding peradventure to that, *Psal. 147. 9.* and some think *David* did especially speak of the *Ravens*, because, when the old ones have forsaken them, it is necessary that they should be fed of God. This is a fourth common argument against worldly cares, if God make provision for these Creatures, much more will he for us.

\* Perkins  
Cubitus hu-  
mana statura  
mensura est.  
Euthymius.  
Definitum est  
divinitus cu-  
jusque hominis  
statura per se,  
Grynæus.

*Verf. 27.* The words being propounded by way of question import a more vehement negation, as if Christ had said, undoubtedly not any of you by taking care can add one cubit to his stature. Here is then another argument taken from the vanity and unprofitableness of this care.

A Cubit is a <sup>a</sup> measure taken from a part of mans body, being the length of the arme from the elbow to the length of the longest finger.

<sup>a</sup> *Hankia* (saith *Beza*) signifieth both the stature of mans body, and the age of ones life, but in this place it seems rather to denote the former only; as *Luke 12. 25.* and *19. 3.*

<sup>b</sup> Cujus rei  
causam Creso  
Solon olim reddidit,  
cum splendori ejus gallinaceo,  
perones, phasianos  
prefererat, quia iniquiebat  
hoc quod habens, natura  
habent. Hicinius.

*Verf. 29.* Even Solomon in all his glory was not arrayed like one of these.] His beauty was <sup>b</sup> artificiall, theirs naturall.

*Verf. 32.* Here is an argument peculiar to Gods people against wordly cares; you that profess the name of Christ, or would be loath to be found in the condition of the Gentiles, should not do as they.

\* Ethnicorum  
iste voces sunt  
non Christiano-  
rum, siqui-  
dem illi aut  
Deum esse  
non credunt,  
aut non credunt  
agere curam  
mortalium.  
Erasmus.

*After all these things.*] That is, meat, drink, and cloaths, *do the Gentiles* \*] that is, such as are yet strangers from God, *Ephes. 4. 17. seek*] that is, only or chiefly; the Greek word signifies, to seek vehemently, and importunately.

*For your heavenly father knoweth that ye have need of all these things*] A man may know our wants, and yet say, as *James 2. 16.* another may desire to supply our wants and not know them, the Prodigall Son being in a farre Countrey might have been starved for want of food, and his Father not have known of it; but 1. God knows our wants. 2. Will supply our wants, for he is a Father. 3. Can supply our wants, for he is a heavenly Father.

*Verf. 33. Seek the Kingdom of God*] Endeavour by an entrance into grace to gather assurance of an interest into glory.

*First*] In time, in affection, before and above all other things.

*Righteousness*] The righteousness, by which man being a vile and base sinner in himself, is accepted righteous before God, and justified in his sight, called Gods righteousness, because, as it is acceptable to God, so it is wholly wrought in man by God through Christ.

See my Greek  
Critica.

*Added unto you*] Over-added, cast in as an overplus, as a handfull to the sack of grain, as an inch of measure to an ell of cloath. See *1 Tim. 4. 8.* There is bread as well as grace, and cloathing as well as righteousness in the promise.

Waserus de  
mensuris He-  
braeorum. l. 1.  
cap. 6.

*Verf. 34. Take therefore no thought for the morrow*] *Pythagoras* said well, *Chenixine* *insideas*, that is, be not solicitous for thy food to morrow. For the *Chenix* was the *demenium*, or daily meat of Greek souldiers, or slaves, to which our Saviour alludes.

*To morrow*] not only signifying the day immediately following, but also the time

to



to come indefinitely, and at large, as also, *Exod. 13. 14.* that is, hereafter, in the time to *Dyls* of the come, and in that of the Poet.

*Quid sit futurum cras fuge querere.*

deceitfulness  
of the heart.

Seek not what shall be too morrow. For the morrow shall take thought for the things of it self; sufficient unto the day is the evil thereof ] that day will have its care when it comes, and this day hath enough of it self now it is come.

## CHAP. VII.

## Verse 1.

**J**udge not, that ye be not judged ] as if he should say, if you would have your own infirmity pittied, and your words and deeds construed in the best sense, then shew the like kindness unto others.

By judging is meant, 1. All rash and temerarious, 2. All severe, unmercifull censuring of other men. He doth not forbid to judge, but rather teach how to judge. *Hierom.* There is a twofold judging; First, of the action when I condemn it as naught, it being so, this is lawfull. Secondly, of the person, when because the deed is naught I condemn the person as an Hypocrite, this is blamed, unless the action cannot be found but in an Hypocrite.

*Verf. 2.* The reason against rash judgment, lest you be judged ] It was an Hebrew Proverb, *midda bemidda*, measure for measure; as if Christ had said, if ye judge men rashly, then men again by the appointment of God shall give rash judgment upon you: But if ye judge men righteously, then likely they will judge you so. This Law is established, *Lev. 24. 19.* See *Obad. 1. 15.* and *James 2. 13.* Pharaoh that drowned the children of the Hebrews, was drowned himself.

*Verf. 3.* Why beholdest thou the mote ] That is, upon what ground, for what cause, with what conscience seest thou? and so in the fourth verse, *How sayest thou* ] that is, with what face, with what honesty, and conscience sayest thou? so much these interrogatories import. *Mote* ] that is, small and little sins, or supposed sins, sins in his opinion, which gives rash judgment. *And perceivest not* ] that is, well weighest and considerest not with thy self. *Beam* ] that is, great and notorious reigning sins. *Mr Perkins.*

The morall of the Fable of the man that had two wallets, in the former part of which he put the faults of other men, in the hinder part his own faults, whence that saying, *Sed non videmus id manticae quod in tergo est*, is sutable to this Proverb used among the Jews.

The difference between the third and fourth verse is only this: In the third verse Christ speaks of rash judgment conceived in the mind, in the fourth of rash judgment uttered in speech.

*perfidiam qua ex defectu charitatis nascitur, dum nimis scrupulose excusamus fratrum vitia: Et indulgentiam qua peccata nostra regimus & fovemus.* Calv. In proximo reprehendendo cavenda est hypocrisis, ne scilicet vel amplius arguas exaggeremus peccatum illius ex festuca facientes trabem, seu ex musca elephantum. Piscat.

*Verf. 6.* Impure men are here compared to Creatures unclean according to the Law, dogs and swine. See *2 Pet. 2. 21.*

*Mr Wbeatly* thinks he means not this either of the word preached publikely, or of the Sacraments, (for dogs & swine will not at all rene him which gives them the Sacraments, and lets them come to Church, but they would rather all to rent him that should debar them from the same), but of speaking to a man in private, by way of admonishing and perswading him.

*Holy things* ] That is, first and properly the word of God and Sacraments (say some) being holy, and the instruments of Sanctification.

*Dogs and swine* ] That is, malicious and obstinate enemies of Gods word. *Dogs* ] that is, oppugners of the truth. *Swine* ] contemnners. *read under feet* ] that is, profane and abuse. *turn again* ] that is, to revile and persecute Gods Messengers.

That our Lord Jesus was much delighted with the similitude of pearles, we may collect from thence, that in *Matthew* he useth it twice, here, & *13. 45.* w<sup>ch</sup> latter place declares the

former and shews that the Gospel is that precious pearle which is not to be thrown to swine; and which being found, is to be changed with no riches in the whole world. There is a great agreement between Pearles & the Gospel. It is called a pearle in Greek, from its shining glory. See 2 Cor. 4. 4. The Latines call them *uniones*, because they are found alone; so the truth of the Gospel is one.

*Verf. 7.* It is not a simple repetition of the same thing, but a gradation.

*Aske* ] as a beggar, *seek* ] as with a Candle, *knock* ] as one that hath power, with importunity. This promise, *aske and you shall receive* ] is meant of things necessary to Salvation, and not of particular and special gifts as continence, &c.

Perkins, &c.

*Pulchra oppositio piscis & serpentis, rursum panis & lapidis: figura enim sibi mutuo cum per similia sunt, ad hominis usum ex diametro distant.* Lucas Brugensis.

Luk. 6. 31.

Perkins on Luke.

*Voluntas naturalis bene ordinata nulla perturbatione infesta.* Amel. l. 5 de Conf. c. 1.

*Severus the Emperour was much taken with this sentence, and caused it to be written in his Palace, and else where, Quod tibi fieri non vis, alteri ne feceris.*

*Verf. 10, 11.* A stone may be like bread, and a fish may be like a Serpent, yet Parents will not be so unnaturall as to give the one for the other to their Children. This adage concerning bread and a stone hath passed from the Hebrews also to other nations, as it appears by *Plautus*, *Altera manu fert lapidem, panem ostendit altera.*

*Verf. 12.* That is, look what we would have other men to think, speak, and do to us, that must we think, speak, and do unto them, and no worse; And on the contrary.

This is not to be understood of evil wishes, but of a will and desire well ordered, either by grace, and according to the written word, or at least by the light of naturall knowledge and conscience; whatsoever thing either by the light of nature, and conscience, or by direction from Gods word, you would that men should do to you, that do ye unto them: Nor yet of all things in particular (so Masters should serve their Servants) but by a proportion.

*Law* ] That is, the five Books of *Moses*, Luk. 16. 31. *Prophets* ] that is, all the rest of the Books of the Old Testament, Mar. 2. 23. 2 Pet. 1. 19. The summe of the Law and Prophets, the Doctrine of the Law and Prophets. *Brugensis* On this hang the Law and the Prophets, as after, 22. 40. *Grotius*.

*Verf. 13.* Christ is the doors for entrance, and the way for progress, called *straight* ] because of the great disproportion between us and it; we must deny our selves; By the *narrow way* ] is meant a conversation bounded by the restraints of the Law and Gospel; *to enter into this gate* ] is to have experiences of such a work in himself.

*Verf. 14.* The way to heaven is a straight way, a perplexed, afflicted, persecuted way, that is the force of the word there used.

*Few there be that find it* ] Few comparatively.

*Verf. 15.* Christ alludeth to the practice of false Prophets in former times who counterfeited the true Prophets in their attire, which were usually clothed in rough and coarse attire, 2 King. 1. 8. *Heb. 11. 37.* This the false Prophets did that they might more easily delude the people, *Zach. 13. 4.* Christs meaning in this allusion is, to shew that false Prophets have plausible pretences for their damnable Doctrines, and therefore are the more dangerous. In *Esops Fables* the wolfe is brought in, clothed with the Sheeps skin.

*Verf. 16.* *Ye shall know them by their fruits* ] That is, by the works of iniquity, as after in *Ver. 23.* So *Grotius*. He meaneth not so much the fruits of their lives, as of their doctrine, said *Brugensis* and *Dike*. He alludes to trees, as he shews after, who are known to be good or bad, not by their leaves, or flowers, but by their fruit.

*Verf. 20.* That is, partly by their doctrine, and partly by their lives, being judged according to the rule of Gods word.

*Ver. 22.* *Propheesied* ] Here to prophesie signifies, to teach the people of God by expounding the Scripture, and applying the same to their consciences for their edification.

*Name* ] *Jer. 27. 15.* that is, being rightly called thereunto, *id est, ex auctoritate & delegatione tua*, *Brugensis*; to preach in the roome and stead of Christ, to preach that which Christ would preach, and in that manner also which he would use, 1 Cor. 15. 20.

*Geminatio significat zelum & exaggerationem.* Chemnit. He bringeth them in doub-

ling the word, to express their earnestness of affection, and confidence that they have in him. *Mr Hilderham.* *Propheta in Christi nomine, est ejus auctoritate & tanquam ipso duce fungit docendi officio. In nomine Christi edere virtutes, nihil aliud est, quam ejus virtutes, auspiciis, Imperio ac ductu miracula facere.* *Calvinus.*

*Verf. 22.*

Ver. 23. Lo preaching it self, though in Christs name, because, yet not for Christs name, is with God but a work of iniquity, and hell fire is the reward of it. *Dikes Deceitfulness of heart. See Mat. 23. 41*

Never ] This word excludeth all times, as if he should say, I do not now, neither ever did, approve and accept you for mine own, yea, even in that time when you professed me, preached and wrought wonders in my name, even then I say, I did not accept and approve of you.

Workers of iniquity ] That is, men addicted to all sins, (in the Hebrew Idiotisme, *Pognalei aven, Psal. 6. 9.*) and who as it were exercise an art of sinning.

Verf. 28. Ended these sayings ] That is, when he had in divers places given a taste of his doctrine to the people.

Verf. 29. The Scribes ] For first, they failed in the matter, they delivered not the Doctrine of God. Secondly, in the manner, they taught coldly, and without zeale. Thirdly, in the end, they taught in pride and ambition, seeking themselves, and not Gods glory.

## CHAP. VIII.

IN this Chapter are specified foure severall miracles: 1. The cleansing of the Leprous man. 2. The curing of a woman troubled with a fever. 3. The healing of the Centurions servant. 4. Lastly, the strange appearing of the wind, and therefore this is rightly called by *Ambrose, scriptura miraculosa, the miraculous scripture.*

Verf. 1. The mountain ] Where he preached the Sermon which is contained in the three precedent Chapters.

Verf. 2. And worshipped him ] Marke saith, he kneeled down; and Luke saith, he fell upon his face, *Luke 5. 12.* He shewed reverence in his gesture. *Lord if thou wilt thou canst make me cleane* ] He acknowledgeth a divine power in Christ, in that he saith, he could make him cleane if he would, a short prayer but a sign of great faith and special modesty.

Verf. 3. The Law did not forbid to touch the Leprosie. That the Lepers might be healed thereby, but contrariwise, lest those that were not Lepers might be infected thereby.

Hand ] A right one it is probable. *Piscat.*

Verf. 4. See thou tell no man ] Some (that they may excuse the leprous person) do not think that he was seriously forbidden by Christ from divulging the miracle, but rather to provoke him to tell it: Others more rightly, that he was seriously forbidden, and think the cause was, because the seasonable time was not yet come. *Calvin.*

Shew thy self to the Priest ] 1. To confirme the truth. *Marlorate.* 2. The Law is the witness of Christ. *Jerome.* 3. To magnifie the Priests calling. *Melancthon.*

He sends him to the Priest, (saith *Jerome*) 1. For humility, that he may seem to give honour to the Priests, for it was commanded in the Law, that those which were cleansed of their Leprosie should offer their gifts to the Priests. 2. That they seeing the Leper cleansed, might beleve in Christ, and then they should be saved, or if not, they were inexcusable. *Quia nondum abrogata erant ceremonia legis. 3. ut eos contemni vel pretermitti non uideat Christus. vide Levit. 14. 22. Calvin.*

Verf. 5. Luke setteth down the same history, the two Evangelists do so agree in all circumstances, as it were folly to imagine two miracles of one. *Calv.* *Piscator* is of the contrary opinion; this only is different in the words, that in *Matthew*, the Centurion is said to come to Christ, in *Luke* he is said to send some of the Jews, which in his name did speak to him. *Jansenius* also saith, it is the same history.

Verf. 6. *Matthew* saith, the young man was grievously vexed; *Luke* that he was neare unto death.

Verf. 10. <sup>a</sup> Not that he was ignorant of his faith, but that he might make it wonderful to others, and upbraid the Jews of their incredulity.

<sup>a</sup> *Dictum est secundum quid non simpliciter, hoc praesertim nomine ipsum commendat quod acquiescat in nudo verbo. Calvin.*

Verf. 11.



Ver. 11. Many shall come from the east and the west ] That is, from all the parts of the world, and shall sit down as at a feast. See Luk. 22. 30. See Beza and Piscator.

Verf. 12. Children of the kingdom ] That is, many Jews <sup>a</sup> by birth borne in the Church.

*omnes filij regni  
potius quam fi-  
lij regis, quon-  
iam multi sunt in regno quos tamen rex tandem ut infidos reijcit: omnes autem regis filij sunt unici illius naturalis filij  
coheredes. Beza.*

*Utter, or outward darkness*] It notes two things, 1. The extremity, 2. The eternity of the torments. See 22.13. & 25.30. A state far removed from heavenly joy, called light.

**Gnawing of teeth**] Signifies either horror from the thoughts of their consciences mutually accusing them, as *Rom.* 2. 15. or most bitter indignation and murmuring proceeding from impatience; for so to gnaw with the teeth is used, *Psal.* 35. 16. and 37. 12. and 118. 18. *Lamen.* 2. 16. *Acts* 7. 54. That is foolish which some imagine from the phrase, that hell fire with its smoke doth stir up weeping, and that there is so much cold there that the teeth gnaw again with it.

**Chemnit.**

**Mr Burges of  
justification.**

*Propheta non  
de morbis agit  
propriè, sed de  
vitiis animi, que  
nos peccata di-  
cimus. & mor-  
bi appellantur d  
sas, ut plurimum  
que qui hæc e  
latè accipiend  
sanationis anim  
tibi peccata. I*

*Verf. 17.* In *Eſay*, it is he hath borne our griefes, or diſeaſes: Here it is applied to Chriſts healing of diſeaſes, and *1 Pet. 2.* to his ſuffering upon the Croſs. This may well be, becauſe the outward healing of diſeaſes, was a Symbole or teſtimony of his inward healing; Although *Grotius* obſerveth, that Chriſt is therefore ſaid to beare our diſeaſes when he cured them, becauſe of the great paines and travell he took therein, for it was after ſun-ſet, and the multitude did much through him.

*Hellenistis vides  
an digne dici-  
tur Ezekiel,  
Cum ubique  
Dominus ser-  
uator, vides tu  
an digne dica-  
tur: primi ho-  
minis, qui fecit*

*Verf. 20. Son of man* ] Some think he was so called, because he was borne of a Virgin, and had but one Parent, and so was a Son of man, not of men, that is, only of a Mother, and not of a Father and Mother both, as others are; but by the same reason it might be inferred that *Ezekiel* had but one Parent, because he is called son of man: but this title is given him to shew, 1. That Christ was true man. 2. That he came of the flock of man. 3. That he descended very low for our sakes. *Dr Gouge.*

*Adeo se re-  
morum à di-  
vitioze fortuna  
Christus osten-  
dit, ut ne do-  
mum quidem h*

It is a wonder that Christ denied that he had any where to lay his head, when he had many godly, and curteous men who would willingly have entertained him, but this is spoken by way of caution, lest the Scrib should expect an ample and rich reward from him as a rich Lord, since he himselfe lived *precario* in others houses. Calvin.

Dr Denison.  
Tantum docere  
voluit, quic-  
quid nos à recti-  
cursu revocas  
vel moratur, ni-  
hil nisi morer  
sapere. Calv

Ver. 22. As if he should say, if thou wilt be my follower, thou must totally addict thy self to me.

Ver. 24. He was in a fast and dead sleep ( for so much the word signifies) *καὶ κοιμήθη*, *ex nata & iudō, ex v & No ligo, Verē soporatus aut demersus somno profundo*, his senses were well and fast bound, as if he had had no operation of life, and therefore the Disciples are said to raise him, as it were from the dead, *suscitaverunt*, the same Greek word is used in many places where mention is made of the resurrection, *Job. 2. 19. Mat. 27. 52. 1 Cor. 15. 12. Stulte quid est somnus. &c.*

Ver. 25. The three Evangelists use three severall titles to our Saviour in this compendious forme of prayer, all which (though the Latine and our English expresse not) are significant and emphaticall in their original proprieties, That here importeth power, or might, answerable to Jchova; *Markes* title signifies, a teacher of letters, or any art; *Lukes* is englished, Defender, a present helper, and he so expresse the Disciples zealous devotion ingeminates the title with a double appellation.

## They

They stucke too much to the carnall presence of their Master, for as it appeareth by Marke they doe not simply intreat him, but they expostulate the matter with him, Master carest thou not that we perishe, Luke also noteth an amazed trembling, Master, Master?

*Vers. 26. <sup>a</sup> Rebuked ] Retraigned and stopped.*

*Vers. 28.* The unclean Spirit kept this miserable man among the graves that he might torment him with continuall terror, from the sad sight of death, as if being exempted from the number of men, hee now conversed with the dead. Calvin.

*Vers. 29. Torment ]* <sup>b</sup> The word in the originall is very significant, to cast us into the torments of hell, so the same word is expressly used by Luke 16.23. and 28. *verses.* <sup>c</sup> *Judicis sui presentia expavescit de pœnas suas cogitassent, mala enim conscientia quid meriti essent, ipsi tacente Christo, distabat.* Calvin.

*Before the time ]* Either before we expected, or before the last day of judgement. So Grotius. See Aug. de civitate Dei. l. 8. c. 23. They who scorne the day of judgement are worse than the Devils; those who deny the Deity of Christ are worse than the devils, are Piscat.

*Vers. 31.* The Devils desire to goe into the Swine, being the most uncleane of all Beasts; and having his name *porcus quasi spurcus*, delighting in filthinesse as the Devill with sin, given to devouring, as he himselfe is. 2. That doing so much hurt they might stirre up the inhabitants against Christ, and cause them to curse him for the losse of their Swine.

*Non quod concesserit salvator demonibus quod prebans, dixit eis, sed ut per interfectionem porcorum, hominibus salutis occasio præberetur: pastores enim ista cernentes, statim nunciant civitati. Erubescat Manicheus, si de eadem substantia & ex eodem autore hominum bestiarumque sunt anima; quomodo ob unius hominis salutem, duo milia porcorum suffocantur. Hieron. in loc.*

## CHAP. IX.

### Vers 1.

**A**ND came into his own City ] viz. Capernaum. Mark. 2. 1. There are three Cities of Christ rehearsed; The first was Bethelehem, in which he was borne, Micha. 5.7. Secondly, Nazareth, in which he was educated, whence hee was called a Nazarene. Thirdly, Capernaum, in which he sometimes dwelt. Matth. 4. 13. Hence Theophylact. Bethelehem genuit, Nazareth educavit, Capernaum incolam habuit.

*Vers. 2. To him ]* viz. Sitting and teaching, Luke 5. 17. and that at his House, Marke 2.1. The glory of this Miracle was wonderfull, that a man taken in all the parts of his body, whom they had let downe in a Bed by cordes, Mark. 2. Luke 5. Sodaynely arose both sound & nimble. Although they neither said nor askt any thing, God saw and knew their faith, lurking in their hearts, Psal. 37. 10. Rom. 8. 27. by the painfull endeavour of those that carried him, & the patience of him that was sicke of the palsie. Yet he saith not hee seeing the patience of him that was sicke of the Palsie, & the desire of charity in them that carried him, but seeing their faith, when yet it is certaine that they also were acceptable to Christ. Two things are to be noted in that 1. That faith alone (although other vertues also be present) is that instrument by which the benefits of Christ, especially remission of sinnes is received. 2. That other workes are approved of God, and accepted of him, if they proceede from and bee done in faith. *portantem & paralitici Chrysostrum, onely offeruntur. Ierome. Cadaver hominis verius quam homo. Eras. Chemnitii Harm. Inaudita mansuetudine filium appellat. Eras. Qua commotione promptum animi sui affectum ad sublevandum miserum ostendit, sicut pater miseretur filiorum. Psal. 103. 13.*

*Vers. 3.* The other two Evangelists adde, who can forgive sinnes but God alone ] The Scribes accused him of <sup>d</sup> blasphemie, the Pharisees of eating with Publicans and sinners, 11. v. the Scribes accusation was a breach of the Law, the Pharisees, a breach of traditions.

*maledicit, sed qui quod Dei est sibi arrogat, vide infra. 26. 63. Mark. 2. 7. Grotius.*

*Vers. 5. \* This interrogation hath the force of a negation, that is, neither is more* <sup>e</sup> *Piscator. Quamopressantior est anima corpore, tanto præcellit corporis sanitatem peccatorum remissio. Sed Christus sermonem ad eorum captum accommodat, qui ut erant animales externis signis magis movebantur quam tota spiritali Christi virtute que ad eteram salutem valebat. Calvinus.*

caste

cane than the other, but both equally difficult, and to God alone possible. He applieth his speech to their capacity, who being unregenerate were more moved with outward signes, than all the spirituall power of Christ.

*Ver. 6. The Son of man hath power to forgive sins, but Luk. 23. 34. saith, Father forgive them.*

*Ans.* Though all the persons in the Trinnity forgive sinnes, yet not in the same manner, the Father bestowes, the Sonne merits, the Holy Ghost sealeth up and applieth remission of sinnes.

This clause in *earth* ] meaneth, that Christ for this cause came downe to the earth, that he might offer to men the present grace of God.

*Take up thy bed* ] That that which was a witnesse of thy infirmity, may now be a witnesse of thy health restored. *Brugensis.*

*Ver. 9. A man named Matthew* ] The Evangelist speaks of himselfe in the third person, He is called of *Marke* and *Luke*, *Levi*, therefore he had two names; He was at first called *Levi*, after his calling *Matthew*, and so he is stiled after, though *Grotius* seeme to differ from this opinion.

*Luke* saith, He made him a feast. Our Saviour invites him to a Discipleship, *Matthew* invites him to a feast.

*Ver. 10. As Jesus sat at meate in the House* ] viz. of *Matthew*, as it is plaine in *Marke* and *Luke* especially, for *Matthew* in modestie conceales his owne name.

*Many publicans and sinners* ] Publicans and sinners will flocke together, the one hatefull for their trade, the other for their vitious life.

These two *publicans and sinners* are often joyned together, *Luke. 7. 34. and 15. 7.*

*Ver. 11. The squint-eyed Pharisees looke a trosse at all the actions of Christ*, where they should have admired his mercy, they cavill at his holinesse; when these Censurers thought the Disciples had offended, they spake not to them, but to their Master. *Why doe thy Disciples that which is not lawfull* ] Now when they thought Christ offended, they spake not to him but to the Disciples.

*Ver. 13. I will have mercy and not sacrifice* ] That is, rather than sacrifice. By sacrifice all externall worship of God is understood.

*Call the righteous but sinners* ] Those who acknowledge themselves to be sinners, confessing and forsaking their sinnes, and not such as presume of their owne righteousness.

*Ver. 16, 17. No man putteth new wine into old bottles* ] That is, exacteth rigid and heavy services of weake and tender Disciples, and therefore my Disciples fast not while I am amongst them in the flesh.

*Caskes ἀσχοί*  
*Judg. 4.*  
19. and she opened a Cask of Milke. *Mollerus in hac verba psalmi. 50. pone lachrimas meas in utero tuo, Solebant orientales in utribus servare vinum & oleum, ideo hac metaphora utitur.*

The same thing is meant in both the similitudes, of discipline more harsh than weake Disciples were able to beare. *Vide Scultet. Exercit. Evang. l. 2. cap. 52.*

*But the dayes shall come* ] When I shall send them my Holy Spirit, to strengthen and prepare them for hard service, and then they shall fast.

Christ therefore compares his Disciples to old bottles and torn garments, not because they were worne with long use, but because they were weake.

*Ver. 18. All* \* the Three Evangelists begin this History of *Jairus*, with the particle *Behold*, which yet here is not a Demonstrative adverb, but rather an adverb of admiration. For it is manifest that the men of this ranke were the greatest adversaries to Christ. *Iohn 7. 48. and 9. 22.*

The name of *Jairus* is suppressed by *Matthew*, but set downe by *Marke* and *Luke*.

*Worship him* ] That is, bow the knee, which was common among the inhabitants of the East. He did not give divine honour to Christ, but worship him as a Prophet of God.

\* ἀνιψήσια. *Ver. 20. Diseased with an issue of blood* ] It is but one word in the \* Greek, The Evangelists do expressly declare that this Issue of blood had endured for the space of twelve yeares, and that the woman had consumed all her substance upon Physitians, whereby the glory of the Miracle was so much the greater.

*Verse 21.*

*Perkins on*  
*Jude.*

*Calvin.*

\* *Alardi pathologia Sacra. N. T.*



*Verf. 21.* She had no devotion to the hemme of his garment, but because she was kept off by the Presse, so that she could not come neere to desire his aide as others did, she said within her selfe, if I shall but onely touch the hemme of his Garment. Cartwright.

If I may touch ] A weake action, the hemme of his garment ] the remotest part, with a trembling hand, a feeble apprehension; the vertue proceeded not from his garment, but immediately from himselfe, therefore he saith vertue is proceeded from mee. Luke 8. 8.

*Verf. 23.* Minstrells ] Who played with their sad tunes. *Cantabat mæstis tibia fun-* *Tibia ute-*  
*neribus.* Ovidius. *bantur in fune-*  
*re puerorum*

*puellarumque, nam instrumentum est exilis & angusta vocis. Lactantius. Iubet religio ut maioribus mortuis tuba, minori-*  
*bus tibia caneretur. Vide Scultet. observ. in Matth. 1. 29. Christus loquitur eis qui flentes & ejulantes parabant exe-*  
*quias defunctæ & non suscitandæ; voluit testari se eam statim suscitaturum, quasi ex somno expergescentem, non posuit*  
*igitur aptius hoc significare quam illis verbis quibus est usus. Amelius de cons. l. 5. Tibia præsertim & solum*  
*puerorum exsequijs adhibebantur, sicut tuba in funeribus atate provektorum. Alardi epiphyllides Philol.*

*Verf. 24.* She was dead, therefore they scoffed at him, as though he endeavoured to raise one dead, as if he were onely a sleepe; but He really demonstrated, that he slept to him, because He raised here onely by his call, as wee can those that sleepe. Piscat.

*Verf. 25.* Tooke her by the hand ] As we are wont to doe, when we raise one from sleepe. Christ hereby demonstrated, that it is as easy for God to raise the dead, as to Grotius. awaken those that sleepe, which might much confirme their faith.

*Verf. 33.* I marvell not if the people marvelled, for here were foure wonders in one, the Blind saw, the Deafe heard, the Dumbe spake, the Demoniacke is delivred; rarity and difficulty are wont to cause wonder, but meeete in this.

If we respect either the multitude, or power of working miracles, there was never Chemnit. the like done.

*Verf. 34.* The Pharisees were mad, to defame with wicked speech so notable a work of God, for the Antithesis is to be noted betweene the praise of the people and the blasphemy of these men, what could malice say worse?

*Verf. 36.* He was moved with compassion ] The word signifieth the yearning of the *Εὐσπλαγχνία* bowels, such as is in the most tender pitie and compassion, as *Zacharie* explains it, *verbum ἀπὸ τῶν σπλάχνων* Luke 1. 78. *τῶν σπλάχνων ἀπὸ τῶν σπλάχνων*

*bus deductum, quod plus habet emphaseos quam latinum misereri. Hebræi enim viscera vehementem atque intimum affectum vocant, in visceribus enim residet humanitas, & multa compassio ergo proximos. Indicat itaque hoc verbum, quo Græci interpretes expresserunt hebræum Raham, quod hoc etiam loco Syriacæ est, summam & vehementem commiserationem ex intus visceribus profectam, non sine externa corporis alteratione; tanquam si dicat, commotus visceribus. Lucas brugenfis. Comment. in 4. or Evangelia.*

*Verf. 37.* By this metaphor he declareth that many of the common sort were ready *Vititur allego-* to receive the Gospell, see *Iohn 4. 35.* Those which professe themselves to be Gods *ria summa & re-* people, and are in some kind of ripeness to be instructed and become obedient to him, *rustica. Bru-* are the harvest. This was spoken at the feast of Tabernacles, which was in the midst of *genfis.* harvest, the Parable also of the Sower was in sowing-time.

Labourers ] The Ministers of Christ, see the 10. of *Luke* the beginning. few ] almost, onely Christ and *Iohn*. A harvest-labourer, or reaper, should be first skilfull, secondly, industrious, thirdly, sent.

*Verf. 38.* Send forth ] Word for word, cast them out, for men are very slow in so *Extrudat ra-* holy a worke. *ther than*  
*emittat.*

## CHAP. X.

### Verse 1.

THE number of Twelve did note the future restoring of the Church, for as the Calvinus. people rose from Twelve Patriarkes, so now Christ recalls the scattered reliques, to the memory of their originall, that they may conceive a certaine hope of their restitution.

D

Power

*Potestatem ad-* Power against uncleane spirits ] It is well translated to by Beza, and us, according to  
*versus spiritus* the meaning of the phrale, word for word, it is in the originall, power of uncleane  
*impuros.* Beza. spirits, and so the Vulgar reads it.  
*ἐξουσίαν πνευ-*  
*μάτων ἀκαθάρτων,* potestatem spirituum immundorum. vulg.

This is such a primacy as a fore-man of the served, and by Paul himself, *Gal. 2.5.* James is put before Peter. We acknowledge the Quest is wont to have in Juris: not a primacy of power, as over inferiours, but a primacy of order, as amongst equals. Dr Rain. against Harr. C. 5. p. 174, 175.

Peter signifies a rock which hath firmnesse, he was so called for constancy, Andrew manlike, James striving, Iohn the grace of God, Philip a light or lampe, Bartholomew full of water, Thomas engrafted in Christ, Matthew pluckt out of the world, James a friver, Lebeus hearty, Simon zeale.

That they are sent two and two, as in *Luke 10. 1.* The seventy Disciples are sent by paires, this makes for the commendation of brotherly Charity among the Ministers of the Word, for the mutuall keeping of works and doctrine, also for consolation and mutuall help in adversity, and for the greater confirmation of the truth of the word preached. *Deut. 17. 6.*

Because Christ sent his Apostles by paires, the Jesuits walk two together in the streets, but if more of them go forth together, there is a mystery in it, according to that speech. *Iesuite semper sunt bini, si vero sint trini, tertius est generis feminini.*

Ver. 3. Matthew in describing his person, keeps humility and candour; humility in that, that when other Evangelists prefer him (in reherfing his paire) before Thomas, he for modesties sake postposeth himself to him; candor, that he makes mention of his ancient sinfull condition, and confesseth that he was a Publican.

Ver. 5. Sent forth] or commanded forth, for ἀποστείλαν, whence the Apostles are derived, signifieth properly; Cum mandatis emitte, to send forth with commands.

Go not, &c.]

Object. *Mark. 16. 15.* Answer, Distinguish times, and the Scriptures will be consonant enough, that in *Mark* is meant of preaching after Christs time, this in *Matthew* while he was living on the earth, both are true, because the times are divers.

Ver. 6. He assigneth the first place to the Jews, because they were the first-borne. First, Miraculous cures are there meant. 2. For those daies only. 3. There is a difference between action and labour. 4. Forbids a mercenary affection.

Ver. 8. It may be understood of the Lords work generally, that as freely they have received the grace, so freely they should do the work. *1 Pet. 5. 2.*

Ver. 9. Provide neither gold nor silver, nor brass in your purses ] The Commandement was temporall, and given to the Disciples but only for the time of their first embassage into Jury, as appears in the fifth verse; and the Commandements of their first message were reversed afterward, *Luk. 23. 36.* Mr Perkins.

That is, of all necessities for the maintenance of this life.

Ver. 10. Scrip ] Necessary provision. two coats ] Change of rayment. staves ] defence.

Objection, A staffe is allowed, *Marke 6. 8.* but here in *Matthew*, and *Luk. 9. 3.* it is denied.

Marcus loquitur de virga seu baculo & fukimine cui innititur. Hic enim est symbolum viatorum pauperum, qui baculo innixi incedunt ut fatigationem levent, sicuti incesst Iacob peregrinus in Mesopotamia, *Gen. 32. 10.* *Matthæus* vero hic loquitur de virga defensoria, vel vindicatoria, quam Christus Apostolis vetat. Cornel à Lap.

Answer, *Matthew* and *Luke* meane staves which are a burden to them that beare them, but *Marke* meane a staffe whereon travellers do ease themselves, *Gen. 32. 10.* a walking staffe, take no staffe to strike with. See *Piscator*.

Ver. 11. And into whatsoever City or house ye shall enter, enquire who in it is worthy ] and there be bold to tarry and receive entertainment; as if he should say, every one that is worthy

Shoes ] See *Mark 6. 9.*

The shoes which *Matthew* mentioneth are new, such as are with care and diligence prepared to travell in, the Sandales in *Mark* are such as are dayly worne on the feet. Mr Perkins.

Ver. 11. And into whatsoever City or house ye shall enter, enquire who in it is worthy ] and there be bold to tarry and receive entertainment; as if he should say, every one that is worthy

Worthy will be ready to shew kindness unto you. *Act. 16. 15.*

*And there abide till ye go thence* ] Abide in that house till ye go out of that City; go not from house to house. See *Luk. 10. 7.*

*Vers. 14.* <sup>a</sup> It is probable that the Jews then used to shake off the dust as a figure of cursing, as if they did it to witness, that the Inhabitants of the place were so wicked, that they infected the earth and dust with their contagion, and that they would not communicate with them in any thing. *Iansen. Harm.*

*rit. Si ve excutitur pulvis, ut nihil ab eis recipiant, ne ad viliū quidem necessarium, qui Evangelium spreverint. Hieron. in loc. Piscat. Calv. See Act. 13. 51.*

*Chrysostome, Ierome, Theophylact, and Austen* say, that Christ commandeth them this, that they might shew they would have nothing to do with them, and not carry away their dust who contemned the Gospel.

<sup>a</sup> *Re excutitur de pedibus in testimonium laboris sui, quod ingressi sint civitatem, & prædicatio apostolorum ad illos usque pervenit.*  
To shew the labour of them that came, their feet were dusty.

*Aquinas, Erasmus.* To shew that their labour was lost. *Ierome.*

*Vers. 16. Behold I send you* ] The mission of the Apostles was twofold, first, more particular in this Chapter, when Christ sent them only to preach the Gospel in the land of Judea, 5, 6. v. Secondly, more generall after his resurrection, *Mat. 28. 18, 19.* These words pertain to Christs first mission.

*nem excitat & rem notatu dignam se indicaturum innuit. Apostolis & verbi præconibus ovium naturam tribuit. Ovium ingenium est simplex non versutum, secundò hominibus in omnibus, lana, lacte, carne, fimo, usui & comodo sunt, denique est animal inermis, placidum, mansuetum. Polycarp. Lyser.*

*As sheepe* ] Harmelefs, and helpelefs. *Among wolves* ] so called, first, For their antipathy to the sheepe; secondly, For their cruelty, thirsting for their blood.

*quales tum temporis fuerunt Sacerdotes, Scribæ, Pharisei, sic vocantur partim propter rapacitatem partim propter indomitam & insatiabilem rabiem. Pol. Lyser.*

*Be wise as serpents, and simple as doves* ] Be wise lest ye be circumvented by others, and simple lest ye hurt others; *Sine prudentia simplicitas stultitia est. Drusus.*

The Serpent is very quick fighted to escape danger, *Tam cernis acutum quam aut aquila aut Serpens epidaurius*, and therefore, He is called *Draco* of seeing. 2. He stoppeth his eares against the Charmer, with the earth on one side, and his taile on the other, and will not be gotten out of his hole. 3. Seekes to save his head, *Ierome, Austen, Ambrose, Totum corpus in orbem circumvoluit ut caput occultet.* 4. He hath a tortuous way not to be found; He hath respect here to that place. *Gen. 3. 1.*

The Serpent had in his Creation a speciall impresse of wisdom above all other Creatures, therefore Satan made use of him to deceive our first Parents.

*Doves* ] The Dove *Simplex est animal, felle caret, rostro non le dit. Bernard.*

The properties of the Dove, 1. Meekness, the Dove is without gall. 2. Simplicity, *Bish. Lake.* innocency, as here, the Dove is, without guile, a simple and harmelefs bird. *Cam. 4. 1.* and 5. 12. and 6. 8. The third quality is Chastity, she keeps to her mate, sincerity and singleness in heart and life. 4. Is neat, *ad candida tecta columbæ*, they are pure, not defiled with sin. 5. The Dove is a loving, and lovely creature. 6. The Doves flie together, *Dr Taylor.* *Esa. 60. 8.* So they must joyne together in Gods pure worship.

*Vers. 17. But beware of men* ] As if he should say, what speake I of Wolves, you have more cause to feare danger from men, than Wolves, or from any other creature whatsoever. *Homò homini lupus.*

*Vers. 18. Governours* ] As Paul before *Felix* and *Festus*, *Act. 23. 24, 25. and 24: 25.*

*Kings* ] Peter before *Herod*, *Act. 12. 4.* and Paul before *Agrippa*, *Act. 25. 26.*

*Vers. 23. Son of man* ] It is a comfort given peculiarly to the Apostles. Christ is *Calvin.* said to come, when he brings remedy to things in despaire.

*Vers. 24. The Disciple is not above his Master* ] While he continues a Disciple, as Christs Disciples should never cease to be his Disciples, so *Grotius* interprets this pro-  
verbe <sup>b</sup> usuall among the Hebrewes.

*discipuli fuerint minores sunt præceptoribus, si verò præstantiores magistris evaserint, non amplius erunt discipuli. Theoph.*

*Vers. 28. As if he should say, I allow and command you to feare men onely for God, who hath set them over you; but feare God for himselfe.* *Perkins.*



*Vers. 29. Farthing* ] The tenth part of a Romane penny, of our Coyne halfe penny farthing; *σπυδριον* *passerculus* is a diminutive of *σπυς* or *σπυδρις*. There is almost nothing lesse esteemed than Sparrowes, for two were then told for a farthing, or as *Luke* saith, five for two farthings, and yet the eye of God is watchfull to defend them, they are not shot and so fall downe without his providence. The Epicure altogether denies providence, *Aristotle* includes it in Heaven, some of the *Arabians* say it is imployed about universalls not singulars, but this verse and the next confutes them all.

See Dr. Gouges Sermon on this text.

*Mr. Perkins.* *Vers. 34. To send peace but the sword* ] That is, division by means of the doctrine of the Gospell.

*\* Tralatio inde* By the sword \* here not warre but division is understood, as is most evident by *Luke* 12. 51.

*sumta quia maxime proprium quasi officium est israelitarum, quo alludit etiam scriptor ad Heb. 4. 12. Grotius.*

*Vers. 37.* That is, whosoever loves what he hath best reason to love in this life more than his Saviour is not worthy to have any benefit by him, any share in his mercyes.

Whether our love bee an ascending love up to Father or Mother, or a descending love downe to Son or Daughter, it may not bee greater than our love of Christ, nay our love of all others in comparison of our love to Christ must be hatred. *Luke. 14. 26. Is not worthy of mee* ] That is, shall have no benefit by him, shall not be saved by him.

*Vers. 39. Hee that findeth his life shall lose it* ] That is, He which thinkes he findes his life, he that thinkes that by the denying of the Gospell whereby he may preserve his life, and obtaine good dayes in it, he shall lose life.

*Mr. Perkins.* *Loseth* ] It is not meant of an actuall losing, but a disposition or preparation of the heart to lose for Christs sake ( if need be ) the dearest thing we have, that is, our life. *Luke 14. 26.*

*Vers. 40. 41. He that receives* ] That is, doth any good office, or deserves well of a Prophet.

*Righteous* ] Is to be taken by way of eminencie, for one of eminent sanctity, such as among the Jewes had therefore the surname of *Iusti*, as *Simeon Iustus*, *Iacobus Iustus*.

*Give to drinke* ] Whence we may gather what receiving before is meant, viz. relieve, maintaine, support.

*A Prophets reward* ] An eminent reward, or of the quality of a Prophet, though himselfe be none. *Mede in loc.*

These words of beneficence to Ministers of the word, are expounded by the chiefe Divines, that the sence should bee, as they who give honour to the Embassadors of Kings or Princes, doe procure the favour of the King, so he that respects and honours the Apostles and the Ministers of the word, as the Embassadors of God, 2 *Cor. 5. 20.* shall certainly receive a large reward from God. This is a pious interpretation, and not strange from the mind of Christ; yet it doth not fully expresse the sence. For it is the same to receive the Apostles, Christ, a Prophet, a righteous man, as to receive the words of the Apostles, Christ, a Prophet, a righteous man, or to believe and hearken to them, so that true faith is especially exprest by this phrase, laying up in their hearts the word of Christ, the Apostles and Prophets; and adhering to him with all the heart, which shewes it selfe afterward in beneficence and hospitality toward the Preachers of the Gospell. That this is the mind of Christ, appears by a parallel place, *Luke 16. 16.* where Christ expounds himselfe, what it is to receive the Apostles and Ministers of Christ. It is the same thing to heare one and receive him; so *Matth. 11. 14.* if you will receive mee, if you will belevee mee, heare mee. *Iohn 1. 11. 12.*

Mayerus in bibl. Sac.

Eo nomine.

To receive in the name of a Prophet, and of a righteous man ] signifieth, as much as to doe them good, for the honour of the Gospell, and in respect of the Gospell. *Marke 9. 41.*

Calvin.

*A Prophets reward* ] Some understand it, that they shall bee partakers of the same reward, which is laid up for the Prophets and righteous, rather a reward which is fit for the worthinesse of the person, upon whom the liberality shall be bestowed.

*Pro poculo aquae frigidae*

*torrens voluptatis*, for a cup of cold water (water the common element, and cold water which cost thee not the charge of fire to warme it) there is a torrent, nay, a very Sea of all pleasures provided for thee for all eternity. *Bisb. Andrews.*

*Frigida, inquit aqua, non calida: ne & in calida paupertatis ex penuria lignorum occasio quaereretur.* Hierom. in loc.

Water

water onely ] A proverbiall kind of speech, which wee use to this day in many tongues, as often as we would expresse the least benefit. God esteemes mens deedes by their mind, not their mind by their deedes.

In the Greeke it is *ψυχῆ* Cold onely, not water, as the Latines say, *frigida bibere* and *frigida lavare*.

## CHAP. XI.

## Verse 4.

**G**Oe and shew John againe those things which yee do heare and see ] Our Saviour answers them by a reall demonstration.

Verse 6. In me ] With the simplicity and humility of my person, kingdome, word, worship and administration of the Sacraments. See 26. 31. 1 Cor. 1. 23.

Verse 7. John ] His name was famous among the people, and they spake honourably of him, but his doctrine was little esteemed; therefore Christ telleth them that they lost their labour, which went forth to see him, except they would observe his doctrine.

Verse 8. The simple meaning of this place is, that there was no such thing in the Wilderness, which should allure the people thither, for all things there were rude, they should rather looke in Kings Courts for fine trimming, which delighteth the eyes.

Verse 9. 1. Prophesied of all things, the old Prophets did. 2. In his Mothers belly, Luke 1. 41. 3. Pointed at Christ with a finger; hee was middle betweene a Prophet and an Apostle.

Verse 10. Behold I send my messenger before thy face, who shall prepare thy way before thee ] It is a metaphor taken from Kings, for whom going forth the wayes are wont to be prepared, the streets made cleane and adorned, and his chiefe servants to goe before him, the chiefe of which is hee that goes next before him. Such a one was John the last of the old Prophets, and the first of the new.

Verse 11. John Baptist was nearer Christ in time, being the very next unto him of all the Prophets which ever went before him; hee was therefore more happy than the rest, for he saw what they desired to see, and saw not; and also of a more worthy calling, as pointing out Christ with the finger, which the rest onely described afarre off.

Hee gained more to God by his Ministry, than any of them had done, as appeareth verse 12.

Notwithstanding, &c. ] That is, in the new estate of the Church, not in respect of his person and gifts, but of his ministry, greater than John Baptist. See Dr. Scator on 1. of the Rom. p. 1. because hee is all what John was halfe, wholly under the Gospell of the kingdome. The least Minister of the Gospell is greater than John, in respect of the preaching of Christ, so Bishop Down. de Antich.

Grotius saith, the comparison is wholly in the gift of the Prophet, which Luke 7. 28. expresth more evidently, as much as John exceld all the Prophets before him, so much the lowest Prophets of the New-Testament excell John, viz. in greater knowledge of mans redemption: for that before John was a mystery, in Johns time it began to shine forth, after the passion and resurrection of Christ, and sending of the Holy Ghost, it was more evident than the light at noone day.

juxta mensuram donorum, sed gradus revelationis, Propheta nuntiabant venturum, Baptista monstrabat presentem. Chetm.

Verse 12. The Kingdom of heaven ] Christ himself, Ambrose; Eternall life, or Heaven, Gregory and Bede; Faith, Chrysostome, Euthymius and Theophylact; some say the Church, or Gospell, Sancta fidelium in novi Testamenti Ecclesia irrumpentium violentia. There was such forwardness and zeal in them which heard John preach, to procure to themselves the kingdom of heaven, that they strove most earnestly to get it. Mr Perkins.

The kingdom of grace is called the kingdom of heaven, in opposition to the Kingdoms of the world, and to the spirituall kingdome of the devill, and because the Lord of it hath his throne in heaven, and all good things come to them from hea-

ven, and because it differs but in degrees from the kingdom of glory; this is mixt and imperfect, that is pure and entire.

*Metaphora  
sumta à Castris  
vel ab arce qua-  
piam, quæ irru-  
pentibus hostibus diripitur.* Beza, Brugens.

*Take it by force*] As a Castle is taken by a storme. These words are restrictive, the violent and only they, and promissive.

*Vers. 14. And if ye will receive it*] That is, if you will give credit to my speech.

*This is Elias which was for to come*] viz. in spirit and power like to *Eliab*, *Luk. 1. 17.* but not the person of *Elias*, *John 1. 21.*

*Talia apud Po-  
etas, Audire  
est operæ preti-  
um, & audire  
arque animis  
adventive ve-  
stris.* Grotius.

*Vers. 15. He that hath eares to heare let him heare*] An Epiphonema with which Christ, and John in the Revelation following him, *Apoc. 2. 7, 17.* often shut up their speeches concerning things of great moment. Christ would signifie that it was a matter of great moment, to beleeve that John was the *Eliab* promised by *Malachie*, for they mistaking in that might be deceived in the Messiah.

*Vers. 16. Christ useth a similitude* (as it is supposed) of a game commonly used by children, Children leading severall dances did so sing one to another; Christ that he might overthrow the pride of the Scribes, took occasion to reprove them from children playing together, their song was enough to condemn them.

*Calv. Paræus.*

*Usus tibiarum  
ad lætitiā  
erat in Templo  
& in festo Ta-  
bernaculorum.*

*Vers. 17. We have piped unto you, and you have not danced*] They were neither moved to mirth with merry things, nor to sadness with sad things.

*Usus tibiarum apud Hebræos duplex erat, in hilaritate & gaudio, & in luctu, in nuptiis & in-*

*When as he  
had lived an  
austere and  
straight life, preacht repentance, and sang a mournfull song, and the Lord himself, as with a merry and cheerefull song ap-  
plied him self more pleasantly to allure them to his Father, yet neither of these waies profited amongst them.*

*funeribus; We have mourned unto you (viz. with pipes) and you have not lamented.* *Mat. 9. 23.*

*Vers. 18. He abstained from common meates, and common order of dyet.* *Luke* had

it, not eating bread, nor drinking wine.

*Vers. 19. That is, to live after the common order of men, but he drank only water, and did eat only locusts and wild honey.*

*Vers. 19. There is a secret Antithesis between naturall children and bastards, which vaunt of a vain title without a cause, as if Christ should say, let them go on in their pride which gloriously boast themselves to be wisdomes children in vaine, she shall yet have her praise, and her authority amongst her naturall children. Luke therefore addeth, of all her children, whereby he declareth, that the resistance of the Scribes was not such a let to any, but that all the Elect of God should remaine in the faith of the Gospell; that place, *Luk. 7. 29.* well explaines this, that is, acknowledged the wisdom and goodness of God shining in Christ, and John.*

*Vers. 21. Hypotheticall propositions presuppose not a truth, as here, and *Luk. 19. 37.* not that stones can speak, nor Tyre repent.*

*Proverbialis  
est locutio eri-  
am Græcæ &  
Latine, ad as-  
tra tollant sublimi vertice sidera ferire, pro eo quod est rebus florentibus & illustri loco esse.* Grotius.

*Vers. 23. A proverbiā speech, and an allusion to the words of *Esay 14. 14, 15, 25.* *1 Cor. 1. 27, 29.**

*vers. 25. These things*] That is, the Doctrine of the Gospell, and the mysteries of the kingdom of heaven.

*Vers. 27. The opposition is made to exclude Creatures, and false Gods, not the Holy Ghost; the meaning is, None, that is, no Creature, or Idoll-God knoweth the Son of God but the Father. Mr Perkins.*

*\* Non simplici-  
ter dixit ve-  
niet sed dicit  
que particula  
est hortantis.*

*Vers. 28. Come a]* That is, beleeve, so Christ himselfe expounds it, *John 6. 35. No man can come, that is, beleeve, except the Father draw him. John 5. You will not come to me.*

*b See my  
Græke. Crit.  
Observe em-*

*Wearied, and heavy laden b]* The first word signifies such as labour untill they be weary; and the other signifies such as are heavy laden with a burden unsupportable, and being grievously pressed therewith, desire to be eased of it.

*phases in vocibus Κενώμενος & Πεφορτισμένος, Priori peccatum durissimolabori, posteriore gravissimo oneri compara-  
tur. Gassius.*

*Heavy laden]* Some say, 1. with Crosses, as *Aug. de verb. Dom. 2. Rigour of the Law, Theophylact. 3. Sin, Jer. 9. 5. as Chrysost.*

*Rest]*



*Rest*] From *reatus, vis, regnum, pena peccati*, not *radix* of it, therefore not said take away, but *rest*, from the four first; Here is no exception of sins, times, or persons.

*Vers. 29. Learn of me*] *Austin* saith, what to do? Not to create the world, to walk on the water, to raise the dead; we must follow him, *non in quantum Filius Dei, but in quantum Filius hominis*; the same Father, He gives us a precept; and a patterne, the one requiring our obedience, the other our conformity.

*And ye shall find rest*] Not outward, naturall, but the repose of the mind and conscience.

*Vers. 30. My yoke*] Not only Christs, because he as Lord puts it upon us, but because he as a fellow-servant helps us to beare it. *Metaphora à jumentis deducta.*

*εὐαγγέλιον ἀλε-  
vitate & agi-  
litate cervorum  
nomen habet.  
ἀναπαύω non  
solum exonerabo,  
sed quod multo  
amplius est, in  
omni quiete vos  
constituam.*

*Easie*] 1. By presence of grace. 2. Help of the spirit, *Ezek. 11. 19, 20.* 3. Love to it, yet a yoke and a burden; *suave, sed amanti*, is *Bernards* gloss, *i.e. Job. 5. 3, 4. Iugum ejus merito est suave, cui servire est regnare.* *Augustin.*

*My yoke is easie*] The Greek word signifies more rightly, *my yoke is a benigne, a gracious, a pleasant, a good, and a gainfull yoke*, all pleasure and profit is made up in the Word. *But what is the yoke?*

## CHAP. XII.

### Vers. 1.

**T**He purpose of the Evangelists in this history, was to shew, partly how malicious the Pharisees were, and partly how superstitiously they were addicted to outward rites of small importance, insomuch that they placed all their holiness in them.

*Vers. 3. Christ defendeth the fact of his Disciples, and confuteth the cavill of the Pharisees by five arguments:* 1. By *Dauids* example, necessity freed him from fault, for the Priest which gave him leave to take the shew-bread is commended by the Holy Ghost; indeed it was not lawfull but for the Priest only to eat the bread, that is, by the common Law. The second Argument is in the fifth, because it is lawfull on the Sabbath daies to kill Sacrifices, to circumcise Infants; and to do all other things that pertaine to the worship of God; the works of godliness cannot be contrary one to another. *The Law*] That is the Books of *Moses*, which describe the Law, a Metonymie of the Subject. *Broken by the Priests*] An improper speech which Christ useth, that he may frame himself to the hearers. The third argument is in the seventh verse, Christ reproveth the Pharisees because they considered not for what purpose the Ceremonies were commanded, nor to what end they did belong. *Hos. 6. 7. Mercie*] That is, all works of Charity, and under *sacrifice* is all the outward worship of the Law comprehended. The fourth reason is in *vers. 8.* Christ saith here that he hath power given him to set his people free from the necessity of observing the Sabbath, the Son of man (saith he) can of his own power moderate the observing of the Sabbath, as he doth the other Ceremonies of the Law. The fifth argument is reported by *Marke* only, *Chap. 7. 27.* The summe of it is, they do wickedly which turne the Sabbath to mans destruction, which God instituted for his sake.

*Vers. 5. On the Sabbath day the Priests in the Temple profane the Sabbath, and are blameless*] That is, they do such things as in other cases not concerning the worship of God, would be a profanation of the Sabbath. If a Butcher in his slaughter-house should so slay, flea, and cut beasts in peeces on the Sabbath, he would therein profane it.

*Vers. 9. He went into their Synagogue*] *viz.* On another Sabbath. This history and the former tend both to one end, *viz.* that the Scribes were maliciously bent to carpe and cavill at every thing that Christ did.

*Vers. 10. They asked him*] *viz.* the Scribes and Pharisees, *Marke* and *Luke* do only say, they watched what the Lord would do; but *Matthew* setteth it down more plainly, that they tempted him also in words. And it is likely that he had healed some others on the Sabbath before, having therefore taken occasion of that, they demand of him, whether he think it lawfull for him to do again that he had done before, but God who instituted the Sabbath, laid not a Law upon himself, they should have considered whether

whether it had been the work of God or man to heale a dried hand only by touching it, or with a word.

*Vers. 11.* Christ sheweth againe what is the true and right observation of the Sabbath, and also reproveth them for their malicious dealing, because they cavilled at him for that which was usuall amongst them all. *Marke* and *Luke* have not this similitude, they only say that Christ demanded whether it was lawfull to do a good deed on the Sabbath day, or to doe evil? For he that destroyeth the life of a man is guilty of an offence, yea, differs little from a man-slayer.

*Vers. 14.* Held a counsell ] Or tooke counsell, with the Herodians sayes *Marke*, whom yet they hated most deadly.

*Chemnitius.*

*Vers. 16.* And charged them that they should not make him known ] Because the time of his glorification was not as yet, but of his humiliation. 2. Because the multitudes did not yet sufficiently know the true end and use of his Miracles.

\* ὁ παῖς μου )  
disto uais  
ambigua est in  
puero & servo. Hic autem servum denotat, cum in Ebraeo sit Nabor. Sed & Latine puer pro servo ponitur. Druf. not. in  
Paralel. Sac.

*Vers. 18.* Behold my servant ] The \* Greek word signifieth both a Son and a servant, but a servant here.

*Shew judgement to the Gentiles ]* That is, one should come that should restore righteousness decayed, and Hee should be the Governour, not onely of the Jewes, but should bring the Gentiles also under the government of God.

*Vers. 19.* Nor cry ] Such a cry is here meant, which is a signe of a troubled and chafed mind.

*Vers. 20.* A Reede is a tender thing, it will breake sometimes afore a man bee aware, a bruised Reede is more tender, it will bee broken with a touch. A bruised Reede is a soule broken with the fence of sinne, and weake in faith. *Matth. 11. 28.*

*Smoking flaxe ]* The weeck of a candle which is newly lighted, and hath little light or heate, but rather smoakes and offends with an ill smell, i. e. A soule which hath but a little knowledge and zeale, or affection for God, and much corruption.

*Till he send forth judgement unto victory ]* The words of the Prophet are somewhat otherwise, that he shall bring or lead forth judgement in truth. Yet *Matthews* speech hath force in it, that we may know that judgement cannot be placed in the world without great strife or labour, for victory is not obtained but by fighting. Some expound these words thus, untill the sanctified frame of grace begun in their hearts, be brought to that perfection, that it prevaieth over all opposite corruption.

*Vers. 22.* Many are blind and dumbe of naturall diseases : but this man was blind in his eyes, and deprived of his speech, though there was no want in those parts pertaining to the sight, or in the proportion of the tongue.

*Vers. 23.* Is this the Son of David? ] *Inverrogatio innuit affirmationem opinabilem*, as if they should say, truly Hee seemes to be the Sonne of David, that is, Christ, a periphrasis from the efficient.

For Beelzebub  
in many copies  
it is Beelzeb-  
bal, which sounds,

*Vers. 24.* Beelzebub ] It signifies the Lord of flies, but if it be read *Beelzebub*, it signifies the dunghill God.

bal, which sounds, Dominus stercoreus, quod vocabulum sine dubio in contumeliam ipsius idoli & cultorum ejus est inventum. Buxtorf. in Lexico Talmudico.

*Vers. 25.* Christ, 1. confuteth the cavill objected against him by a common proverb, 2. hee proves it by an induction of three particulars; one of a kingdom, another of a City, the third of a house; the meaning is, there is nothing more absurd, than that the Devill should willingly overthrow the power which he hath overcome, who indeavoureth by all meanes to have them in his bondage.

*Vers. 26.* When Exorcists by the help of Satan cast out Satan, that is done by delusion of the Devill, *ex pacto*, that he might thereby retain men in superstition and idolatry, and that by his ejection out of the body, he might have dominion over the soule: for if Satan should violently cast out Satan, hee would be divided against himself, which Christ denies.

\* Maldonare,  
Hilary, Jerom,  
Theophylact,  
Euthymus.

*Vers. 27.* By whom do your children cast them out ] This place is diversely expounded, some \* by children there understand the Apostles who were Jewes borne, and had received

Slamp just  
expiring for  
want of oil.

Calvin.

ceived from Christ this gift and power to cast out Devils; others \* rather think that by Calv. Chem. children are meant exorcising Jewes before Christs time, who did cast out Devils <sup>Ionius.</sup> among them, pretending to doe this worke in the name of God, whereas in truth they were all flat forcerers, and did it by compact made with the Devill. *Mat.* 19. 13.

16. 17.

*Judges* ] You need not to seek far for your condemnation, the miracles which I <sup>Yott have a-</sup> work you apply to *Beelzebub*, and you praise the same in your children; therefore <sup>mong you sun-</sup> you have enough at home to condemne your selves. <sup>dry magicians</sup> who pretend to exercise the gift of casting out devils, and you think they do it by the power of God, <sup>and exorcists</sup> why then do you not carry the same opinion of me also. *Mr Perkins.*

*Verf.* 28. By the Spirit of God ] *Luke* metaphorically calleth it the finger, for Spirit. For because God worketh, and sheweth his power, by the Spirit, the name of a finger is aptly given it; this speech was common among the Jewes.

*Come* ] This word is very forcible, and sheweth that Christ appeared willingly to them as a Redeemer, but they as much as they could, drove him from amongst them, and would give no place to him that was come, ready and prepared for their salvation.

*Verf.* 29. This sentence is but a confirmation of that which went before. He affirmeth that a strong and mighty Tyrant cannot be driven out of his kingdom, untill he be spoyled of his weapons; hee alludes to that place, *Esay* 49. 24.

*Verf.* 30. When Christ was much injured with the blasphemies of the Pharisees, he confutes the slander, and then layes downe this rule, *He that is not with me is a-* gainst mee, in such blasphemies against Christ, wee must take his part actively, and must resolve to be with Christ against the world. In *Marke* 9. 40. and *Luke* 9. 50. Some cast out Devils in Christs name, and the Disciples forbad them, here because they did act in Christs name (though they did not follow with them) they were not to be hindered.

*Luc.* 9. 5. *Sic in gnomis Salomonis, respondeas stulto, & ne respondeas stulto, quæ omnia veritatem suam habent pro materia cui aptantur. Videtur autem proverbium istud hoc loco à minori ad majus hoc modo procedere. Si in bello internecino quale est inter Dei servos & demones, nemini licet neutrarum esse partium; sed mediis pro hostibus habentur, quanto magis ergo hostis censendus sum diaboli, qui non modo illi non profum sed obsum quam maxime? Obstat quicquid non adjuvat.* *Quintil. Grot. in loc.*

*V.* 32. Christ said *v.* 31. Blasphemy should not be pardoned, in the 32. he adds, *Neither in this world, nor in the world to come* ] as we see in the Scripture the like positions are amplified, sometimes by a partition of persons, sometimes of places, sometimes of things, <sup>ven neither in</sup> as here of time; by a partition of things, *Gen.* 31. 29. of places, as *Deut.* 5. 32. of persons, *Rom.* 1. 16. *Rainold de lib Apoc. tomo secundo prælect.* 171.

expounds it. *Mar.* 3. 19. *Bucer, Calvin, Martyr, Musculus, Zarchius,* say, that those who out of malice and purpose blaspheme and oppose the divine truth revealed in their minds, shall never obtaine pardon; the Papiſts say they may obtaine pardon, but difficultly. *that is, by going through purgatory in their way to it.*

A proverbiall kind of speech for never, as *neither good nor evill*, for nothing at all; *neither to the right hand, nor to the left*, that is, on no side, with the *Scholiasſtes Ben* <sup>Druf. Proverb.</sup> *Syræ, qui lingue morbo laborant, sanari non possunt neque in hoc seculo neque in futuro.* <sup>Claf. 2. lib. 3.</sup> <sup>Proverb. 24.</sup>

*Origen* thought that all sins should be pardoned a long while after the last judgement, which *Christ* refutes in those words, *nor in the world to come.* ]

*Verf.* 33. *Either make the tree good, and his frite good, &c.* ] Christ commandeth the Pharisees to be either good or evill, as if he should have said, there is nothing more contrary to honesty than hypocrisie, and they challenge to themselves the title of righteous in vaine which are not upright; it is an upbraiding speech.

*Verf.* 34. *How can ye being evill speake good things* ] It is (saith Christ) no marvell if you vomite out evill words, seeing that your heart is full of malice.

*Verf.* 36. Where by idle words, he meaneth such as bring no profit to men, nor ho- <sup>*Sermo otiosus*</sup> <sup>*pro inutili su-*</sup> *mitur, qui nihil adificationis vel fructus affert.* *Calvin.* *Verbum otiosum est quod juxta necessitate & pia utilitate caret.* *Greg.* *Quod sine utilitate loquentis vel audientis profertur.* *Hieron.* in loc.



nour to God, though they do not directly dishonour God, or hurt men. The words are a true proposition, and sound argument drawn à minore ad majus; if account must be rendred at the day of judgment of every idle word that men speak, then much more of blasphemous words.

Vers. 40. By three daies and three nights are meant three naturall daies, because the Hebrews had no other words for a naturall day. It could not be said he lay three artificial daies in the earth, because he lay in the night part of a naturall day. His abode in the grave was about 38 heures. He was but one day and two peeces of two daies in the grave (for he was buried in the evening before the Sabbath, and rose in the morning the next day after the Sabbath) yet this is sufficient to verifie Christs saying, for if the analogy had stood in three whole daies, then Christ should have risen the fourth day. *Languis de Annis Christi lib. 2. cap. 1.* faith, by this exposition *Scriptura in os contradicitur*, he faith two nights and two daies are not three nights and dayes, two and three are not the same.

Mr. Perkins.

Christ was buried in the heart of the earth, not the midst, but by an Hebraisme, as of

*Tyrus. Ezek. 27. 4. Manifesta hac ουνεχδοχῃ. Nam & Ebrais, & Græcis, & Latinis, vox diei ambigua est, & nunc naturalem nunc artificialem diem significat. Hujusce ambiguitatis tollenda causa solent Ebraei (quorum loquendi formam Apostoli & evangelista retinent), Græcè quamvis scribant, cum intelligunt diem naturalem sive civilem, hoc est τὸν ἡμέραν, ponere diei partes, licet res tota die gesta non sit. Tres dies & tres noctes ponuntur hic pro triduo. Triduum enim in sepulchro Christus fuit, ουνεχδοχῃ. Imò haud aliter intelligendū videtur, cum Ionas in Cero fuisse dicitur tribus diebus ac noctibus. Quis hoc pius. Non præcisè tres dies & tres noctes, nullo modò sed figuratè & synecdochicè. Nam Christus sepeliebatur diei sextæ vespere, quo die crucifixus est, die septimo quieuit in sepulchro, die octavo, primo septimana proximæ resurrexit. Itaque fuit in sepulchro duobus tantum diebus integris, ac vix quidem illis integris. At dicitur fuisse in corde terræ tres dies & tres noctes, sicut Jonas fuerat tres dies & tres noctes, ut commendaret istud mysterium Jonæ Prophetæ, quo adumbrata est Christi mors & resurrectio, atque doceret istud etiam verè de ipso affirmari, eum triduo fuisse in sepulchro, tres dies ac tres noctes synecdochicè, quoniam dies conficitur ex die & nocte, Christus quieuit in sepulchro parte dierum trium. Rainold de lib. Apoc. prælect. 128.*

41. The men of Nineveh shal judge exemplarily, and are produced to convince others, who have less profited by greater meanes. Beza, Piscator.

[Unpleasant] because of pollution of sinne. Spirit [the Devill. Gone out] that is in part, as a Drunkard wrought on by a Sermon.

Vers. 43. Is gone out] A voluntary action, but he is cast out of the godly. He may returne and actually possesse such men he was actually cast out of. It is said metaphorically, that he walketh through dry places, for his banishment is grievous to him, and his dwelling out of men is like a filthy desert. Alludes to the Israelites being in the wilderness, they were not content, but had rather have been in Ægypt again, there was no meat nor drink.

Seeketh rest] So long as he is out of man, because that then he fretteth and tormenteth himself, and ceaseth not to try every way untill he recover that he hath lost.

Vers. 44. My house] It is his house though he be in part cast out.

Temptations of a Hypocrite 1. they cease. 2. then the Hypocrite is a fit house for the Devill, the gracious are not empty.

Empty] Or as the word is, idle, not possessed by grace; so void as no body lookes to it; the word is used by Pharaoh against the Israelites, you are idle; so the devill finds men idle not looking to their soules, and then comes in.

Swept and garnished] As men expecting guests sweep the house to shew how welcome they shall be; so the idle man garnishes his house, and is ready to bid the devill welcome. A heart emptied and swept of goodness, and garnished with noisome lusts, is prepared for the devill.

Worse Devils in respect of the effects they work in a man, God gives the Devill leave to take a further possession of him.

Vers. 45. Seven other spirits] The number of seven is taken here indefinitely, as in other places, that is multitudes.

Seven spirits] In the Revelation, that is, with severall operations, so the devill comes with greater temptations and sins.

Vers. 47. His brethren] That is, his nearest kindred, see ch. 13. 55.

Vers. 48. Vpon this place some old Heretickes denied Christ to have any Mother, *Interrogatio indignantis*, as if he had said, What dost thou tell mee of my Mother and my brethren, as if it were fit that I should omit my Fathers businesse, to hearken to my earthly kindred. Luke 2. 49. Marys importunity is here reprovèd.

Vers. 49. Behold my Mother and my brethren] Spirituall kindred are stronger than carnall.

## CHAP. XIII.

## Verse 2.

THE occasion of our Saviours Sermon, was the gathering of much people together, and coming unto Christ out of all Cityes; the kind of doctrine he spake was by a Parable<sup>a</sup>, that is, a comparison and similitude drawn from ordinary matters; here it is taken for an obscure manner of propounding the truth under a continued similitude, or allegory, from the Greek *παράβολον* assimilare, Luke 21. 29. see 24. 31. 33. 44. 45. 47. verses of this Chapter.

<sup>a</sup> Parabola est explicatio rerum per similitudinem quandam. Refert

quasi agricole alicujus historiam quotidie sationis tempore consuetam. Sed hoc differt historia à parabola, quod illa est narratio simplex rei verè gestæ: ista est narratio siue verè, siue verisimiliter gestæ, ad aliquid simile significandum: verbi causâ, hic vult significare Christus, ex tanta multitudinis auditorum vix quartam partem credituram Evangelio, prout ipse Dominus parabolam interpretatur Discipulis. v. 18. Pareus.

Behold a sower went forth to sow.] The Scope of this Parable is twofold, First, whereas our Saviour saw a multitude of hearers, but not all coming with the same intent, nor all hearing with the same fruit and profit: he manifestly propoundeth this parable to shew the diversity of hearers. Secondly, that every man might enquire and make triall of himselfe, in which forme or ranke of Hearers hee is.

Behold.] A note 1. of certainty. 2. Of intention or excitation, that is, let him that heares consider, remember, apply. 3. Of castigation or checke to our dulnesse, in beholding such materiall things.

A Sower.] That is, Christ himselfe, vers. 37.

Went forth to sow.] That is, to preach in Spirit, person, ministry.

His seed.] That is, the word of God, ver. 11. Which by Christ and his Ministers is cast into the furrowes of the heart, as seed into the furrowes of the earth by the husbandman.

The word of God in this Sermon, is compared by Christ to seed: and for divers reasons. First, as unknown seed, of which you know not what fruit it will bring forth, is a contemptible thing and of no price; so the word of God is not esteemed of. 1 Cor. 1. 23. Secondly, as seed hath in it selfe a virtue of growing, of bearing fruit, and of procreating that which is like unto it; so the word of God hath in it a spirituall and quickning force of regenerating men. Thirdly, as the seed doth not quicken being kept in the garner, but being cast on the earth; so unles the word of God be spread abroad into the eares and minds of men, it doth not regenerate men, nor bring forth the fruits of faith. Fourthly, as in sowing the blessing of God is required, unlesse wee will cast away the seed in vaine; so in preaching the word, it is God onely that gives the increase. 2 Cor. 3. 7. Fifthly, as in sowing the field is to be prepared, unles wee will lose our labour with the seed; so the heart is to be prepared to heare the word of God.

Verf. 19. *Optimè λόγος & semini comparatur: Nam & Latine sermo à serendo dicitur creditur.* Grotius. Chenniz, in Harmon.

Verf. 4. The high way being continually trod by the feete of men growes hard, seede will not grow there; so mens hearts through the continuall passing of the Devill and lusts. Our Saviour interprets it plainly in the 19. verf. the reason of unfruitfulness is two fold, one inward, the seed was troden under foote, that is, they despise and undervalue it; the other outward, by malice of the Devill, the Foulles came and devoured it up. Luke 8. 12. *he stealeth*, that is, closely and secretly takes it away.

Verf. 5. This second ground goes beyond the former, they are hearers and doers. If you sow seed in ground that hath some stones and some earth, it will soone come up, but growes not downward; so these heare the word with joy, but it takes no roote, if persecution come his Religion is gone.

These bad hearers are compared to stones or stony grounds. 1. For their naturall hardness. 2. Coldnesse. 3. Heaviness. 4. Unprofitableness. This bad ground goes beyond the former. 1. It receives the seed. 2. Incontinently. 3. With joy. 4. Brings up the seed sowne; it sprung up to sundry degrees. 1. To externall obedience and reformation in most things. 2. To an outward profession. 3. To a kind of faith.

\* By sufficient earth is meant a particular distinct knowledge of the word, and of their owne part in it; by rooting, stability, certainty, and sincerity of faith and other graces.

*Much earth* ] Not as if there were no \* earth, or rootes, or moylture, but as a Rock covered with a little crust of earth above, all stones below; so it had no rootes, that is, no deep rootes, no rootes to feede the stalke and blade that was come; no rootes which could save it from withering in time of heate. This is implied by all the Evangelists, who say, because it wanted rootes it lasted but a while, it wanted moylture, that is sufficient moylture.

*Vers. 6. They withered away* ] Fell away, not all at once, but by little and little, as a lease loseth his greenesse, and flourish, and withers by degrees. The causes,

1. Positive, hardnesse, it fell among stones.

1. Inward.

2. Privative, { *Moyltresse.*  
Earth. 4. 5. v.  
Rootes. 6. v.  
want of

2. Outward { *Persecution. 21. v.*  
*Temptation. Luke 8. 13.*

*Moyltresse* ] humor, 1. *Vnctionis*, a sound supply of saving graces which continually feedeth and cheriseth the roote. 2. *Compunctionis*, sound sorrow for sinne, and the sound exercise of mortification.

*Vers. 7.* This ground goes as farre as the former in hearing, *Luke 8. 14.* in receiving, *Matth. 13. 20.* and *Mark. 4. 14.* and in growing, as *Luke*, it springs beyond the other: the other grows, but this sprang up, not only to a blade, but to an eare, though not a ripe one. These third hearers are doers & sufferers, in the winter time the thorns will cherish the seed, but when it should bring forth the earth, the thornes grow up and choake it.

*Bring forth no fruite* ] That is, not to perfection, bring not fruit to the end as the Greeke is, or maturity. The causes of this failing are set downe. 1. In generall to be thornes, viz. inward lusts, carnall affections, and corrupt desires. 2. In speciall of three sorts, 1. *Cares of the world*, to distinguish them from the cares of heaven, *Luke 8. 14.* and 22. 2. *Riches*, *Luke 8. 14.* called deceitfulnesse of riches, *verse 22.* 3. *Voluptuous living*, *Luke 8. 14.* called lusts of other things by another Evangelist, these enter and choake the word, *Mark. 4. 19.*

*Vers. 8.* The ground is called good, not *a priori*, because the word finds it so, but *a posteriori*, it is made so by the word. The heart is called good in two respects. 1. as emptied of bad qualities, being contrary to the bad disposition of the three former kinds of ground. 2. as well qualified by grace, so it is called an honest heart, a generall word, and put for the approved disposition of the soule, containing both civill and religious honesty. The first received not the seede, this receives and retaines it; the second choakes the seed, this cheriseth it in a good heart; the third came up faire, but withered, this continues fruitfull.

Our Saviour speaketh not by an hyperbole, or an excessive speech, but according to the manner of the best ground in Canaan, which brought an hundred fold increase.

*Austin* and *Jerome* say, our Saviour mentions three degrees of fruitfull ground, to note a difference betwixt Virgins, Widdowes, and Married persons. *Theophylact* applies it to Anchorites, Monkes, and Laickes.

Christ mentioneth three degrees of fruitfull hearers, 1 to note the free disposition of Gods grace, who distributes to every one according to his good pleasure. 2. to comfort and encourage his Ministers, who though they lose much labour in the three bad grounds, yet the good ground makes amends, in which none are fruitlesse. 3. to comfort and strengthen such as have not, nor can attaine this hundred fold, though their endeavours be true and earnest, Christ honours them with the name of good ground, *Matth. 25. 23.*

*Vers. 12.* See *Luke 19. 26.* That is, that useth well what he hath received. *Drusus* in his proverbs expounds it thus, He that hath the gift of faith, to him other things also shall be given.

*Vers. 13.* \* Hee here plainly declares, why he used a parabolcall kind of teaching, because they seeing with their bodily eyes the Miracles of Christ, and hearing with their corporall eares his Sermons, they did not see nor heare with the eyes and eares of their heart.

*Vers. 19. And understandeth it not* ] Spiritually.

*Then cometh the wicked one* ] That is, the Devill; this phrase notes a speciall wickednesse. God is called by the Prophets in the old Testament, the *Holy one*, because he is infinitely and altogether Holy; so the Devill, because hee hath the most wicked nature, is called

*Sicut in terra mala tres fuerunt diversitates, secus viam, & spinosa loca: sic in terra bona tria diversitas est, centesimi, sexagesimi, & tricesimi fructus.*  
*Hieron.*

\* *Audientes corporis sensu, non audierunt cordis assensu.* August. de corrupt. & grat. c. 7.

ὁ πονηρὸς.



called the wicked one. 1. the Devils fell of themselves and made themselves wicked. 2. they persist in their wickedness. 1. *Iohn* 3. 8. 3. they labour to make others wicked like themselves, they are wicked *subjective* and *effective*.

And catcheth away that which was sown in his heart ] Catch in our language imports a kind of violence, but the Greeke word ἀγρεύει is more full, fetcheth it away by violence as the Harpie her meate; the ravenous creature the Harpie hath her name from this word; Christ useth the word *Matth.* 11. 12. where it is rendred, take by force, because of the vehement pursuit of their spirit, so this shews the extreme eagerness of satans spirit.

Marke saith he comes and takes away the word out of his heart. 4. 15.

Vers. 21. Yet haib he not root in himselfe ] It must bee a rooting of our owney not in opposition to Christ, but any other person, and not so much in regard of quantity as truth; It must have a rooting, 1. In the understanding. *Eph.* 4. 14. 2. Memory. 3. The conscience. *Rom.* 14. 15. 4. In the will. *Act.* 11. 23. 5. In the affections. *Eph.* 3. 17. 6. In faith. *Col.* 2. 5.

For when tribulation or persecution ariseth because of the word, he is by and by offended ] Tribulation is taken largely for any kind of affliction, here for such a tribulation as hath something of perfection in it for the word; tribulation is often immediate from the hand of God; persecution is ever from the hand of man.

Because of the word ] Received.

Offended ] At this persecution; it implies such a distast as puts a stop to a man in the way he is in.

Vers. 22. This ground in the generall nature of it is thorny, thornes are lusts that thrive in the soule, so called, 1. because they are *sponte nascentia*, spring up naturally in the heart as the others doe in ground. 2. teare and wound the soule as thornes the flesh. 1. *Tim.* 6. 10. 3. in the respect of the end, thornes are for fire, so lusts either for the fire of the Spirit of God, or of the wrath of God.

And the deceitfulness of riches ] Riches are a great portion of the things of this world, the Greeke word rendred *deceitfulness*, signifies the drawing one out of his way, it notes the deceiving which is under the most cunning disguise of that which is good or true, the fairest colour to draw us out of the way. Riches are not deceitfull actively as the heart of man, *Ier.* 17. 5. or as lust, 4 *Ephes.* 22. but *objective*, because they are those things about which we are deceived, not as they are possessed and used, but as they are 1. coveted. 2. trusted to. 3. ill employed.

Αἰνὰν ἐκ ἀπὸ τοῦ πλάτους, a path, a drawing out of the way.

Vers. 24. The Kingdome of heaven ] That is, the Gospell, because it is the meanes of setting it up.

Vers. 25. His enemy came and sowed tares among the wheat ] So long as the Church wandreth in this world, Hypocrites and wicked men bee mixed with the good and sincere, therefore the godly should arme themselves with patience, see 47. v. the mixture of good and evil must be patiently borne untill the end of the world, because the true and perfect restitution of the Church shall not bee before that time.

This Text hath much prevailed with many of the Ancient and moderne Divines, to draw them to the use of much, peradventure overmuch, clemency toward Hereticks. Where there is a seeming repugnancy in the Texts, there it is fit the plaine precepts should guide our practice, rather than darke and obscure parables. The meaning of our Saviour is not to forbid the use either of the spirituall or civill sword. These tares in the Parable are expounded to be the *children of the wicked*, that is, of that wicked one the Devill. Why therefore should it be so expounded, as to favour Hereticks rather than Hypocrites? The intention of the Parable doubtlesse is to shew that there is no expectation of universall purity in the Church of God during this life; this is the intention, and farther than so it is not doctrinall; it is evident that hee who forbid to pluck up the tares, did not forbid to hinder the sowing of them.

Mr. Bedfords examination of the Arguments of the compassionate Samaritane.

He that sows the good seed is Christ our Saviour, the field is the world, the good seed are the sons of the kingdom, the tares are the sons of that evil one, the enemy which soweth them is the devill, the reapers are the Angells, the harvest is the end of the world.

Rainold. de lib. Apoc. como secundo. prael. 171.

Vers. 31. By these parables Christ encourageth his Disciples, lest they being offended with the small and base beginning of the Gospell should give back, therefore the Kingdom is compared to a graine of mustard seed, and leaven.

Vers. 32. Which indeed is the least of all seeds ] One of the least, or least of all those which after grew so big.

\* *Vocem κα- Lodge \**] The Greek word signifies properly, to dwell in a Tabernacle. *Beza* translates it, make their nests; the vulgar dwell.

& in Græco

*Danielis* 4. 18. in re simili occurrit.) Fateor non male verbum nidulari: at quid opus fuit à veteri recedere qui (verb<sup>o</sup> habitandi usur.) tantundem ac meo animo elegantius expressit. Avicula est parvula, nomen ei Castita, habitat nidulaturque in segetibus. *Gel.* 1. 2. c. 29. Pricus in loc. Græcè est κατασκηνόω, quod quidam vertunt nidulentiur: nam & *Interpres* supra 8. ver. 28. κατασκηνόωσις vertit nidos. Rectius tamen congruere videtur habitandi vox, quia non nidificandi tantum gravia agunt in arboribus volucres. verum etiam habitandi & versandi dum nullis opus habent nidis, dum scilicet carent pulvis. Ceterum vox κατασκηνόω, à σκηνή quod est tabernaculum deducta, loco convenit, eo quod frondosæ arboris rami sint aviculis veluti tabernaculum seu tentorium. *Lucas* Brugensis Comment. in 4. Evang.

Id est ut quasi habitent in ramis ejus. *Psal.* 104. 13. neque enim de nidis tantum agitur. Respiciunt hæc verba *Nabuchadonosoris* somnium apud *Danielem* 4. 9. *Grot.* in loc. Videfis mea *Critica* Græca.

*Ver.* 33. This Parable is the same in effect with the former. *A woman*] He instanteth in her, because it is their way and nature to do it; the word of God rooted in the heart seasons the whole man.

*Cyriostome* saith, the meaning is, that the Apostles should bring many nations to the Christian faith, as leaven is wont to turne a great deal of meale into its own nature; Leaven though small doth so spread its force, that a great heap of meale is leavened therewith.

*Ver.* 34. He used not these continuall Parables so much for instruction sake, as to make the hearers attentive, and more apt for another time.

*Ver.* 38. The field is the world] Christ meant not the wide world (but by an usuall trope) the Church scattered throughout the world, as *John* 3. 16. 1 *John* 2. 2. Else there had been no place for the servants wonder, that the world should be full of wicked persons. *ver.* 27.

*Ver.* 43. Then] The adverb of time then is very forcible, for it containeth a secret opposition to the present state, and of the last day, in hope whereof Christ comforteth all his faithfull ones. *Calvin.*

*Ver.* 44. The scope of that Parable is this, If one should come into any of our fields, and by searching find a gold mine, he would not make it known to any, but cover it close and go his way, and sell all that he had to buy the field, that thereby he might enrich himself: even so having found this, that the Gospell revealeth the way to life everlasting, though we must not conceale the same from others, yet we must be like this man herein, that we could be content to part with all that we have, that so we might make the Gospell ours.

*Perkins* On  
Rev.

*All that he hath*] Parts with the inward love and outward practice of sin; Christ crucified must be our treasure; there are five things intimated in the Parable, 1. We must find this treasure, so much is implied in the word *hidden*, for we cannot have a thing that is hid before we find it. *Mat.* 11. 25. 2. We must highly prize, and value it, so here, and *Paul* *Phil.* 3. 8. 3. Obtaine and get it, so here, and *Mat.* 6. 20. 4. Assure it to our selves, 1 *Tim.* 6. 17, 18, 19. 5. Use it as a treasure, have our conversation in heaven, for there Christ our treasure is, and where our treasure is there will our hearts be.

*Luk.* 12. 33.

*Ver.* 46. And bought it] *Ob.* *Esay* 55. 1. *Ans.* Heavenly life is the free gift of God, yet we are said to buy the same, when we do willingly bridle the desires of the flesh that we be not thereby hindered from obtaining the same. *Phil.* 3. 8.

*Not pawn, but*  
*sell them.*

By that a man hath, is meant sin, and by selling it, the renouncing and disclaiming of sin. The sinner must sell all that he hath, not his Goods, Lands, Children, for these be none of his own, God hath lent him these to use, our sins are our own and nothing else: He that will have part in Christ, must part with his sins, make a through sale, forsake them all, and for ever.

*Ver.* 51. All the Parables were expounded privately to the Disciples, but now after that the Lord had so lovingly instructed them, he also admonisheth them, that they should not be wise for themselves only, but impart unto others that which was committed to them; therefore he saith, that Teachers are like to householders, which are not only carefull to provide for themselves, but lay up also for the nourishment of others.

*Ver.* 52. Every Scribe] This name, though given to some, who besides the ordinary function wrote something, 1 *Chron.* 24. 6. yet was given not from writing, but because they were skilfull in the word written. See *Mat.* 23. 34.

*New*

New and old ] Are new and old meates, *Piscator, Grotius*. New and old fruits, *Drusius*. Although some would have the Old and new Testament to be understood, that is, the Law and Gospell. *Calvin* interprets it of their divers and manifold waies of dispensing heavenly mysteries, which they do apply to every mans capacity.

Verf. 55. Is not this the Carpenters son ] Christ himselfe. *Mark 6. 3.* is called the Carpenter; and *Justin Martyr* saith, that he made plows and yokes before he exercised the function of the ministry.

*ple, ad omnes artifices, qui corporis labore adhibito, & quavis durior materia aliquid struunt, se extendunt, unde fit, ut variant opiniones, cujus generis faber Joseph fuerit, aliis existimantibus fuisse fabrum ferrarium, D. Hilario in hunc locum, alii lignarium. Augustino. Lucas Brugenis Comment. in 4. Evang. Fabri filius ] Scilicet lignarii, qui edificia struunt enim talis dicitur. De Dieu in loc.*

Hereupon *Julian* the Apostata scoffed at Christ our Saviour, saying (at his going against the *Persians*) to the Christians, what doth the Carpenters Son now? And threatening, that after his returne he should not be able to save them from his fury: whereto a godly man answered by the spirit of Prophecy, He whom *Julian* calleth the Carpenters Son is making a wooden Coffin for him against his death; and a little after in that battell he dyed miserably.

*Cum Julianus bellum esset contra Persas fabricatus, & minatus fuisset se post bellum ecclesiam graviter afflicturn, & petulanter insultaret, filium fabri nihil illis offerre posse subdixit, Dydimus vir ecclesiasticus hanc de eo pronuntiavit sententiam: Iste fabri filius arcam ei ligneam ad mortem parat. Sozom. Hist. Eccl. l. 6. c. 2.*

Verf. 57. A Prophet is not without honour, save in his own Country ] It may be this was a generall Proverbe, that they which are eminent in gifts, are no where less esteemed than in their own Countrey; but *Calvin* and *Chrysostome* think the Jews were especially reproved by this saying, Christ was never less esteemed any where than in *Galilee*.

## CHAP. XIII.

### Verse 2.

This is *John the Baptist* ] His conscience troubled him for killing so holy, and innocent a man.

Verf. 6. When Herods birth day was kept ] After the manner of the Kings of the East. We have a most ancient example of this custome in *Egypt*, *Gen. 40. 20.* That ancient custome cannot be disproved in it self, of joyfull solemnizing the birth-day yearly, for that day, as often as it returns, admonisheth every one of us to give thanks to God, from whom being brought hither we have passed many yeares now through his mercie; then that it may call to our mind how unprofitably we have spent the time allowed by him, and that we would commend our selves for the remainder of our lives to his protection.

Verf. 19. He commanded the multitude to sit down on the grass ] That Christ commanded the people to sit down by troopes, he did this first by counsell; that the miracle might be the more conspicuous to the troopes so disposed. Secondly, that the men might be the more fitly numbered, and when some looked back on others they might be mutually witnesses to themselves of this heavenly grace. Thirdly, Because he saw the Disciples sollicitous, he would approve of their obedience, commanding them that which was in shew a miracle, for it was wonderfull when there was no provision, wherefore Christ would make shew of a banquet.

*Hilary* disputes, whether the multiplication was made in the hands of Christ breaking, or of the Disciples distributing, or of the company taking; but it is probable that it happened in all three, and in breaking he so multiplied the fragments, that both the Apostles and the company saw the power of God in his hands, and after fele it in their own hands.

Verf. 20. And they took up of the fragments that remained twelve baskets full ] Every Apostle, as it seems, brought his basket after the usuall manner of the Jews, as often as they went any journey far from the towns: In these baskets they were wont to carry bread with them, as it appears, *16. 7. Mark 8. 14.*

Verf. 23. Compared with verf. 15. These things cannot otherwise be reconciled, than that the evening in the former place notes the time next the Sun-setting, in the latter

*Calvin.*

*Maldonate* inveighes against *Calvin* for this that he here delivers, but he is vindicated by *Parvus*.

*Calvin.*

*Polyc. Lyser.*

*Grotius.*  
*Vide Juvenalis satyram tertiam.*

*Vide Grot. in verf. 15. Gerh. in Har.*



Vide Grotium  
in loc.

ter place the time after the sun-setting, which extends it selfe to midnight. *Exod.* 12. 6.  
V. 25. And in the 4<sup>th</sup> watch of the night ] The night was in times past divided into foure quarters, or greater houres, termed 4. watches, each watch containing three lesser houres. The first they called *caput vigiliarum*, the beginning of the watches, it began at the even or Sunsetting. *Lam.* 2. 19. The second was the middle watch, *Judg.* 7. 19. not so termed because there were onely three watches, as *Drusus* would perswade, but because it lasted till midnight. The third watch began at midnight, and held till three of the clocke in the morning, *gallicinium*, Cock-crowing. *Luk.* 12. 38. The last called the morning watch, the dawning, *Exod.* 14. 24. it began at three of the clocke, and ended at sixe of the morning, that is spoken of here, and all of them are mentioned, *Marke* 13. 35. The Romanes did so divide their night, and distinguished their severall watches by severall notes, and sound of Cornets or Trumpets; thence the phrase *de tertia vigilia* in *Cæsars* Commentaries.

Vers. 27. Be of good cheere ] The Greeke word signifies three things. 1. Be of good courage, *forti animo estote*. 2. Comfort, be of good comfort, *consolamini*. 3. Confidence, *fiduciam habete*, be of good confidence, beleve.

V. 28. Bid me come unto thee on the water ] Rash zeale in Peter, yet God turned it for best, 1. Left any say Christs Body was not like ours, *Hierome*. 2. He fank to check his blind zeal. 3. Theophylact and Hilarie thinke it a type of Peters forwardnesse when he denied Christ.

Vers. 30. Lord save me ] We should have an eye on Christ in all troubles, *Psal.* 121. 1. Peter falls to prayer.

Vers. 31. Christ is firme, though he sinke.

Vers. 36. Only touch the hemme of his garment ] Neither weake faith nor superstition, but as *Luke* 8. 44. *Act.* 19. 12. Christ hath all creatures to obey him, and he heales all diseases.

## CHAP. XV.

Vers. 2.

WHY do thy Disciples transgresse the traditions ] There is a manifest impiety in certaine humane traditions, because they appoint perverse worship, and that which directly opposeth the word of God. others when they involve the worship of God with prophane fopperies, they doe vitiate its purity. Others which have more colour, and are not infected with any notable vice, yet for this very reason are condemned, because they are feigned to be necessary to the worship of God. So we depart from the meere obedience of God alone, and a snare is cast upon mens consciences. Of this last kind it is here treated. For the washing of hands which the Pharisees urged, could not of it selfe be reproved of wicked superstition, otherwise Christ would not have suffered water pots to bee brought at a wedding; unlesse it had beene a free ceremony.

They are much deceived who have compared the sprinkling of holy water used by the Papists with the Jewish washings.

Calvin.

Vers. 5. Whosoever shall say to his Father or Mother, It is a gift by whatsoever thou mightest doe profited by me ] That is to say, that which thou askest for thy supply, is given to another use: and I have nothing for thee. *Polyc. Lys.*

*Hoc est, Deo cui persolvenda sunt omnino est deo proficere by me* ] *prioris sunt partes, jam antea consecravi id omne quo aliqui posses à me ex meis bonis in hac egestate sublevare.* *Drus. Vide Cameronem & Capell. in loc. & Scultet. observat. in Matth. c. 41. & Selden. de Jure naturali & Gentium. l. 7. c. 2.*

It is an ellipticke speech, but may easily be supplied, so that the sense should be this, if any one shall say *Corban*, he doth well, and hath well executed the office of piety towards his Parents, and is not guilty of sin against the fifth Commandement; It is better and more holy to give *Corban*, or to bestow something toward the building of the Temple, than to relieve Parents.

Vers. 16. Made of none effect ] The Greeke word signifies to deprive of all rule and authority, as much as in them lay they did so.

When the Commandements of men are appointed as parts of Gods worship, and as necessary to salvation.

Vers. 9. In vaine do they worship mee ] Christ cannot endure when divine worship is *Eos errare Christus pronunciat qui loco doctrinae (1 Sam 15. 23.) oberdunt hominum mandata, vel qui inde regulam petunt colendi Dei.* *Calvin.*

feigned

feigned by mens wits. Christ by his quoting of *Esay* doth not a little illustrate the place; the Prophet by *feare* understands the worship of God, therefore Christ rightly interprets it by *worship*, that is, whatsoever out of the word of God by the advice of men is brought into holy duties. They are said to worship God in vaine, either because they do not obtaine the end and fruit of divine worship, or else because the worship it selfe of it selfe is vaine and frivolous. Christ reprehends three things in the Jewish traditions, that they obtruded outward cleanness on God, instead of the puritie of the heart. 2. that by their humane traditions, they made voyd the worship of God. 3. that they preferred humane traditions, before the divine precepts; and were so taken with their traditions, that they neglected the divine precepts, yea made them altogether vaine, as the Papists do.

Chennit.

*Vers. 17, 18.* The things themselves did not defile a man, no nor hurt then when the Ceremoniall Law stood in force, as the doing of things simply unlawfull doth, and as the conceite of the Pharisees was, therefore our Saviours meaning here is to shew the nature of the things themselves, without respect to the Ceremoniall Law; which the Pharisees not considering, thought that the very eating of the things themselves had been sinfull, and had polluted the Soule: for if a man had then eaten upon necessity, the thing it selfe had not defiled, but alone the breach of the Law, and the defilement had beene meereley Leviticall and ceremoniall, not true and spirituall.

*Vers. 22.* Behold a woman of Canaan] Her faith was such, that this Evangelist reporteth it with an *ecce*, behold a woman of Canaan. She is by *Marke* said to be a Grecian, and by nation a Syrophœnician. It was the common manner of the Jewes, to call all forreigne nations Græcians; and therefore that *Antithesis* betweene the Græcians and Jewes, is often found in *Paul*. Being borne in the coasts of *Tyre* and *Sydon*, she was called a Syrophœnician, when as the Region had the name of *Syria*, and *Phœnicia* was a part of *Syria*, and it is to be supposed that the most part of them came of the people of Canaan, who being banished out of their Country, tooke the next place of refuge in their banishment.

And cryed unto him] To shew her great affection.

Have mercy on me O Lord, thou Son of David] These words intimate Christs Office, Nature, and Person; have mercy] <sup>a</sup> Shewes his Office, for he came to bind up the broken heart, to visite and redeeme his people; the word Lord] His divine Nature; Son of David] His humane; both together, one Christ. My daughter] not a servant, but a daughter; and she not onely troubled, but vexed, and that not a little, but piteously, nor with a common evill, but even with the very Devill.

Miserere mei, dicitur, ut magis Christum moveat, quam si diceret, filie mee;

*Aut ut Chrysostomus, Theophylactus, & Euthymius putant, quia ejus filia sine sensu jacebat, ipsa vero utriusque, & filie sentiebat dolorem.* Maldonat. in loc.

*Vers. 23.* First, Christ doth neglect her, answering not a word, then deny her. *v. 24.* reproach her. *v. 26.*

*Vers. 23.* Send her away] Some say they spake this out of commiseration, rather from impatience.

*Vers. 24.* I am not sent but to the lost sheepe of the house of Israel] Jesus Christ (saith a Father) speakes not like Jesus Christ in the eyes of a mortall man, he that was to redeeme mankind, to say he was not sent.

*Object.* Christ was a Saviour not onely of the Jewes, but Gentiles. *Esay* 49. 6.

*Ans.* Christ here speakes of his propheticall Office, in respect of which he was the Minister of Circumcision. *Rom.* 15. 8. He was first sent to Israel, *Jerome*; while hee was in forma servi, untill he had consummated the worke of our Redemption, he was sent onely to Israel, *Junius*. He that knoweth himselfe not a wandring sheepe, but quite lost, even in the Lyons pawe, ready to be devoured, such doth Christ take upon his necke, and like a good Shepheard bring back to his fold.

The Jew was the elder brother, *Mat.* 10. 5. *Mat.* 18. 11. *Luke* 17. 10. Perkins on Jude.

*Vers. 26.* The reason is taken ab absurditate, the doctrine of salvation, is bread, and it is not meat, *Mat.* 23. 12, fit, honest, decent, Maldonat. to dogges] Greek, whelpes, *κυναι* Catellis, Beza. Our Lord used the diminutive that he might seem to speak the more contemptu-

*Neque Servitor verbis illis concedit quæ petebat Cananæa, sed fidem illius tenet vehementissimè, obliquè canem nominans, quod convitium apud veteres grave fuit. Scilicet. Verum canes Hebræis & Græcis veteribus dici solere eos quos contemnimus. Sed vox κυναι ei significationem non convenit. Ita enim appellari vulgo canes qui in delictis erant, quales Melitenfes. Tantum ergo indicatum voluit Christus discrimen quod ad id tempus erat inter iudæos & extraneos.* Grotius.

ously. Christ speaks after the manner of the Jewes, who called the Gentiles (as the Canaanitish-woman was) dogs.

V. 27. *Let the dogges eat of the crumbs, &c.* ] She answers by an ingenious inversion, saith a Father, with a witty retorting or turning back of our Saviours words upon himselfe. I am a dogge, true, but dogges &c. *Reliquias canibus dari receptum ubique. Grotius.* If I be a dog, I am thy dog. *Origen.* Crummes belong to dogges *jure quodam.* *Luther.* Give me the portion of dogges. She had one property of a dogge, for she held fast.

Observatione  
dignum est,  
nullius hominis  
fidem, nisi  
Gentilium, ad-  
miratum fuisse  
Christum, ut  
huius mulie-  
ris, & illius  
Centurionis.  
Math. 8. 10.  
Maldonatus in  
loc.

Polycarpus  
Lyserus.

Vers. 28. *O woman great is thy faith* ] *Exclamat tanquam victus. Brugenfis.* He cries out as conquered. *Exclamatio admirantis*; it is an interjection of marvelling, *non possum amplius repugnare precibus tuis.* I can no longer withstand thy requests. Four things are required to justifying faith, knowledge, assent, confidence, application. In all these four the faith of this woman was great. 1. For knowledge, she lived amongst blind people, and those that were ignorant of the true God, and yet she had exact knowledge of Christ, that he was the Lord and true God; that he was mercifull and bountifull, that he could drive away the Devill, and weaken his power. She knew these things so exactly as if she had spent all the dayes of her life in the midst of Gods people. 2. For assent, she gave assent to none but to them which related that Jesus of Nazareth is that great Prophet of the Lord, which can drive away all evils and adversities. 3. For confidence, she came with such confidence to the throne of grace, that neither by silence, nor by a harder answer given by the Disciples, nor by the reproach of a dogge, did she suffer her selfe to be deterred or driven away, untill she had obtained mercy. 4. For application, she firmly beleaved, if Christ at least would speake the word, or consent by his becke, that that should be so efficacious, that her daughter would forthwith be delivered out of the power of the Devill.

Vers. 32. *And I will not send them away fasting* ] But the Apostles on the contrary allege, 1. The inequality of proportion, we have seven loaves, but 4000. men, one loafe then must be divided into 550. particles, whence the portion of some, will scarce arise to the bignesse of a Pea, to satisfie him. 2. The incommodity of the place, here we are in the Wildernesse, where nothing growes; where you shall find more stones than loaves. 3. The continuance of want, they have continued with thee three dayes, whence their hunger hath greatly increased, that peradventure a whole loafe will scarce suffice for one man if it were given him. This is a plaine evidence of a great weaknesse and unbelieve, in the heart of the Apostles, which do derogate from Christ, the honour of his divine omnipotence, and they seeme to themselves to be very wise, whilst by their infancie they go about to informe the divine wisdom.

Vers. 36. *And gave to his Disciples* ] He would use the Ministrie of these, that they might be convinced by their own testimony, that the Lord did that thing, which they thought impossible to be done.

The principall scope of this, as also of the former Miracle is, that we may be admonished, that nothing will be wanting to them, who being inflamed with a holy desire of the kingdom of God, follow Christ, and faithfully worship him.

V. 37. *And they tooke up of broken meat, &c.* ] Although that was chiefly to recommend the Miracle, yet our Saviour would have nothing lost.

Brugenfis  
Comment. in  
4. Evangelia.

*Seven baskets full* ] In a former Miracle there remained twelve baskets of fragments, now seven; then the number of the baskets answered to the number of Apostles, now to the number of the loaves.

## CHAP. XVI.

### Vers. 1.

**T**Emptying ] That is, that they might trie whether he could performe this thing which they asked but captiously.

Quale viz.  
signum edidit  
Jesue So'em  
fistens; Samuel tonitrua efficiens, Jesaias umbram regredi jubens in solaris. Beza

*A signe* ] That is, a miracle whereby he might signifie that God had sent him.

*From heaven* ] Like that of Elias, 2 Kings 1. 9. *Piscator.* Like that of Moses, when God

rained



rained Mannah from Heaven. See the 6. of *Iohn*.

*Vers. 2. The skie is red* ] That rednesse signifies a rarity of the Cloudes, and purity of the ayre.

*Vers. 3. Foule weather* ] Because the Clouds are thicker than those which the Sunne in the day time can consume or dispell.

*Vers. 13. Cesarea Philippi* ] To distinguish that from another Cesarea. It was at the foote of Libanus neere Jordan call'd by Philips name. *Calvin* saith he took occasion to move this question to strengthen his Disciples the more.

*Men* ] Not pharisees, they would have said he had had a Devill.

*That I the Son of man, am* ] That is, *ex numero hominum*, *Beza*. I who am clothed with flesh, *Calvin*.

*Vers. 14. And they said, some say thou art John the Baptist* ] *Chrysostome* thinks they all made this answer; *Calvin*, those that were better disposed; they were *Herodians* that thought him *John the Baptist*. *Aquin. Hugo Card. Matth. 14.2.* All that followed *Herods* judgement. *Some Elias* ] they conceived that *Elias* would come out of Heaven, and preach before Christ came, *John 1. 21.* this arose from their false interpretation of that place, *Mal. 4. 5.* The third sort *Ieremiab.* 1. Because Hee preached sharply and tartly. 2. As *Ieremie* was thought to be a Seducer of the people, so he. 3. Because holy from his child-hood. *Theoph.* 4. Because Hee was persecuted and railed on as He. *Aquinas* and others.

*One of the Prophets* ] Like one of the Prophets.

*Vers. 15. But whom say ye that I am* ] This particle *ye* is put emphatically, by which he separates them from the common people; *ye*, that have been so long with me, which have continually heard my doctrine, whom do ye say that I am, who am disesteemed by others for my meane outside?

*Vers. 16. And Simon Peter answered* ] *Peter* was the mouth of all the rest; they are few words but full of sense; he speaks *ad vitandam confusionem*.

*Vers. 17. But my father which is in heaven* ] <sup>a</sup> See *1 Cor. 12.3.*

*Vers. 18. Thou art Peter, and upon this rock, or stone* ] It is not called a rock of *Peter*, but he is so called *Peter*, a rock, as we all Christians from Christ. *Hilary, Cyrill, Chrysostome, Theophylact, Ambrose*, understand by the rock, not *Peters* person, but the faith which he had professed in Christ; \* or Christ himself whom he confessed, called a rock of old, *Deut. 32. 18. Psal. 18.3.* so *Austin* often, it comes all to one either interpretation saith *Whitaker*.

ministry. *Peter* was the foundation both of the Church of the Jewes and Gentiles, *Acts 2. and 15. 7.* \* *Chrysost.* *Epiph.* *Hilary, Origen, Ierome, Ambrose, Beda.* *Super hanc petram non super hunc Petrum*, for Christ built his Church upon the faith and not the man, or upon Christ. Their Learned Expositor *Lyra* (in loc.) their preacher *Ferus* (in loc.) and Cardinall *Bellarmine* expound Rock, Christ. *Bish. Mortons* Appeals, l. 2. cap. 17.

The rock is Christ, not *Peter*; *Peters* faith, not person; the Apostle elsewhere tells us Christ is the head corner stone, and that the Church is built upon the foundation of Prophets and Apostles, not on one *Peter*.

Whether it be to be referred to Christ whom *Peter* confessed, or to *Peters* faith or confession of Christ, or to *Peter* himself in respect of his Doctrine and Apostleship (as the Ancient Fathers have all these three relations) it commeth to one end, that *Peter* had no other authority than the rest of the Apostles, upon whom the Church was built no lesse than upon him, who also beleaved and confessed as *Peter* did, had the keyes of the kingdom of heaven, and power to bind and loose as ample as he, *Mat. 18. 18. Iohn 20.23.* *Fulke* on *Rhem. Test.*

*Petra, cum persona, tum genere: quod esset absurdum si de uno Petro utrumque membrum esset intelligendum. Debuerat sane potius dici tu es Petrus & super te Petro edificabo.* *Chamierus. Vide Chetronium de Græco barbaris novi Testamenti, in voce κηπος.*

*My Church* ] That is, not any visible Church on the earth, but the Church of the Elect, all the Elect, the strength of the Church shall stand unvanquished. *1 Iob. 5.4.*

*Gates of hell* ] \* That is, all the power and policy of Satan, so Interpreters generally explaine it, though *Grotius* dislikes this exposition.

*Polyc. Lyser. Vide Sculter. observat. in Matth. c. 16.*

*Drusus de iudeis scribitur fundam. l. 2. saith, this place, and that John 9. 2. do prove that the Jewes held a migration of soules from one body to another.*

*Polyc. Lyser.*

*Quem os Apostolorum non male vocant Chrysostomus & Augustinus. vide Joh. 6. 63. Grot.*

*Some say his*

*Vide Cameron.*

*Quibus verbis deservit Petrus distinguatur &*

*Vide Sculter.*

*observat. in*

*Matth. c. 16.*

*& Brugem in*

*loc.*

*Vide Bezan.  
Traditio clavi-  
um symbolum  
est potestatis ar-  
gue auctorita-  
tis in aliquem  
Collata.*

There are some  
therefore to  
whom the Lord  
hath commit-  
ted the power  
of admission &  
ejection, to thee  
therefore all  
men have not  
the keyes. It is a

*Verf. 19.* And I will give unto thee the keyes of the kingdom of heaven [This is a metaphori-  
call speech, for the understanding whereof we must know, that Faith is compared to  
a dore, *Acts 14. 27.* because by it we have entrance into Gods Kingdome; so accord-  
ingly the meanes of begetting, preserving, and encreasing of faith, is the Word, Sa-  
craments, Prayer, and Discipline, these are compared unto keyes which Christ hath  
committed to his Ministers, to admit such as are to be admitted, and exclude such as  
are to be excluded. This is also meant by that which followeth, *whatsoever thou shalt  
bind*] only another metaphor is there used, the meaning of which is opened unto us  
by that of *Salomon, Pro. 5. 22.* Sins are as cords, and Christ hath given his Ministers  
power to bind with these cords such as remaine in impenitency and unbelieve, but to  
loose from them such as repent and beleve. This power they exercise, 1. By preaching  
the word. 2. By administering the Sacraments. 3. By Praying. 4. By executing  
Discipline upon gross offenders, and releasing them upon their repentance. *2 Cor. 5.*  
*19. James 5. 14, 15.*

dispute whether the power be in the Congregation *radicaliter*, and in the Officers *formaliter*.

When one was made Doctor of Law among the Jews, they spake to him in this  
manner, as the Rabbins shew; *Receive authority to pronounce bound that which shall be  
bound, and to pronounce loose that which shall be loose.* Christ speaking to his Disciples here  
whom he would make Doctors, saith, *That which you shall bind on earth, &c.*

Keyes is a borrowed speech, signifying power and authority by the Ministry of the  
Word, either to give entrance into the kingdom of heaven, which is begun on earth  
and finished in the heavens, to such as obediently receive the word; or to cast out from  
thence such as shall obstinately refuse it. This is not *Peters* key, but the Popes picklock;  
by binding and loosing are signified the same things noted by the keyes, and the same  
power is given to the rest of the Apostles that was given to *Peter. Iohn 19. 20. Matt. on*  
*Rhem. Test.*

minist'ring the Sacrament, and Church-censures, all which things were in as ample manner granted to the other Apostles,  
*As my Father sent me, so send I you, whose sins you retaine they are retained, and whose sins you remit they are remitted.*  
If Christ had given or promised a primacy to *Peter*, in saying, *thou art Peter, &c.* then no doubt the contention would  
have ceased among the Apostles for that time forward who should have been chiefe, but the Disciples long after this con-  
tended about that. *Mr. Wheatly, To thee] cum reliquis.* Origen, Austin, Chrysostome. To thee and thy  
fellow Labourers the other Apostles, and your Successors, *Synecdoche membri;* in another place he gives the keyes to all  
the Apostles, *Iohn 20. 23.* *Cyprian* saith, that Christ in the person of one spake unto all, that he might commend the  
unity of the Church.

The proper use of keyes is to let in and out, the ministry of the Gospell being exe-  
cuted, partly by Preaching, and Sacraments, and partly by Church censures, is called  
the keyes, this is all likewise that is meant by binding and loosing. *Dr White.*

*Verf. 20.* Then charged he his Disciples that they should tell no man that he was *Iesus* the  
Christ. Christ therefore forbids them this, because it was not simply necessary for Salva-  
tion to know in speciall that *Iesus* of Nazareth was the Messiah, for then men might be  
saved without this speciall knowledge, from a generall faith in the Messiah to come. Be-  
cause the Disciples minds (the death of Christ being at hand) were troubled, they  
were not so fit publishers of so great a matter. *Cameron prælect. in Mat. 16. 20.*

The Apostles had not yet the Holy Ghost come down on them, and therefore could  
not fully declare it. *Ambrose. Prius descendum antequam docendum.* 2. Because Christ was  
not yet glorified.

*Verf. 23.* Get thee behind me Satan] That is, out of my sight, See *Mat. 4. 10.* Thou  
wouldst hinder mans redemption, and Satan could do no more. They that will have  
his trade shall have his name too.

Tolet in Com-  
ment super loc.  
observat. *Abne-  
gare plus est  
quā negare, ab-  
negare implicat  
duo. 1. veheme-  
ntiam. 2. Con-  
tus magnitudi-  
nem.*

*Verf. 24.* If any man will come after me let him deny himself, and take up his cross and follow  
me] Here are three branches: 1. Self deniall. 2. Gospell suffering. 3. Gospell service.

Deny, or forsake himself] That is, all that he hath, as *Luke* expoundeth it, *14. 33.* all  
outward prerogatives touching the flesh.

To deny is either when we contradict what is affirmed and affirme the contrary, or  
else when we refuse to grant ones request, and neglect or oppose it. The first is Logical,  
in our words, the other morall, in our actions.

And take up his cross] Not as if he should make himself a Cross, but that which is  
appointed

appointed for him. The originall word *anagnōskō* is emphaticall, as *Corystome* notes, and signifies not simply *negare*, but *pernegare*, or *prorsus negare*, totally, utterly to deny, not at all to spare or regard, it importeth a universall deniall, rendred by *Beza* *abdicet seipsum*, which is as much as to reject and cast off, as a man doth a graceless son,

1. simply and absolutely mans sinfull self, and so it is all one with *Tit. 2. 12. Deny ungodliness and worldly lusts.* 2. A mans naturall self conditionally. 3. A mans morall, vertuous, renewed self comparatively, in relation unto righteousness. A man must willingly and obediently forsake all sin, subdue all generall concupiscence, with his owne proper and personall corruptions, *Psal. 18. 23.* absolutely without any limitation or exception cast away and forsake alwaies in *preparatione anime*, and actually whensoever Christ calls them unto it, whatsoever is neere and deare unto him if it become a snare to conscience, and disesteeme the best of his graces in respect of the righteousness of Christ. 2. Gospell suffering, a cross, and his cross, and to be taken up voluntarily. *Take up his cross, Luke* addeth daily, *Luk. 9. 23.* which hath great force in it, for Christ declareth that there is no end of our warfare untill we shall depart out of this life. 3. Gospell service, and let him follow me.

*Quotidie tollere crucem impli-*  
*cat vita.*  
1. *Varia est*  
*piorum afflictio-*  
*nes.* 2. *Perpe-*  
*ruitatem affli-*  
*ctionis.* 3. *Prop-*  
*teritatem sub-*  
*eundi quanti-*  
*bet crucem.*

There are two arguments used to set these three on, in *Ver. 25, 26, 27.*

*Verf. 25. For whosoever will save his life shall lose it* ] We may understand it, first, in reference to this present life, he runs himself into a greater worldly danger while he thinks to avoid it. Secondly, It is alwaies true in respect of eternall life, they lose a better life than they save; and whosoever will lose his life for my sake shall find it ] That is, lose temporall life, as men count it, shall find eternall.

*Ver. 26. For what is a man profited, if he shall gain the whole world* ] The earth and all the things there that men can value and desire may be possessed without possessing God.

*And lose his own soule* ] Not in regard of being or property, but felicity.

These words set forth the transcendent excellency of the soul of man. There are two arguments used to prove this, 1. *A comparatis*, the comparison consists of three for the whole paire of particulars: 1. Of Acts, gaine, and los. 2. Of Objects, the world, and soule. 3. Of Adjuncts, the whole world, and his soule. 2. *Ab impossibili*, from the impossibility of recovering this soule and redeeming it if it should be lost. *The soule put* man, because a principal part. *A man* ] that is, any one of all, all that it is in.

*What shall a man give* ] That is, there is nothing he can give. The interrogation carries with it, 1. a challenge, a triumphant deniall. 2. An appeale, to set it home on our consideration. *Est interro-*  
*gio negantis,*  
*quasi dicas, ni-*  
*hil proderit.*  
*Parvus.*

Put the soule and the world together, and the soule will be found far more excellent.

1. The world was made for the soule, the end is more noble than the means. *Gen. 1. 26. Psal. 8. beg;* 2. God prefers a soule before the world. *Pro. 23. 26. Esa. 66. 1, 2, 3.* The soule is the Lords, the world Satans; God is called the God of the Spirits of all flesh, Satan the Prince of this world. 4. The Soule is of a Spirituall nature, the world of an earthy nature.

*Omnia si perdas, animam servare memento.*

*Verf. 28. In his kingdome* ] That is, the powerfull effects of the Gospell, as *Mat. 10. 7. and 12. 28.* 2 *Pet. 1. 16.* The manifestation of the heavenly glory which Christ began at his resurrection, and shewed it more fully by sending the Holy Ghost. *Calvin.* See *Iohn 21. 22.*

for that which some do imagine of *John* is a fancy. *The earth* where *John* was buried (if we may believe *Austen*) bubbled like water, to testify his breathing, and that he is not dead but sleepeeth. *Sands* his travells.

*Truly but very few nights past ago I saw in my sleep three graves together side by side exactly answering to this account of John's by Austin.*  
*2 June 10/10.*



## CHAP. XVII.

## Verse 1.

Sex dies integros numerant  
Matthew &  
Marcus 9. 2.  
qui medij fluxerunt: Lucas

autem factum esse dicens octo fere postea diebus tam diem illum quo locutus erat Christus quam quo transformatus est, comprehendit. Calvin. \* observat in Matth. c. 50. Vt si dicam mensis est, recte dixisse intelligar etiam si absint dies aliquot. Iudeos octo dies appellasse id quod ab uno sabbato est ad alterum, apparet. Joh. 20. 26. Grotius.

**A**nd after six daies ] Luke 9. 28. saith, about eight daies; there is no contradiction. For either Matthew or Luke count that time from divers termes, or from the same: And then Luke reckons up eight daies, the first and last being reckoned with them, Matthew only fixe, the middle ones being cast between. This answer Calvin in his Harmony, and Scultetus \* give.

autem factum esse dicens octo fere postea diebus tam diem illum quo locutus erat Christus quam quo transformatus est, comprehendit. Calvin. \* observat in Matth. c. 50. Vt si dicam mensis est, recte dixisse intelligar etiam si absint dies aliquot. Iudeos octo dies appellasse id quod ab uno sabbato est ad alterum, apparet. Joh. 20. 26. Grotius.

**I**esus taketh Peter, James, and Iohn ] Because it was not yet time of Christs full glory, he therefore shewed not his glory to all his Apostles, but chose out of them some Antesignani, who might be sufficient and fit witnesses enough to others of Christs glory seen, viz. Those very persons who after in the mount of Olivet were to be spectators of his low abasement, here first in the Mountaine of Tabor were beholders of his great Majesty and glory. There are divers causes why he tooke only these. Peter, that he might reclame him so much the more strongly from his error, into which he fell by hearing of the passion of Christ. James, because he first of all was to shed his blood for Christ, Acts 12. 2. And lastly Iohn, because he was to defend his divine majesty against the blasphemies of Ebion and Cerinthus.

Non assumpti omnes, ne res divulgaretur priusquam id expediret (certè filium proditoris Judam non congruebat adesse) tres autem assumpti, quod poterant sufficere ad ferendum Testimonium, quando divulgari expediret. Brugenfis. Tres testes deligere satis habuit Dominus, quia hic numerus ad rem probandam à Lege prescribitur. Deut. 17. 6. Calvin.

Christ took upon him the heavenly glory for so short a time, to declare that he went willingly to his death, for it was as easie to exempt his body from death, as to adorne it with heavenly glory.

Qualis futurus est tempore iudicandi, talis apparuit Apostolis. Hieron. Scultet. observat. in Matth. c. 51. Vide plura. ibid.

**V**ers. 2. And he was transfigured before them ] Greeke metamorphosed, or transformed.

And his rayment was white as the light ] Marke saith, white as the snow, Mar. 9. 3. these do not oppose each other, for as darkness hath its blackness, so light its whiteness, therefore it is all one whether the comparison be borrowed from snow or light, which the words of Marke shew; shining proper to light, and white proper to snow, applyed to one and the same garment; Marke there addeth, So as no Fuller on the earth can white them.

Calvin.

**V**ers. 3. Moses and Elias were verily present. These two appeared, to shew that the Law and Prophets had no other purpose, nor end, but Christ, and to shew the consent of the Law and Prophets with him. It is probable Moses was raised from the dead, Deut. 34. 6. about what they talked see Luke 9. 31. In life eternall the Saints shall mutually know one another, for these three Disciples here having but a taste of it, knew Moses and Elias.

Piscat. Polyc. Lyserus. Vide Capell. Spicileg.

**V**ers. 4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here ] Peter being astonished, spake as a man altogether amazed. Marke 9. 6.

Vox è nube, subaudi, facta est, quod exprimit Lucas.

**V**ers. 5. A bright cloud overshadowed them ] A cloud was put before their eyes, that they might know that they were not yet fit to behold the brightness of the heavenly glory. A voyce sounded out of the cloud; but neither was body nor face seene. Deut. 4. 12. The cloud was a signe of the divine presence, as Exod. 11. 34. Bright to distinguish it from the old Law, which was given in a darke cloud.

Nempe ex illa nube, cuius modo facta mentio, in quam illi fuerant ingressi, id quod notat articulus. Piscat.

**T**his is my beloved Son ] Some thinke that there is a secret opposition between Moses, Elias and Christ, as if Christ should command his Disciples to be content with the only Son, for that name is emphaticall, whereby he is extolled above the Servants.

**H**eare yee him ] Emphatically, heare him above Moses and the Prophets, as fulfilling of both. Grotius. Believe and obey his doctrine.

**P**eter 1. Says that by this voices of God on them, and the Vers. 6.

and "word of prophecy is made more sure".  
Hear my beloved son, now, before the Prophets  
God had long been speaking, the prophets but now  
by his son. — 53 Isai. — Who hath believed our hearing?

Vers. 6. Fell on their face ]

*Id est, prout adorant, nisi malimus præ metu cecidisse quasi semianimes, quamobrem, etiam Dominus eos erexisse dicitur. Beza in loc. Sic Maldonatus. Timore non veneratione ceciderunt, propterea dicitur eos Christus tetigisse: sicut solemus, ut ad se redeamus, exanimis tangere.*

Vers. 8. Save Iesus onely ] That glory was tyed to the Law and Prophets but for a time, that onely Christ might continue glorious.

*Solum Iesum audiat istâ voce viderunt, ut scierent, illam de hoc solo pronuntiatam esse. Piscat.*

Vers. 11. And Iesus answered and said unto them, Elias truly (shal) first come and restore all things ] That is, Iohn Baptist, see Matth. 11. 14.

*Liquidum mihi videtur ver-*

*ba hæc eodem spectare quo ea quæ sequuntur, ad Iohannem Baptistam scilicet. Grotius. Vide Calvinum.*

Vers. 15. Lunaticke ] Those are called Lunaticke which either at the wane of the Moone have the falling-sicknesse, or are troubled with a giddinesse.

*Lunatici medicis dicuntur illi qui morbo comitiali sive caduco laborant. Sic verò dicuntur, quia existimant, eos qui inter lunio nascuntur, potissimum hoc morbo divexari, vel etiam quod ad morum lunæ morbus vel accedat vel recedat, prout virtute Lunæ humores cerebri vel augentur, vel minuuntur. Polyc. Lyser. Vide Sculter. observat. in Matth. c. 2.*

Vers. 17. O faithlesse and perverse generation ] An apostrophe to the Disciples. Hee accuseth their incredulity.

Vers. 20. If ye have faith as a graine of mustardseed, ye shall say unto this mountaine, Remove hence to yonder place, and it shall remove ] Signifying, that by the power of true faith, such things as are impossible to mans reason, should be brought to passe, if God have promised them.

*Mr. Perkins on Heb. 11. 30. \* Elton. Dr. Taylor.*

This is a proverbiall speech among the Hebrews, as appeares by Paul, 1 Cor. 13. 2. The sense is, you would performe things most difficult, saith Grotius.

*Id est, intensissima præcatione. Bucer. v. 24.*

Vers. 21. This kind goeth not out, but by prayer and fasting ] That is, this kind of evill Spirits which is sent for the punishment of greater offences, so Grotius. Earnest \* and continued prayer, having humiliation joyned with it; they go often together, *Act. 10. 30.* and 14. 23. 1 Cor. 7. 5. We must stir up our faith by prayer, and our prayer by fasting.

*Vide Seldenum, de Jure naturali & Gentium. l. 6. c. 18.*

V. 26. Iesus saith unto him, then are the children free ] As if he should say, if I would stand on my priviledge, as I am the Son of God, I am exempted, as a Kings Son is not to performe that ordinary service which other men performe; it cannot be meant, that the Jewes were free, for Christs Father and Mother were taxed.

*Per filios intelligit Christum, sicut filios regum sunt hæc terrarum, id est,*

*inde natos sive oriundos, alioquin sermo ejus non videretur fuisse ad propositum nam in plurali locutus est tam pro se quam pro Petro, quem constat non fuisse Filium talium Regum. Dr. Vulke, vide Cameronem.*

Vers. 27. This fish is called at Rome, Piscis Sancti Petri.

## CHAP. XVIII.

Vers. 1.

**V**HO is greatest in the Kingdom of Heaven ] In the Church. It is called the kingdom of Heaven, 1. Because the King which injoyes this kingdome is heavenly. 2. Because his seat is in heaven, thence he reignes, thence he exerciseth his power. 3. Because his Subjects after they are admitted into this kingdome, are heavenly and spirituall. 4. The certaine seat of the subjects of this kingdome is in heaven. 5. Because the government is wholly heavenly and Spirituall.

Vers. 2. And Iesus called a little child unto him ] Some think, but without probability, that this child was that famous Ignatius, who was Christs Martyr under Traiane.

*Beza.*

Vers. 3. Except ye be converted and become as a little child ] Two things are required of them that would enter into this kingdome. First, To become as little children, that is, in humility, meeknesse, and freedome from pride and disdain; the child of a Prince will without disdain associate himselfe with a poore mans childe.

*Non videntur intellexisse regnum illud spirituale & celeste Christi,*

*sed regnum terrenum & temporale Messie, quale expectabant & animo concipiebant tum temporis Iudei. Cameron.*

Secondly, we must be converted and regenerate by the Spirit of God, Iohn 3. 3. Mr.

Perkins. But in opposite order of being made Vers. 5.

*Vers. 5. And who so shall receive one such little child in my name, receiveth me* ] The Greeke word *ἑξέσας* which properly notes hospitality, here is taken for all kind of benefits, as *Act. 21. 17.* compar'd with *Marke 9. 41.*

*Vers. 6. That place may be understood of men of yeares, who if they have contrite and humbled hearts, are little ones believing in Christ.*

It was a custome (saith *Ierome*) amongst the ancient Hebrewes, that he which had committed any hainous crime (if he had been taken) should be tyed to a great stone, and so cast into the deepe, but *Grotius* denies that there was such a custome among the Jewes, seeing there is no mention of it in the Law, and there were onely foure punishments used by them, *viz.* fire, stoning, sword, and strangling, therefore this kind of speaking, came rather from the *Syrians* their neighbours.

*A millstone were hanged about his neck* ] A huge millstone such as an Asse || can but turne about, as the word imports, *Perkins*. And as the *Syriacke* and *Latine* interpreters understand it.

*Beza* in. 9. *Marc. 42.* *Hilary*, *Iansen.* vide *Grotium*.

*And that he were drown'd in the depth of the Sea* ] The words in the Greek are word for word, in the middle of the Sea, where the Sea is deepest. Vide *Scultet. observat. in Matth. c. 52.*

*Vers. 7. Wo to the world because of offences* ] This is *væ dolentis*, as if a Physitian should say, wo to that man from this sicknesse, so Christ saith, wo to the world, because the scandales in it shall be very vulgar and usuall.

*But wo to that man by whom the offence cometh* ] This is a *væ indignantis*, and of one denouncing punishment, the hainousnes of whose punishment by a comparison he sets before their eyes. Among the foure kinds of punishments used by the Jewes, they reckon this as the most hainous, because they were judged unworthy either to behold the Sun, or injoy againe the benefit of the Ayre.

*Vers. 8, 9. That is, our evill concupiscence, fornication, uncleanesse, wrath and ambition.* *Matth. 5. 29, 30. Col. 3. 5.*

*Vers. 10. Take heed that yee despise not one of these little ones* ] By little ones he meaneth, young Infants which are within the Covenant, or others which are like to young infants in simplicity and innocency of life, and humility.

Both little in christianity, and little in yeares, Babes and Sucklings, Angels are their rockers, Kings Sonnes must have their guard. *Dike*.

*Do alwayes behold the face of my Father, which is in heaven* ] That phrase implieth onely, they are in a ministeriall ready way, to be at the Lords appointment for any service.

*Vers. 12. Christ would shew that a good teacher must labour no lesse to recover what is lost, than to preserve what he hath under his hand.*

*Vers. 15. If thy Brother shall trespass against thee* ] Do thee any wrong, or else sinne against God, & thou be privy to it (for that sin may be said to be against a man where-to he is privy, though the wrong be not against him, because there is an offence given unto him.) *then tell him* ] That is, correct & admonish him privately. Christ setteth down three degrees of brotherly correction. 1. That he which hath sinned should be admonished privately. 2. If he shew any token of stubbornesse, that he be againe admonished before witnesses, the 3<sup>d</sup> is, if he prevaile nothing this way, that he be delivered to the publike judgement of the Church.

*Vers. 16. In the mouth of two or three witnesses* ] Not of one but of two or three, therefore the person offended is a witnesse.

*Vers. 17. Tell it unto the Church* ] This power and Jurisdiction was with them which were the Chiefe rulers of the Synagogue, *Mark. 5. 22.* and an example of this custome is extant, *Iohn 9. 22.* and *12. 42.* and *16. 2.* This punishment with the Jewes was like excommunication with us; the Church ] not the Pope, as Papists say, *tell the Church*, that the whole multitude is here comprized. *Christus non ibi de doctrina sed de censuris tantum ecclesiasticis loquitur, & loci sensus hic est. Si quisquam, qui in fratrem peccaverit, eumque injuria aliqua affecerit, post unam & alteram privatam increpationem ad ecclesiam delatus, ejus monitis non obtemperaverit, ejusque censura non paruerit: is excommunicatur.* *Whitakerus de ecclesia.*

is,



is, many. *Theoph.* that is, tell the Governours thereof. *Chryſost.* Our Saviour riseth in his speech from private admonition, to admonition before two or three, and from them to the Church.

*Heathen* ] Not so well translated; we in our English, call Heathens such as know not God, as *Mabumetanes*; rather one of the Nations, that is, not of the Jewes; and the other word may better (say some) be translated a customer. *Matthew was at the custom house*

*As an Heathen* ] Let one that is excommunicated by the Church, be esteemed of thee as if he were some Heathen or Publican, that is, a stranger from the Church, and not belonging to it. *Piscator.*

*Vers. 18. Whatsoever ye shall bind on earth, &c.* ] By the context it appears that our Saviour speaks of Church-censures, for having said, *v. 17. if any would not beare the Church* (that is, the admonition of the Church) *let him be as an Heathen or Publican* (that is, excommunicated, cast out from the society of the faithfull) to ratifie the Church-censure in this case he addeth verily, &c. that is, whosoever shall be (justly) excommunicated on earth, shall bee held excommunicated also in heaven, and whosoever shall be (justly) absolved on earth, shall also be absolved in Heaven.

The same words that are in the 16. *v.* but in a divers sence; there his purpose was to confirme the authority of doctrine, and he speaks of the word preached, here of publicke censure and discipline, the meaning is, whosoever having committed a sinne doth humbly acknowledge his fault obtaines pardon.

The power of binding and loosing is that authority given by God to his Church Perkins. on earth, whereby it pardoneth, or retaineth unpardoned, the sinnes of men.

*Vers. 19. Agree* ] Greeke, sing one song, make a harmonie, *συμφωνῶμεν.*

*à corpore ad animam, nam de voce & cantu propriè id dicitur. Beza.*

*Translatio est in loc.*

*Vers. 20. Where two or three are gathered together* ] See 1 Cor. 5. 4. Those which assemble together to handle those things which belong to the glory of God, may comfort themselves with this promise of his gracious presence. *To be gathered together in the name of Christ*, is no other thing but to meete for a pious and just cause, to propound to our selves the will of Christ in our meetings, to aime at nothing else but Gods glory and the good of the Church, the same with that in the 19. chap. verse 29. for Christ and his profession.

*concilium.* Calvinus. *Et si Christus sit in medio eorum qui in suo nomine congregantur, non sequitur illos non errare.* Whitak. de concil.

*Vers. 21. and 22.* As if he should have said, Master, how often wouldst thou have us receive them into favour that offend us? Christ saith, there should be no end of forgiving, but as often as the sinner repenteth. The Lord confirmeth this doctrine with a most fit parable, the summe whereof is this, that they which will not be brought to forgive the offences of their brethren, doe very ill provide for themselves, for they shall find God as hard to bee intreated towards them. The similitude consisteth especially in three points, for the Master is set against the servant, a Great summe against a small, singular Clemency to extreme cruelty. For what are we if we be compared with God, and what summe is every one of us indebted towards him, lastly how light are the offences of our brethren to us, if our obligation to God be considered?

*Vers. 23.* As if Christ should have said, the case between God and man, in respect of the soule and the estate of spirituall life, is like to that between a civill earthly Master and his servants, in respect of mony and the businesse of this present life.

*Vers. 25.* God doth not alwayes shew his rigour unto us at the first, nay he preventeth us with his free goodnesse, but he onely teacheth what would become of us, if God should use us, as in justice he might.

*Vers. 26. And I will pay thee all* ] *Object.* Therefore we our selves may pay our owne debts.

*Sol.* 1. It is a Parable, and that is not the maine scope. 2. Feare forced the servant to promise more than he was able to performe.

*Vers. 32. and 34.* The Schoole-men observe hence, *peccata remissa redire*, that sinnes being pardoned returne. The scope of the Parable (which is the right key to open it) is not to shew, that God will remember sinnes pardoned for new ones committed, but to manifest, that forgiveness of others is a necessary qualification to be forgiven by God.

*+ In melody of heart harmonious!*

*Piscator*  
*Christus hic nullam mentionem facit vel concilij generalis vel non errandi, nam duo aut tres non faciunt generale concilium.*  
*Septuagies septies id est, quadringentis nonaginta vicibus. Hieron. Septenarius numerus est septuagies multiplicandus qui conficiat numerum 490.*  
*Polyc. Lyfer.*

God, and that we may not beleeve God will forgive us, unlesse we forgive others; and this is cleare by the conclusion, v. 35.

The Papists would draw Purgatory fire out of the adverb *untill*, but it is evident that Christ speaketh here of eternall death, and not of any temporall punishment, whereby he should satisfie the judgement of God. *Calvin.*

## CHAP. XIX.

## Verse 2.

**A**ND great multitudes followed him, and he healed them there ] From which we may conjecture who were Christs companions for the most part, the weak, sicke, deafe, blind, and the like miserable persons.

Polyc. Ly fer.

*Vers. 3* The Pharisees also came unto him tempting him, and saying unto him, Is it lawfull for a man to put away his Wife for every cause ] The Pharisees demand, whether it be lawfull for a man to put away his Wife for every cause? If Christ deny it, they will cry out that he doth wickedly abrogate the Law: if he affirme it, they will condemne him for favouring mens lust, but Christ knew how to take the wise in their subtilty.

Piscat.

*Vers. 4.* Have ye not read, that he which made them at the beginning, made them male and female ] The question hath the force of a reprehension, as if he should say, if you have not read it, you may be ashamed of your sloathfulness; if you have read it and not understood it, you may blush at your ignorance, being Doctors of the Law; if you have read and understood it, then you may be ashamed of your hypocisie, thus to tempt me.

Calvin.

Christ doth not answer directly to what was asked, but doth fully satisfie the proposed question; as if one being now asked of the Masse, should faithfully expound the mysterie of the Lords Supper, and should at last inferre, that they are sacrilegious and deceivers, who dare adde or detract any thing from the pure institution of the Lord, he shall openly overthrow the feigned sacrifice of the Mass.

*Nonnulli ex hoc loco putant Adamum à Deo creatum esse hermaphroditum, ac utrumq; habuisse sexum, ut*

*Made them Male and female ] viz.* First, *Adam*, then *Eve* out of his body, which Christ conceales as sufficiently known. The meaning is, God the maker of mankind, made man and woman, that every man being contented with one only wife should not desire any others, for he resteth in the number of two, *Mal. 2. 10.* yet a man may lawfully marry another wife when the first is dead, because the band is not only broken by death, but the second wife is placed by God in the roomth of the former as if she were one and the same.

*buiffe sexum, ut simul esset masculus & femina: sed apage has nugas. Cornel. à Lapide.*

Whofoever should put away his wife, should rend himselfe in peeces.

Vide Bezan.

*Vers. 5.* For this cause shall the man ] Meaning the husband; he is here particularly mentioned, 1. Because at the first making of this Law the woman was first brought to him to see how he could like her. 2. Because of the preheminance that the man hath over his wife, yet the woman is also tyed thereby, for the nature and rule of relation requireth as much.

*Cleave to his wife ]* The Greek word importeth to be glewed unto, whereby it signifieth that straight knot which is between man and wife, as though they were glewed together. *To his wife ]* not *wives*, this is against Polygamy. *And they twaine ]* not more, *shall be one flesh ]* God that in the Creation made two of one, by marriage made one of two.

Augustin, Hier. Perkins.

*Vers. 11.* All men cannot receive this ] Many persons mistake the help prepared of God, *Gen. 2. 18.* or do worfe, considering that some cannot abtaine.

*Save they to whom it is given ]* Continence is a gift of God, whereof all men are not capable, but those only to whom he giveth it, when, and as long as it pleaseth him.

It is given of God, and that not unto all men, as the gift of speech, or reason, nor unto all godly men, as is the gift of faith, but unto certaine only, therefore *Paul, 1 Cor. 7. 7.* calls it a proper gift of God, which some have, and some have not. *Cartwright.*

This

This faith *Maldonate*, almost all expound, as if the sence were, all cannot performe *Id est, non omnes prestare possunt, ut sint sine uxore, quia carent dono continentia. Sic ferè omnes exponunt, quam interpretationem adduci non possum ut sequar.* what ye say, that is, want a wife, because all have not the gift of Chastity. *Maldonat. in loc.*

*Vers. 12.* Christ nameth three kinds of men which are chaste: First, They that are *It is said of Ori-* chaste by nature, borne Eunuches; Or secondly, which are made chaste by men, those *gens, that though* that are violently cut, and so are forced, because they lack those parts of a man. Third, *he was a much* ly, Others which have voluntarily repressed their lusts by abstinence, temperance, *given to alle-* made themselves chaste that they might the better serve God. These he setteth free from the *gorizing the* necessity of marriage when by nature they are fit for marriage, though they do abstaine *he understood* they tempt not God, because he granteth them liberty. *this place literally and quietly himself. Vide Euseb. Hist. Eccles. l. 6, c. 8.*

*Vers. 16.* What good thing shall I do? Hilary saith, he did intend to be legally just.

*Vers. 17.* Why callest thou me good? there is none good but one, that is God? As if he should have said, thou dost evill to call me good master, except thou dost acknowledge me to come from God. Christs purpose was to bring his Doctrine into credit. \* He applies himself to the opinion of him to whom he spake, who called Christ good in no other sense, than he would have done another Master or Prophet, and in this sense Christ rebuked him for calling him good, that is legally, taking him to be a meere man. *\* Dum Christum (in quo nihil homine sublimius) bonum vocat, sibi etiam utpote homini laudem bonitatis arrogat.*

*Vers. 18.* He reckons up the Commandements of the second Table, because in those of the First Hypocrites more easily conceale their impiety. *v. 18. Non dicēs ] vel, non respondebis.*

*quod verbum Ebraum proprie significat, nam testimonium qui dicit, plerumque respondet ad interrogata Judicis. Druf. in Paralcl. Sac.*

*Vers. 19.* Love thy neighbour? Every man, so Christ expounds it, Luke 10.30.

This answer was 1. suitable to the question, what shall I do? 2. The Law in it self is the way to life but for mans weakness *Rom. 8.3.* the godly keep it in Christ.

Those that will be saved by works must keep the Commandements, and no man shall be saved by the Law unless he performe all those things which are written, as Paul teacheth, *Gal. 3.12.* from *Levit. 18.5.*

*Vers. 20.* All these things have I kept from my youth up? A dreame of righteousness, *He thought the* Calvin. Jerome saith, it was a lye; so also Ambrose, Austin, Hilary. from my youth, as *keeping of the* common people say, I have had a good meaning ever since I could remember. *Law had been but a trick of youth.*

What lack I yet? To perfection.

*Vers. 21.* If thou wilt be perfect, go and sell that thou hast? That is, if thou wilt shew thy selfe to be such a one indeed as thou boastest thy selfe to be. He desired to be an extraordinary man, therefore he hath an extraordinary triall. Relinquishing of all habitually in preparation of mind. *Aquinas* saith, perfection may be without actuall renunciation; the want of habitually forsaking of all was notable in the young man, as it may seem to be verified by Christs speech. *The words are 1. Personall and particular. 2. No counsel but a Commandement of speciall triall.*

*Mr. Perkins.* Male hic Papistæ ex personali mandato constituunt generalem regulam, & ex singulari facto universalem definitionem, cum hinc definiunt paupertatem spontaneam esse perfectionem Christianam. *Hemingsus.*

Treasure in heaven? That, is, excellent, bread that came down from heaven, Our Father which art in heaven.

Heavenly things are, 1. Absolutely good, have a fulnesse in them, earthly relatively. 2. They are pure and immixed things, earthly are mixed and imperfect. 3. They are alwayes new and fresh, these things have satiety in them, and please only with their variety. 4. Are lasting, they sought a better and more induring substance.

*Vers. 23.* A rich man shall hardly enter into the kingdom of heaven? *Aquinas* and Hilary say, he that loves money; *Austen* understands it of one that desires to be rich; *Poly-* *carpus* of one that trusts in riches; so *Mark* expounds it, 10.24.

Take kingdom of heaven for kingdom of grace, his riches choake the word and hinder holy counsell; or kingdom of glory, if it hinder him from the former, it will from that.

Hardly? A rare, not impossible thing. *Marke* and *Luke* expresse it with affection, O how hardly can rich men be saved?

*Vers. 24.* It is easier for a camell to go through the eye of a needle? There are three expositions of this. The first is somewhat conceited, *Hugo* Cardinall saith, that there was a little Gate in *Jerusalem* called the needles eye, it was impossible for a Camell to



enter in at that, some think our Saviour alludes to this. Secondly, *Theophylact* interprets it of a Cable rope or Cord; so *Aristophanes Scholiast* saith the word signifieth; so *Clemens Alexandrinus* lib. 11. *Strom.* *Arnobius*, *Suidas*, *Chrysostome*, or author operis imper-  
*Proverbum de re quâ nullo modo, aut certe difficulter ad- motum fieri po- est. Camelino mine nonnulli funem nauti- cum intelligen- dum esse con- tendunt, sed mi-* *fecti*, *Hom.* 33, in *Mat. Austin*, *Ierome*, *Ambrose*, *Hilary*, *Calvin*; But *Drusius* and *Canini- us* deny that the Word signifieth a Cable. Thirdly, these words are a *Talmud* Pro-  
*verbum*; when they would shew a thing to be impossible, they were used to say, It was as hard as for an Elephant to go through a needles eye; our Saviour useth the word *Cam-* *ell* because he was better known to them.

That is, such a rich man as sets his heart to get riches and honour, not regarding the Religion of Christ. *Perkins*. Such a one as trusts in his riches. *Mat.* 10.24.

*hi non persuadent.* De animante intellexit *Ambrosius*, eodem modo *Origines*, nec aliter *Hieronymus*. *Syrus* quoque inter-  
*pres* in eadem sententia fuisse videtur, vox enim illa rudentem, quod sciam, non significat. His adde quod de animante intel-  
*lectum* sit hyperbola eminentior: tum etiam quod Christus in mentem habuisse videri possit proverbium apud *Talmudistas* frequenter usitatum, non est elephas, qui intret per foramen acus, substituto *Cameli* nomine in locum elephantis; foris quod id genus animantis in Syria vulgo notius esset, quum utrumque aequè ad *Uvarov* sit, siue *Camelum* legas sine elephantem. *Drus.* *Prov.* *Gla.* 1. 13. Confer *Drus.* observat. 1. 1. p. 24. Et qui ex inde desumpsit *Tarnov.* exercit. *Bibl.* 1. 470. vide *Cornel.* à *Lap* in loc. & *Canin.* loc. N. T.

In Syriaca lingua est *Gamel* quæ vox *Camelum* animal significat, inde descendens nempe *Gamela*. Et ab eâ vox Græca & Latina originem trahunt, vox Latina nullo pacto significationem funis Nautici admittit, sed animalis potius quod in Syria notissimum fuit. *Alardi* *Pathologia Sacra*.

*Græci* quidam ut *Theophylactus* notat, ad funem nauticum hæc traxerunt, sed perperam ignorantia adagij inter *Hebræos* & *Arabes* usitati, non minus de elephante quam *Camelo*. *Grotius*, Vide *Bezam* & *Sculter*, observat. in *Mat.* c. 53. See *Weemes* *Christian Synagogue*. p. 23. Our Saviour alludes to an Hebrew Proverb, It was usual with the Jews to say, when difficult matters were promised, hast thou been at *Phumbadilha*, where Camels go through the eyes of needles. *Barlow*.

In præfatione prima libri *Zohar* scribitur. Nos in nomine Dei nostri commodum indicavimus introducere elephantem in foramen acus, id est, rem maxime arduam præstare, vastum hujus libri opus in formam minorem & breviorẽ contrahere. Hoc proverbium imitatus est Christus pro elephanto ponendo *Camelum*. *Buxtorf.* in *Lexico* *Talmudico*.

*Proximum mi- hi Regi hono- rem occupabi- ris.* *Grotius*.

*Verf.* 28. Ye also shall sit upon twelve thrones judging the twelve Tribes of Israel ] Although for the double portion of *Iosephs* children the Tribes were made thirteene, yet for the most part they are wont to be named twelve. *Act.* 26.7. *Iam.* 1. 1. *Grotius*. By giving his Disciples thrones, wherein they should judge the twelve Tribes of Israel, he compares them to Embassadors, or to chiefe Counsellors and Presidents, which have the chiefe seats in the Kingly Assembly. All the Saints shall give their voice, and approve of his righteous judgment, 1 *Cor.* 6.3. but the Apostles above the rest shall sit as it were on the bench with him, because Christ shall give judgment according to their doctrine preached in the world. *Piscator*.

*Twelve Tribes* ] That is, the whole world, by a Synecdoche, as *Rev.* 7.4.

## CHAP. XX.

### Verse 1.

For the kingdom of heaven is like unto a man that is an householder ] This Parable is nothing else but a confirmation of the sentence going before, the first shall be last, and therefore the end of the Parable is concluded with the repetition of the same sentence, *vers.* 16. Christ saith, there is no cause why they which are first in time should brag over others: For the Lord as oft as he pleaseth can call them whom he seemed to neglect for a time, and either make them equal, or prefer them before them which are first.

*Calvin.*

This Parable is not brought to shew that there is an equality of blessedness, but to reprehend the Pharisees, who repined that other Labourers (as the Apostles who were called to work after them) should be made equal with them, that is, have as much estimation and approbation as they, they having borne, as they imagined, the burden and heat of the day. Christ clears himself from imputation of injustice, saying, they had that which they agreed for, they proposed unto themselves worldly honour and estimation, and they had it. And to prove that this could be no degree of eternall blessedness, no more need be said, than that they murmured, whereas he that hath least in the glorious kingdome of heaven shall be satisfied. A Pennie was the ordinary hire for a daies work.

*Ob. Ergo opera ex condigno me- rentur vitam æternam, sicut labor diurnus denarium diu- num. Sol. Sco- pus parabole est, nullam esse causam, cur ob- murmarent Deo, aut invidiant aliis qui tempore sunt illis priores: quia Deus pro bene placito suo potest æquare posteriores prioribus.*

The

The Penny is not eternall life, but some other reward common to the hypocrite, *Si denarius* and true hearted: for he that was sent away chidden for his envious grumbling was sent *diurnam vitam* also with his Penny. *It is however the same as meant by the* *eternam adun-*  
*bre, est mer-*  
*ces laboris diurni, ex munificentissima Dei passione, non ex condigna estimatione rei ad rem. Episc. Dav. de iustitia actuali.*

Interpreters for the most part agree, that by the *Husbandman* is meant God himself, by the *Labourers*, men upon earth; by the *Vineyard*, the Church of God. Some of the Fathers, as *Origen*, *Chrysostom*, *Ierome*, *Austin*, *Gregory*, say, that by the *five houres* in the Parable are noted the five ages of man.

An artificiall day consists of twelve houres, *Iohn 11.9.* lasts from sun rising to sun-setting; this day was divided into foure quarters, The first began at fixe of the clock *Mibi videntur prime hora* and held till nine, this was called the third houre, *vers. 3.* The second quarter ended *esse operarij* at twelve of the clock, the sixth houre, *vers. 5.* The third at three in the afternoon, *Samuel & Hieronim & Baptista Joannes,* the ninth houre, *vers. 5.* The fourth at fixe of the night the eleventh houre, *vers. 6.*

*qui possunt cum Psalmista dicere, extitero matris mee Deus meus est tu. Tertia vero hora operarij sunt, qui a pubertate servire Deo coeperunt. Sexta hora, qui maturo aetate susceperunt jugum Christi. Nona, qui jam declinant ad senium. Undecimae, qui ultima senectute. Hieron.*

*Vers. 6.* Some are called at the eleventh houre of the day, but that is meant either of the latter age of the world, or else in our latter daies, but not at death, for they were to go into the Vineyard and worke. The last was called the eleventh houre by our Saviour, whereas among the common people it either was called, or should have been called, by proportion with the rest, the twelfth houre, to intimate that God seldom calleth any at the twelfth houre, for that is an houre rather to discharge servants, than admit new.

*Vers. 8.* Beginning from the last unto the first ] He begins with the last, a strange manner of proceeding, and very unequall, but this is done on purpose saith one, to shew that at the day of judgment God gives the labourers in his Vineyard Heaven and Salvation; not for any worth or merit in their workes, but according to his mere grace, and therefore they have as much as those that laboured ten times more.

*Vers. 11.* Murmured ] The Greeke word signifies, to grunt as Swine. It is used by the Septuagint, *Exod. 17.3.* *Nam. 14. 24.* and elsewhere.

*Vers. 16.* Many be called, but few chosen ] Called, viz. outwardly by the word, \* Chosen, viz. to eternall life.

*videtur, in quo ex magno hominum numero non nisi pauci, id est, praestantissimi quique eligantur. Schotti Adag. Sac.*

*Vers. 19.* Gentiles ] That is the Romans, he understands *Pilate* and his Souldiers. *Psal. 2.1.* *Drusus.*

*Vers. 20.* Her sons ] viz. *Iames* and *Iohn*, who themselves are said to have put up this Petition to the Lord, *Mark. 10. 35.* therefore the mother and sons joyned together in this work. *Piscat.*

*irremissum fuisse interpositam, quae audacius peteret. Ab ipsis autem profectum esse votum hinc colligitur, quod Christus illis non matri respondit. Calvin.*

*Vers. 21.* Grant that these two sons may sit, the one on thy right hand, and the other on the left in thy kingdome ] That is, when thou art made King here on earth, not in heaven. To sit at the Kings right hand signifies the next place to the King, *1 Kings 11.19.* *Psal. 45.10.* *Heb. 12.3.* The left hand then consequently meanes the third place in the kingdome, for the greater any one was in a kingdom so much the neerer did he sit to the King in publique meetings

*Vers. 22.* Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptism that I am baptized with ] That he may correct their ambition he propounds to them the Cross, as if he had said, have you so much leisure from the present warfare, that you now appoint an order for the glory and pompes of the triumph?

The cup ] That is, the measure of afflictions which God assigneth to every man. See *Bez.*

*damanda fuit eorum incertitia, primum quod ambiziose appetere plus quam decebat: deinde quod pro Caesari Christi regno aereum phantasma conceperant. Calvin. Plautus in Cassina. Eodem poculo bibere, pro incommodis istis subiacere dixit. Vide Scultet observat. in Mat. c. 24. & Grot.*

The

The faithfull are instructed by baptisme to deny themselves, to crucifie the old man, and also to beare the Crosse. *Rom. 6. 3, 4, 5, 6.* As often as baptisme is mentioned, let us remember that we are baptized on this condition, and to this end, that we should beare the Crosse upon our shoulders.

*Vers. 23. Ye shall drink of my cup* ] By the word Cup, not strictly death, but more largely sufferings, especially more grievous, are meant saith *Grotius*. Because they were his Disciples, it was necessary that they should be made like their Master; he telleth them before what should come to passe afterwards, that they might arme themselves with patience; and under the person of these two men he speaketh to his Disciples.

*But to sit on my right hand and on my left, is not mine to give* ] Christ speaks according to their opinion who did dreame of the worldly kingdome of the Messias, therefore he would raise their conceits to a heavenly Kingdome, and as a Mediatour lift them up to the Father.

*Colim.*

*Cartwrights*  
reply to  
Whig.

*Dubium an*  
*eadem sit histo-*  
*ria que hic à*  
*Matthæo, &*  
*que à Marco*  
*10. 46. & à*  
*Luca 18. 35.*  
*narratur. As-*  
*sentior Theo-*  
*phylasto qu-*  
*iam tantum*  
*historiam à tribus Evangelistis narrari putat. Maldonatus. Vide Grotium.*

*Vers. 25. Gentiles* ] *Idem* Signifies naturally not the Gentiles, but simply any nation, in which sence it is often taken in the Old and New Testament. *Gen. 10. 31, 23. Deut. 32. 28. Psal. 43. 1. Matth. 28. 19. Act. 10. 35. Luke 7. 5.*

*Vers. 29. And as they departed from Jericho* ] *Matthew* and *Marke* say that the Miracle was wrought as Christ went out of the City, and *Luke* makes mention that it was done before he came into the City; *Marke* and *Luke* speake but of one blind man, and *Matthæus* addeth two; *Calvin* supposeth that the blind man cried out as Christ came toward the City, but saith he was not heard because of the noise; then he gat into the way at Christs comming out of the City, and then at length he called him. For the second knot it may be conjectured, when one blind man at the first sought for helpe of Christ another was moved by his example, and by this occasion two received their sight; but *Marke* and *Luke* speake of one onely, either because he was more known than the other, or because the power of Christ was as notably shewne in one as in two.

*Iareach is the*  
*Moone in*  
*Hebrew. Reach*  
*is odour in*  
*Hebrew.*

It is uncertaine (saith *Brugensis*) whether the name of *Ierico* was imposed upon this City, from the figure of the Moone, or from the most sweet odour of Balsame, of which it is very fruitfull.

## CHAP. XXI.

### Vers. 3.

**A**ND if any man say ought unto you, ye shall say, the Lord hath need of them, and straightway he will send them. ] Our Saviour did this as Lord, not onely of the Beast, but also of the owner. And therefore when he sent his Disciples, at the same time he inclined the heart of the owner to be willing to let them go, shewing thereby himselfe to be the Lord, that hath the hearts of all men in his hands, and consequently the Governour of all things else.

*Asino insidere*  
*apud Hebraeos*  
*veteres non*

*erat paupertatis signum, nam proceres asino utebantur: ut Jud. 10. 4. & 12. 14. videre est: sed cum Salomonis temporibus Aegyptii commercio equorum copia apud Iudeos crevisset, ex eo evituerit asini. Sed & ipsa asini statura & comitatus urbem ineuntis facile ostendunt regnum quod sibi Iesus vindicabat diversissimum esse à regno mundi. Grotius in loc.*

*Calvin.*

*Non utriusque*  
*insedit sed pullo*  
*vehebatur se-*  
*quente illius*  
*matre. Livelei-*

*us in Hof. Caldaus dixit apud Zach. in asino, pulloque filio asinae, unde & notissima de Iudeis ac Gentibus allegoria quam Chrysostomus, Theophylactus, Cyrillus, B. Hieronymus & alij, hic adferunt, quemadmodum non minus diligenter quaesiverunt quid sit factum asinae, cum inveheretur pullo Dominus. Alij enim modo huic modo illi insedissee, alij insedissee huic illam baiulasse vestes, alij postremo quod plerisque placuit, cum Iohannes insedissee eum pullo dicat, asinam secum voluit, Hic insij dissertat. de veraz Criticaz apud veteres ortu, progressu, &c. vide Beza in loc.*

It plainly appeares by the other Evangelists, that Christ rode onely upon the Colt. He names two for one, by a Synecdoche, or after the familiar use of the Hebrew tongue, he rehearseth one thing twice.

*Vers. 8. Great multitude spread their garments in the way* ] viz. As to one annointed and in deed a King; It was a custome with the Jewes, when Kings were made, to strew their garments and submie unto them.

*Vers. 9.*



*Verf. 9.* And the multitudes that went before, and that followed, cried, saying, *Hosanna* ] So saith one, both those which lived before Christ, and those which lived after him, are saved by him; see *Weemes Divine exercitat.* p. 171. This prayer was taken out of the 118. *Pfal.* 25. *Matthew* also doth advisedly rehearse the Hebrew words, that we may know that applauses and votes were not rashly given to Christ, but that they reverently followed that forme of praying, which the Holy Ghost had dictated to the whole Church by the mouth of the Prophet. *Calvin.*

This word *Hosanna* consisting of a verbe, and Hebrew particle, is used for the hymne it selfe, as *hōwānāw* with the Greekes. It is used so also, 15. v. the sense is, we sing this well wishing hymne to the Messiah our King. The custome of carrying bowes the Jewes received, as many others, from the Græcians. Grotius. Vide Canin. loc. Novi Testam.

*Blessed is he that cometh in the name of the Lord* ] Out of *Pfal.* 118. 26. The Latines in their acclamations said, *Felix sit, aut vivat.*

He is said to come in the name of God; which doth not intrude himselfe, but by the commandment of God undertakes a kingdom. *Divino mandatu ac potestate. Grotius.*

*Verf. 11.* The Prophet ] Whom we have acknowledged hitherto as a Prophet, we honour as a true King.

*Verf. 12.* Whereas people were to bring their sacrifices of Pigeons and Lambes a great way off, they provided all these, that the strangers might buy them for money at the Temple, and so save a great deale of trouble, but Christ saw that under a pretence of buying and selling, they did nothing but cheate and cosen the poore people, and did in over-reaching and circumventing the poore buyers, steale.

*Verf. 13.* Yee have made it a den of thieves ] In that they robbed God in converting the place to profane and common uses which he had ordained onely for sacred use, viz. the Temple.

*Verf. 16.* Thou hast perfected praise ] The same word is used, *Gal.* 6. 1.

*Verf. 17.* Bethany ] Some expound it a house of sheep, others a house of a song, others the house of obedience, and others the house of affliction.

Lodged ] *ἀνίστασθαι*, which *Matthew* useth here, and *Luke* 21. 37. of Christ lodging at Bethanie, is properly spoken de armentis, of Heards, afterward it was applied to men turning a fide, and lodging all night with one, as it is often used by the Septuagint. *Iosh.* 6. 11. and 8. 9. *Iudg.* 19. 6. Formatur ab ἀνίστασθαι quod stabulum significat. Gerh. Harm.

*Verf. 19.* The fig-tree (as naturalists observe) puts forth her fruit as soone as her leafe; whereas *Marke* saith the time of figges was not yet, he meanes the time of ingathering figges.

The tree (say some) was like others, and as fruitfull, Christ onely intended to shew to his Disciples that He was God and man, man in that He was ignorant whether it had fruit or no, God in that it withered upon his cursing of it. Others say, that though the time of fruit-bearing was not come, yet he cursed it, because it had no signe of any fruit. Voluit in arbore symbolum proponere qualis tandem exitus maneat hypocritis, & si-

*mon. deregere quam inanis sit ac nihili eorum ostentatio. Calvin.*

*Verf. 20.* Withered away ] The leaves falling off, and its naturall moisture being wholly consumed; the same Greeke word is used *Mark.* 5. 29. Casaubonus Monet illud vitanda ambiguitas de modo, sed

*tatis causa potius vertendum esse, ut statim exaruit, quam quomodo, exaruit, cum id vix hic non sit querens de modo, sed admirans.*

*Verf. 22.* Here might seeme to be a tautologie, one would think that it had been large enough to have said, whatsoever yee shall aske, ye shall receive: but here is, all things whatsoever. We would not speake so in ordinary language. And all things ] Here illogically reasoning of unbelief, that though we agree to the promises in generall, yet when we come to particulars, we thinke they will not be made good to us. Mr. Burrb. There is this reasoning of unbelief, that though we agree to the promises in generall, yet when we come to particulars, we thinke they will not be made good to us.

*Verf. 25.* The baptisme of John ] That is the whole ministrie of John, both the Doctrine He taught, and the signe of baptizing, wherewith he did confirme his doctrine.

Which question tendeth to affirme that it was of God and not of man, and therefore to the Pharisees that despise *Iohns* baptisme, he saith, that they despised the counsell of God against themselves.

*Verf. 32.*

*Vers. 32. Iohn came unto you in the way of righteouſneſſe* ] That is, the Doctrine of Iohn was ſound and right.

*Beleeved him* ] That is, allowed, and with earneſt affection embraced it.

*Vers. 33. Another parable* ] Iohn 19. 32. Rev. 6. 4. as one with the Hebrews ſignifies the firſt. The ſcope of the parable is to ſhew, 1. Gods great benefits to them. 2. Their great unthankfulneſſe. 3. The great puniſhment that would fall upon them for their finnes.

*Luke ſaith, Chriſt ſpake to the multitude, and the ſpeech is here directed to the Priests and Scribes.* But this is eaſily answered, for though Chriſt bent his ſpeech to them, yet he diſcovered their ſhame before all the people. The ſumme of the Parable is this, it is no new thing if the Priests and other Governours of the Church do endeavour wickedly to defraud God of his right, for they have uſed the like thevery before, againſt the Prophets, and now they are ready thus to ſlay the Sonne, but they ſhall not eſcape unpuniſhed, for God will ariſe to revenge his own right. And this is ſpoken for two principall cauſes. 1. That he might reprove the Priests of unthankfulneſſe and infidelity. 2. That he might take away the offence which might be taken at his death, which was ſo neare at hand.

*Let it out* ] In Greek gave it out for their uſe for a time.

*There was a certaine houſe-holder, which planted a Vineyard* ] That is, God the people of the Jewes. *Eſay 5.*

*Hedged it* ] 1. For diſtinction, God ſeparates his people from all the people of the world. 2. For ſafety and defence. Some make the hedge the law of *Mofes* in the whole latitude of it, others circumciſion with all the Leviticall rites.

*Eſay 5. 2.*

*a Wall.*

*In uniuerſum  
ijs omnia ſigni-  
ficantur que aut ad tutelam aut ad ornatum pertinent.* Grotius.

*A wine-pretſe* ] That is, all holy duties.

*And built a Tower* ] That is, the glorious Temple. *Mt. 4. 8.* Not ſo much in reference to the materiall ſtructure, as the Miniſtry of it, the doctrine and diſcipline of it. *Ezek. 7. 20.*

*Divinum cultum.* Cartw.

*Let it out to husbandmen* ] That is, commended the Vineyard to the care and diligence primarily of the Church-governours, the Priests and Levites, and alſo of the civill magiſtrate.

*And went into a farre country* ] Some ſay this is ſpoken *ornatus gratia*, to fill up the parable; it is ſpoken (ſaith *Ambroſe*) *ſecundum opinionem colonorum*, according to the opinion of the wicked husbandmen.

*Ier. 25. 4.*

*Vers. 34. He ſent his ſervants* ] That is, the Prophets God raiſed up in the Church of the Jewes from *Samuels* time till the comming of *Iohn* the Baptiſt.

*Vers. 25. Beate one* ] *Ieremie*. See 1 *Kings* 22. 24. *Ier. 20. 2.* *And killed another* ] The Greek word ſignifies to murder with cruelty, as *Eſay*. *And ſtoned another* ] That is, killed him with ſtones. 2 *Chron. 24. 21.* *Zacharie* the Son of *Ieboiadab*.

*Vers. 38.* Exprefſing plainly in this Parable Gods dealing with *Jeruſalem*, and theirs with him, and what was the immediate cauſe of their deſtruction.

*Vers. 42.* By the ſtone is not meant any particular ſtone rejected in the building of *Salomons* materiall Temple (as ſome conceit) nor ſecondly the people of *Iſrael*, who though contemned for a while, yet were afterward advanced; but *David* literally rejected by *Saul* and the Nobles of the kingdom, and Chriſt typically, who was reſuſed by the Jewes, but yet exalted and advanced by God to rule in the throne over his Church graciouſly, and over his enemies terribly, therefore compared to a Stone, becauſe he is the foundation and ſupport of his Church.

*The builders rejected* ] He granteth the Priests this title of chiefe builders, in reſpect of their calling, though they ſought the ruine and deſtruction of the Church.

*The head of the corner* ] That is, Hee ſhould be the chiefe ſtay of the building, as the Corner-ſtone upholds the chiefe weight of it.

Some doe very curiouſly diſcourſe of the word *Corner*, that Chriſt was placed in a Corner, that He might joyne together two divers walls, viz. the *Gentiles* and *Jewes*.

*And whoſoever ſhall fall on this ſtone ſhall be broken* ] That is, (ſaith *Grotius*) he that ſhall ſtumble upon Chriſt yet living, ſhall perceive his own weakneſſe to his loſſe, as an earthen veſſel ſtruck at a ſtone.

But

But on whoſoever it ſhall fall, it ſhall grind him to powder.] But he that ſhall perſiſt in oppoſing him after he ſhall be exalted into his heavenly kingdome, ſhall as utterly periſh as an earthen veſſell on which a great ſtone is caſt from a high place. This befall the Jewes when Titus beleeged Jeruſalem, and will much more befall them at the day of judgement.

He ſeemes to have reference to that place. Dan. 11. 44.

## CHAP. XXII.

## Verſe 1.

Here is a propoſition whereby hee farther condemneth the malice of the Pharifees; the ſumme of the propoſition is the ſame with that which was laid downe before, Chap. 20. that many are called, and few choſen, as is concluded in the 14. verſ. He illuſtrates this propoſition by a ſimilitude or parable, the ſence of which in brieſe is this.

The kingdome of heaven] That is, the ſtate of the Church. A King] that is, God the Father, ſo called to declare his divine Maieſtie, and to ſet forth the magnificence of the Feaſt. His Sonne] that is, Chriſt. The wedding Feaſt] the glorious excellencies God renders in the Goſpel-ordinances. The wedding garment put on] by faith, including in it conversion. The Bride or Spouſe] the Church. The Gueſts] Jewes and Gentiles. Firſt] ſervants ſent to invite] the Prophets. The ſecond] the Apoſtles. The Marriage] eternall life, or the Kingdome of Heaven.

Vestis nuptialis Chriſtus eſt, qui & ſponſus & cibus etiam eſt in his nuptiis. Chriſti autem induimus tum ſide ejus meritum apprehendendo, ut nuditas nostra coram Dei judicio ipſius juſtitia tan-

quam preſioſa veſte tegatur, Gal. 3. 26, 27. tum ſanctæ vitæ converſatione, qua ipſius veſtigis inſiſtimus, cum Chriſtus non ſolum nobis datus ſit in donum, ſed etiam propoſitus in exemplum. Gerhardus.

Under this parable is threatned the Jewes deſtruction. Chryſoſt. Calv. The Jewes have the honour to be firſt called.

This inviting to the Marriage feaſt, ſignifieth our inviting to partake of Chriſt and his benefits in the Goſpel. See *Eſay* 25. 8. 9. and *Prov.* 9. beg. Becauſe in a Feaſt there is firſt plenty, ſecondly of dainties. The Lord provides dainties for the ſoules of his people in the preaching of the Goſpel, 1 the diſhes the love of God & his free grace and mercy, the body and blood of Chriſt with the merits of it. 2 The ſpirit of God in all the gifts and graces of it is there abundantly powred out.

1. This is foode for the ſoule, will feede the inward man. 2 pleaſant foode. 3 will ſatiſfie the ſoule and anſwer all the deſires of it. *Eſay* 55. becauſe it puts it into the poſſeſſion of that which is its moſt ſutable good. 4 it is medicine for the ſoule. *Revel.* 22. 5. The reſuſers are ſuch as come not to Gods Ordinances at all, or doe not at all accept of Chriſt. The man without a wedding garment is one that comes careleſly and unduly to theſe ordinances and ſo does not in deede and truth partake of Chriſt which will breede life in a dead ſoule, *Iohn* 5. 25. It will nourish the ſoule up to everlaſting life. *Iohn* 6. 31. to the end.

2. To a Feaſt there is required not onely good fare, but good company; a voluptuous Roman ſaid he did often eate good meate alone, but he never feaſted but in good company. *Heb.* 12. All the Saints here and the bleſſed Trinity eate and drinke with them.

Thirdly, Heartie welcome from the Feaſtmaker. *Prov.* 23. 1. *Cant.* 5. 1.

Fourthly, All is free coſt. *Eſay* 55. 1, 2.

Fifthly, The continuance of this Feaſt, all the dayes of their life, eſpecially the great ſtanding diſhes, faith in the blood of Chriſt and communion with God.

Verſ. 2. The Kingdome of Heaven] That is, the Heavenly, by an Hebrew phraſe, viz. Becauſe it hath a heavenly King, Chriſt ſitting at the right hand of the Father in heaven; heavenly law, a doctrine brought from the boſome of the Heavenly Father; the citizens of this kingdome ſeek heavenly things; and their converſation is in heaven, *Phil.* 3. 20. *Col.* 3. 1. God reignes in them after a heavenly manner; the promiſes given to them are heavenly.

Marriage]



*Tæqui hic sunt* Marriage] It is prepared in this life, consummate in the life to come.  
*non ipsum ma-*  
*rimonium, ut vertit Syrus, quod mox dicitur prandium, alibi cæna: ut & cænum nuptialem Plautus dixit, quomo-*  
*do & nuptiarum vox Terentio atque aliis usurpatur. Grotius.*

*Trina vocati-* Vers. 3. His servants] The Prophets to call] preach or prophetic; them] the Jewes.  
*oni opponit*  
*Christus tria eorum genera qui vocationi non responderunt, nec in nuptiali convivio comparuerunt; Prima classis completitur*  
*volentes, secunda negligentes, tertia persequentes. Gerhardus.*

Vers. 4. Other servants] Evangelists, Apostles, they had a larger promise. Dinner] Knowledge of God, and forgiveness of sinnes. Oxen] Strong Fathers of the Old Testament. Failings] The sweet Gospel. Killed] The Greeke word here is commonly used in Sacrifices, and is by translation used for other feasts also: for feasts and banquets were wont to begin with Sacrifices

Not come] Cal'd by Preaching to sorrow, obedience.

The marriage] Gregory applyes it to Christs incarnation, but it is a spiritual conjunction with Christ. Hilary, Calvin. Being invited, they are guests, being come, they are brides.

Vers. 6. And intreated them spitefully] As Peter, and Iohn, and Paul, severall times. And slew them] As Stephen, and both the James.

Vers. 7. Sent forth his armies] The Romans who spoyled Jerusalem, they were the executioners of Gods wrath, therefore called his Armies.

Vers. 8. Servants] Apostles, Disciples, Ministers. Ephes. 4.

They which were bidden were not worthy] The Jewes unworthiness was the cause of our grafting in. Rom. 11. Acts 13. 46.

Vers. 9. High wayes] The Gentiles called by the Apostles, *feces populi.* Cartw. See 1 Cor. 1. 22, 23.

Vers. 10. And gathered together all as many as they found] The Twelve Apostles were scattered in all Countries, and gathered together all as many as they found, the Gentiles came willingly, first, in that they withstood hindrances and dangers; secondly, they came by troopes, as in the Acts.

Vers. 11. The King] In respect 1. of his Power, Jer. 10. 7. 2 his Majesty, 3. his Dominion. King in Heaven in respect of his Glory, in earth in respect of his Grace, in hell in respect of his Justice. Man] taken collectively for all. Origen in loc.

A wedding garment] Righteousness imputed and inherent. Revel. 19. 7, 8.

Vers. 12. First, the examination, Friend; secondly, the conviction, from his owne mouth, qui tacet consentire videtur; hence we may inferre, that the wicked shall be speechlesse and have nothing to say at the last day; thirdly, the verdict, ver. 13. this punishment is hell-fire.

Vers. 13. There shall be weeping and gnashing of teeth] Weeping is the expression of sorrow, and sorrow cooles the heart, and cold makes the teeth to chatter.

Vers. 14. Few are chosen] This is the application of the Parable, few of those that are called and invited by the Ministrie are chosen.

Vers. 15. Then went the Pharisees and tooke counsell, &c.] There was a great question then amongst the Jewes concerning Tribute, for when as the Romans had translated to them the tribute, which God in the Law of Moses commanded to be paid to himselfe, the Jewes were offended, therefore the Pharisees devise this subtilty to catch Christ by; so that he should incare himselfe which way soever he should answer; if he should denie to pay it, he should be guiltie of sedition, but if he should grant it to be due, hee shall be accounted as an enemy to his owne nation, and a betrayer of the liberty of their Country.

Vers. 16. True] That is, a faithfull interpreter of God.

In truth] Without any corruption.

Vers. 17. To give Tribute] The word here used significeth a valuing and rating of mans substance according to the proportion whereof they paid tribute in these provinces which were subject to tribute.

Vers. 20. Whose is this image and superscription] The Roman Cæsars imprinted their image upon their gold and silver too. As to make lawes, so to coyne money is a signe  
*Numisma, ut docet Aristoteles, & nomen suum & vim ipsam habet, unde & νόμος. Hinc Majestatis criminibus accensetur nummos corrumpere. Nummos autem imperantium vultu ac nomine signari Persicum creditur esse institutum unde: Daricorum nomen. Grotius.*

*Vestis hæc est ambulatio digna vocatione Ephes. 4. 1. Opera quæ rationem efficiunt vocationem. 2 Pet. 1. 10. Grotius.*

*Snare him] in words or talke, the greek word is derived of snares which hunters lay for wild beasts.*

of the chiefest dominion. The very money having its valew from Cæsars edict, and bearing his name and image, did witness that he bore the chiefest rule over the Jewes, and that they acknowledged in their money.

*Verf. 21. Render unto Cæsar the things that are Cæsars.]* The money declared the subjection of their nation, as if hee should have said, if you think it absurd to pay tribute, be not subject to the Roman Empire, but the monie declareth that Cæsar reigneth over you, and your owne secret allowance declareth, that the libertie which you pretend is lost and taken away. It is observable in this place, the article is twice repeated in the Greeke text when he speaks of God more than when he speaks of Cæsar, shewing that our speciall care should be to give God his due.

*Verf. 23. The Sadduces.]* Some derive the word from *Sedek*, justitia, justitaries, such as would justifie themselves before Gods tribunall; others from *Sadoc* the first author of the heresie, as the *Arians* from *Arrius*; they said there were no spirits, neither Angels nor humane soules separated from the body, *Luke 20. 27. Acts 23. 8.* The Sadduces (say some) \* rejected the Prophets and all other Scripture, save onely the five bookes of *Moses*, therefore our Saviour here confuting their error, concerning the resurrection of the dead, proves it not out of the Prophets, but out of *Exod. 3. 6.* But this of their rejecting all save the five bookes of *Moses* is denied by other learned men.

*quo Prophetas à Deo impulsos recte credebant Pharisei. Sadducei qui prophetica scripta non recipiebant (nisi forte tanquam humane sapientie opera) nullam, ut videretur, admitterent revelationem divinam, nisi per vocem, quomodo lex erat tradita: cui soli obedientiam prestasse Sadduceos apparet. Grotius. \* Piscator, Maldonat. \* De eo quod dicuntur negasse Spiritus, non disputo. Sane ut multi putant, sic sequeretur eos negasse Legem Moysaïcam, que variis in locis Angelorum mentionem facit: præterea certum est eos non negasse librorum prophetiarum auctoritatem ut ex Talmude liquet. Menasseh Ben Israel de resurrectione mortuorum. c. 6. vide Heringeri Thesaurum Philologicum. l. 1. c. 1. Sect. 5.*

*Verf. 32. God is not the God of the dead but of the living.]* Our Saviour Christ denieth not but that the godly departed are dead, for so he himselfe calleth them in the verse before, and it is of necessity that either they bee dead or translated, onely he denieth them to bee dead in the sense of the Sadduces, which esteemed that there was no other life after this, but that death made a man equall with a beast. As if should say, God is not the God of such dead, as you surmise shall never rise againe: but because they are intended to rise againe, God is their God.

Among all the arguments brought to prove the immortalitie of the Soule, none seemes fitter to me to move mens mindes (saith *Grotius*) than that which *Clement* the Bishop of Rome was wont to urge, having received it from *Peter* the Apostle, If God be just, the soule is immortall, a like speech to which *Paul* hath *1 Cor. 15. 19.* for if we make any difference of things well or ill done, if we acknowledge a divine providence and justice, which the Sadduces durst not denie, for wee see it is worke with many good men here than with the wicked, it followes there will be another judgement, and therefore that also which may receive a reward or punishment. This also proves the resurrection of the bodies as *Grotius* further sheweth.

*Verf. 34. Put the Sadduces to silence.]* The word is remarkable, it is *ignoro*, he bridled Bishop Lake. their mouthes, which is a phrase borrowed from fierce and stomachfull horses which are impatient of the rider, yet are they held in by a strong bit, and so subjected to the will of the rider by force, not out of their owne tractableness. *Psalm 32. 9.*

*Verf. 35. Then one of them which was a Lawyer asked him a question.]* As many plotted the question, so there was but one that did propose it. *Chrysostome*, and others of the Fathers observe a policie therein. For the Pharisees had reason to doubt of the successe upon their former prooffe, therefore they handle the matter so that but one should speak, and if he prevailed they would all triumph, because he was of their Sect, but if he were foiled, then they would put it off and say it was but his private conceit. *Bish. Lake.*

*Verf. 36. The great Commandement.]* Great for greatest, for the Hebrewes have not superlatives. Marke calleth it *primum omnium*, the chiefest of the Commandements. Hee asks (saith *Chrysostome*) about the greatest Commandement, which had not fulfilled the least.

*Verf. 37. All thy heart.]* Not that fleshie part of the body, but the will, the commanding elective facultie and the directive the minde or understanding, with all thy heart, soule, mind,] that is, with thy will, with thy affection, with thy understanding,

All the heart is the same with a pure heart. 1 Tim. 1. 5. as we say in Latine, *Totus in hoc sum.*

*Strength*] Not that which thou hast, but which God at first gave thee. *Soule*] 1. Concupiscible faculty whereby the soule pursues after a thing, and *minde*] the irascible whereby it incounters with that which hinders it in its pursuite. *Moses* Deut. 6. and out of him *Mark*. 12. and *Luke* 10. adde a fourth, which is *strength*. Bernard thinks that these 3. words, *heart*, *soule*, and *minde*, were intimated in *Supervacua illorum diligentia qua usque*. *Luxur*, *discretar* nimium subtiliter hic distinguunt, cum vocum multarum cumulatio nihil aliud quam invidiosus studium designet: sicut ut & Latini dicunt, corde, animo, atque viribus, ut ab alijs est annotatum. Itaque eodem sensu qua hic habemus, terna modo, modo singula, modo bina reperias. Singula 1 Reg. 14. 8. 1 Sam. 7. 3. 2 Reg. 10. 31. Psal. 119. 2. Bina Deut. 4. 29. 2 Par. 15. 12. 2 Reg. 23. 3. Grotius.

Perkins.

*First*] In dignity, because it commands us things concerning God. 2. In order of nature, because the love of our neighbour flows from the love of God. *Piscat*.

*Vers. 38. This is the first*] viz. In nature and order.

*And great Commandment*] viz. In excellency and dignity. *Great*] Because the true understanding and use thereof is of great importance. 2. Because it is one of the hardest to be kept.

*ing God*. 2. In order of nature, because the love of our neighbour flows from the love of God. *Piscat*.

*Vers. 39. Our Saviour answereth ex abundanti*, first tells him of the love of God, & then addeth the love to his neighbour. He saith it is like to the first, yet so as it yeelds to it in dignity. 1. In the efficient cause, God that hath commanded thee to love himselfe, commands also this love of another as thy selfe. 2. In the matter, it is love that is required in both. 3. In the quality if it be sincere and unfeigned, even as we do our selves. 4. In the generality of it, containeth all those offices that belong to our neighbour. 5. In the end, \* for as God is the scope of the Law in the first Table, so man is to be loved for God, and in reference to him. 6. In time, they shall always indure. 7. In necessity, as a man cannot be saved without this, so neither without the love of our neighbour. 8. In difficultie, in the spirituall amplitude of it. *\* See 1 John 4. 20.* Like the first, 1. in *objecto*, for man in his neighbour must love nothing but God. 2. In *subiecto*, for this love must take up all the powers of man, as the love of God did, though with subordination. 3. In *fructu*, for it bringeth forth all the duties of the second Table, as the love of God did the duties of the first. 4. In *duratione*, it is everlasting.

*Vers. 40. Hang*] It seemes to be a metaphor (saith de Dieu) from things hung up, which sticke in that thing to which they are hung, till they be taken away, and there have their firmnesse and consistence, which metaphor is in *Esay*. 22. 24. In those two commandments, the whole Law and Prophets have a firmnesse and consistence, are hanged on them and sticke in them, that they cannot thence be severed. See *Grotius*.

## CHAP. XXIII.

**O**UR Saviour in this Chapter describes a hypocrite by his signes.

1. They say but do not. v. 2. He is nothing but leaves, shewes, he talks but does not. 2. He is unmercifull. v. 4. severe in prescribing to other men, but partiall to himselfe. 3. He is ambitious, seekes the setting up of himself, not God. v. 5. 4. He must be the teacher, rule the roast. v. 6. 5. He perverts all religion, and hath an aime at his private gain. v. 14. 6. Hee is most meddling where he should not. v. 15. 7. Hee is partiall in his obedience. v. 16. 8. Preposterous in his obedience, lighter matters most busie him. v. 23. 9. He is still for the outside. 25, and 27. *verses* 10. He cannot brooke a faithfull Ministry, especially the present Ministry. v. 30.

Kasidra

*Mosior est cathedra in qua sedentes magistri legem*

*Vers. 2. Sit in Moses chaire*] That is, shew out the Law of God. Their conjecture (saith Calvin) is probable, which referre it to the Pulpit which *Esdras* set up when the Law was read, *Nebem*. 8. 4. Christ exhorted the people so farre to obey the Scribes, as they continued in the simple and pure interpretation of the Law. *Moses* signifies the aut populo publice aut discipulis privatim interpretabantur: quomodo Cathedre vox Græcis quoque & Latinis usurpatur. Grotius. Sedes in Cathedra Moysi qui non ex seipso vel proprio sensu sed ex Dei autoritate & verbo præcipit. Calvin.

old



old Testament here, and his *Chaire* is the Chaire in which the Law was explained. *Act.* 15. 1. 2 *Cor.* 3. 15. to sit in *Moses chaire*, is not to succeed *Moses* (for the Scribes and Pharisees were not his successors) but to deliver the doctrine he delivered. *Cameron.*

*Vers.* 3. They are ready enough to command, but slow and remiss in doing.

*reſta dixerint, & quacunque ſecundum legem docuerint, ea facite. Whitakerus.*

*Vers.* 4. Heavy burdens ] Not ceremonies, for the Pharisees did abound in them, but justification by workes, looking for Christ a temporall King, and not a remitter of finnes.

*Vers.* 5. Make broad their phylacteries ] Purple-studs woven on garments. *Epiſtan.* ſchrolles of parchment for the head, \* or frontlets, or on garments, on which were written the Ten Commandements. The Pharisees carried them about their head and armes, that they might perpetually ſet the Law of God before their eyes, so understanding that place, *Deut.* 6. 8. See *Scul.* observat. in *Matth.* c. 61.

*Phylacteria, ut Origenes, Chryſoſtomus, Hieronymus & Euthymius ſcribunt, mem-*

*branula erant, in quibus legis precepta ſcripta erant. Maldonatus. \* Hieron. Chryſoſt in loc. Vide Bezan. Piſcat. & Cameronem. quod autem à Græcis dicitur, id est, conſervatoria, quod ad conſervandam legis memoriam inſtituta eſſent.*

And enlarge the borders of their garments ] *Num.* 15. 38, 39, 40. and *Deut.* 22. 12. The Jewes were commanded to hang fringes upon the four quarters of their garments, which when they ſaw, they might remember the Commandements of God. For ſince men are apt to forget the Law, God would often put his people in mind of it, that which way ſoever they turned their eyes, they might meete preſently with ſome pious admonition. The Scribes and Pharisees did weare theſe borders thicker and longer than others, as a certaine argument of piety, being deſirous to be eſteemed more mindfull of the Commandements of God than others, and being content with the good eſteeme of men for theſe things.

*non, non magnifice jactans aut extollunt, & interpres recentior, producit ſimbrias, eſt autem reſtorator ora veſtimentis, que & laſcinia dicitur. Notatum eſt Chriſti veſtem etiam ſimbrior habuiſſe, & Judæos hodie ſila numero octo ex lana contexta quatuor angulis certa quadam lege in panno quadranguli vincire. Draſius De tribus Sectis Judæorum, l. 2.*

*Vers.* 7. Rabbi, Rabbi ] A Maſter or Doctour, eminently gifted with variety of knowledge. Every Rabbi \* had his Diſciple. *Matth.* 26. 49. *Iohn* 3. 26. 1 *Iohn* 38. The chiefe Rabbies ſate in reſerved Chaires, theſe are the chiefe ſeates in the Synagogues, which the Scribes and Pharisees ſo affected. Their companions ſate upon benches or lower formes, their Schollers on the ground at the feete of the Teachers. *Act.* 22. 3. *Luke* 10. 39. *Godwyns Jewiſh Antiqu.* Vide *Grotium*, & *Cameron* in loc. Ambition is here condemned by Chriſt, ſaith *Theophylact*.

*authoritate. Piſcat. Hoc eſt, ne operis, deſideretis, vel affectu in ſe vocari, ut ex antiheſt. v. 6, 7, 8. apparet. Glaſſ.*

*Vers.* 9. The ſcope of the place is, 1. To condemne the ambitious ſeeking and boasting in the titles of Father, Doctour. 2. To teach that no man ſhould depend upon any other as God, to put their truſt in him, and make him the authour and preſerver of our life. Some make this diſtinction to no purpoſe, that men which beget children, are Fathers according to the fleſh, but God onely is the Father of Spirits; but the meaning is, the honour of Father is given wrongfully to men, if the glory of God be there-by darkned. *Calvin.* See *Cameron*.

Pharisees. Wee ſhould not call any our Father on earth, as we call God our Father; that is, to put our truſt in him. *Albana*

*Vers.* 12. And whoſoever ſhall exalt himſelfe ſhall be abaſed ] A ſentence often uſed by Chriſt, and famous without doubt among the Jewes, we ſay, pride will have a fall.

And he that ſhall humble himſelfe ſhall be exalted ] *Salomon* ſaith more than once, before our ſight. *See Pro.* 15. 33. *boſtom* humility. *Æſope* being asked what God did, answered, that he abaſed the proud, and exalted the humble.

*Vers.* 15. *Compaſſe Sea and Land* ] It is a kind of proverb, and is like that, *omnem mare lapidem*, that is, you uſe all meanes to make a Proſelyte.

In the Greeke it is *Sea and drie Land*. The earth is called dry, *Gen.* 7. 22. *Jonab.* 1. 9. by an excellency, from the predominant quality in it, for it is (as Philoſophers teach) a moſt drie element.

*Sculter, obſervat. in Mar. Vide Bezan.*

The

Παρανόμοι  
καλούμενοι, of  
coming or ad-  
joyning to their  
Church. *Prose-  
lytus græcè  
idem est quod  
latine advena,  
vel adventiti-  
us.* *Com. à Lap.  
Vide Grot.*

The Heathen people are called Profelytes, when they were call'd to the Church of the Jews, and embraced their Religion, as if he should say, *Adventitij*, as the Eunuch, *Act. 8.*

There were two sorts of Profelytes or converted Gentiles.

1. Profelytes of the Covenant; these were such as were circumcised, and submitted to the whole Mosaicall pædagog: these were counted as Jews, and conversed with as freely as those which were so borne.

2. Profelytes of the Gate; these were inferior to the former, they were not circumcised, nor conformed themselves to the Mosaicall Rites and Ordinances. Such a Profelite was *Naaman* the Syrian, and *Cornelius*. Mr *Mede* on *Act. 10. 4.* *Vide Druf. de tribus Sectis Judæorum. lib. 2.*

*The child of hell*] As *Judas*, *Iohn 17. 1.* is called the Son of perdition by a most elegant Hebraisme, one ordained to destruction.

\**Ezek. 18. 7.*  
*Gen. 90. 17.*

*Vers. 16. Is a debtor* \*] The Arabicke turnes it, *bath sinned, purus putus Chaldaismus*, hence sinners are called *debites*, and sinners *debtors*. *Drusus*. whence that kind of speaking arose, *forgive us our debts*. *Beza*.

*Vers. 18. He is guilty*] *Id est*, that is, is a debtor. Sometimes it signifies (after the Scripture phrase) to sin; but here it seems rather to note after the usuall and proper signification to be bound to pay, *Rom. 13. 7, 8.*

*Vers. 19. The Altar sanctifieth the gift*] That is, consecrates it unto God, and appropriates it to his use.

*Vide Druf. de tribus sectis Judæorum. l. 2.*

*Vers. 23. Ye pay tithe of minte, and annise, and cummin*] The Pharisees did tithe the least things, they payed tithes of all the things they possesse. *Luk. 18. 12.*

*Judgement*] That is, equity or upright dealing. *Calv.* In respect of our selves. *Jun. Mercy*] That is, charity towards our brethren. *Faith*] That is, piety toward God. *Junius. Tit. 2. 12.* Rather truth and constancy in promises. Christ here (saith *Calvin*) doth try their holiness by their love toward their brethren, therefore he toucheth not the first Table at all.

*Vers. 24. Wine in hotter Countries is wont to have many gnats, so that it is necessary for them which will drinke, first to straine the wine that they may take away the Gnats, hence the speech is taken.* *Maldonate.*

*Vers. 26. Build the tombes of the Prophets*] Hypocrites honour the holy Ministers of God after their death, whom they could not abide in their life.

*Horace.*

*Virtutem incolumen odimus,*

*Sublatam ex oculis querimus invidi.*

*Sunt verba  
pernitentis  
cum significati-  
one desperata  
atque incorri-  
gibilis illorum  
malitia.*

*Vers. 32. Fill ye up then the measure of your Fathers*] An ironically speech. *Beza*. Proceed ye also to imitate your Ancestors, that at length your wickedness may come to some degree.

*Vers. 34.* That is, God hath spoken of you before in the Spirit of prophesie what shall come to passe.

*Vers. 35.* Here is mention made specially of *Abell* and *Zachary*, because we read that *Abels* blood cryed to the Lord. *Gen. 4. 10.* And *Zacharie* when he was ready to dye said, *Let the Lord see and judge.* 2 *Chron. 24. 22.*

The blood of *Abell* shed by *Cain* is called *bloods*, but of all righteous persons here is called but one blood, because it is the blood of one common body the Church, and one common cause for Christs sake. Mr *Rainolds*.

*Calvin.*  
*De Sclater.*  
*Inter prophetas  
duo fuerunt Za-  
charia, quorum  
uterque patrem habuit nomine Barachiam.*

Because their cruelty argued approbation of the like sin in their bloody Progenitors. The pronoun *you* doth generally comprehend the whole nation from the beginning. Christ imputeth *Abels* death unto the Jews, because there was a certaine kindred of ungodliness between them and *Cain*.

*Antiquior ex ijs hic memoratur cujus pater etiam Joiada vocatur. 2 Paral. 24. 21. in exemplari authenticum est Zacharia Joiada filij. Druf. observat. Sac. l. 14. c. 22*

Some understand *Zachary* the Father of *John Baptist*, of whom, *Luk. 1. 5.* See *Origen*, *Basil*, *Theophylact*, *Baronius* and *Tolet*, *Hoc quia de scripturis non habet auctoritatem, eadem facilitate contemnitur qua probatur*, saith *Jerome*.

Others say, that *Zachary* the last save one amongst the twelve lesser Prophets is here understood by Christ. So *Chrysostome*, *Tertullian*, *Ordinary Glosse*, *Gualther*, *Sanctius*, but this opinion besides the nearness of name hath no shelter, and therefore *Jerome* gives it the same censure that the former.

3. Some

3. Some, as *Glossus*, *Grotius*, *Calvin*, *Beza*, understand *Zachary* the son of *Jehoiada*, of *Gloss.* *Philol.* whom there is mention made, *2 Chron.* 24. 21. that he was stoned in the Court of the Lords house, So *Jerome*, whom *Luther* and many of the moderne follow, and most de *Textis* *Gre-* rightly, for neither the scope of Christs words, nor the kind of *Zacharies* death, nor ci in *N. T.* ph- the place of killing, nor the name of his Father, any whit oppugneth that opinion. *ritate.* *Grotius* goes this way, See him in loc. *Slew between the Temple*

and the Altar] As if he should say, *rebus vacans divinis*, & in loco divino cultui dicato. *Glossus* ibid. *Maldonatus* idem sentit. vide *Cornel à Lap.* & *Calv.* in loc.

*Vers. 37.* O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent unto thee ] As if Christ should have said, thou which shouldst have been a faithfull keeper of the word of God, the Mistris of heavenly wisdom, the light of the world, the fountaine of true doctrine, the seat of the worship of God, an example of faith and obedience, art become a murdurer of the Prophets, so that now thou hast gotten a certaine habit in sucking their blood. Christs purpose was for to meet with the offence which was at hand, lest the faithfull when they should see him slaine at Jerusalem without a cause, should be troubled at the strangeness of such a sight.

*How oft would I ]* It is rather a word of disdain than of compassion. *Calvin.* See *Glossina* *Deut.* 32. 11. *Esa.* 65. 2. He describeth not here the secret counsell of God, but that which is learned by the word. *Vox græca communis est ad eum & gal- linam, & mirum quidem inest avibus omnibus amor fovendi suæque pul- los, sed gallina præferunt.* *Brugenis.*

Christ speaketh not of the will of his good pleasure, for that cannot be resisted, but of his signified will in the Ministry of the Prophets, and of himself as he was a Prophet and Minister of the Circumcision unto the Jews, for so he might will their conversion and yet they will it not. *Perkins.*

*And you would not ]* This may be referred to the whole Nation as well as to the Scribes, yet rather to them by whom that gathering together was most hindered, for Christ inveigheth against them in the whole course of his speech, and though he spake to Jerusalem in the singular number he alters it now.

*Vers. 38.* Behold your house is left unto you desolate ] He foretelleth the destruction of the Temple, and the overthrow of the whole Common-wealth; they held the Temple as a Fort impregnable, as if they sate in Gods lap, but by calling it their house he sheweth plainly that it is the house of God no more.

*Vers. 39.* Ye shall not see me henceforth ] As if he had said, from henceforth, viz. after you have crucified me, ye shall not see me till the end of the world, when I shall come againe, which comming, some of you, viz. that are Elect, shall gratulate unto me and say, blessed is he ] and perhaps as some interpret it, all you who now reject me as a vile person, will then, but too late, either by force, or in imitation of the godly, acknowledge me the blessed that commeth in the name of the Lord. *Mat.* 26. 64.

He doth not declare (saith *Calvin*) what they should become, but what he himself would do; so that this should be the meaning, I have behaved my self humbly and lovingly amongst you, and have discharged the office of a Teacher, now the course of my calling being finished, I will depart, and you shall not enjoy me hereafter, but the Redeemer and Minister of Salvation whom you now despise, ye shall find and try to be a Judge. *Zach.* 12. 10.

*Dr. Taylor.*

## CHAP. XXIV.

### Vers. 1.

The buildings of the Temple ] How much that building cost Herod may be gathered by this, that he had ten thousand workmen labouring about it for the space of Calvin.

eight years. The Disciples might well wonder at these stones, for they were goodly and faire, and (as *Iosephus* writeth) fifteen Cubits long, twelve high, and eight broad. *Erat templum hoc orbis miraculum.* à *Lap.*

*Vers. 1.* There shall not be left one stone upon another, that shall not be thrown down ] An hyperbole, as if he should say, it shall be utterly overthrown. This was fulfilled forty years after Christs Ascension by *Vespasian* the Emperour, and his Son *Titus*, say *Eusebius* *Tecius*. and *Iosephus*.

*Et*



*Et patet exemplis oppida posse mori.*

*His Disciples]*  
That is, some  
of them, Peter,  
James, John,  
and Andrew.  
Mark. 13. 3.  
Piscat. Calvin.

*Vers. 3. When shall these things be]* They thought the Temple should stand as long as the world stood, therefore as soon as Christ said the Temple should be destroyed, they presently thought with themselves of the end of the world.

Which question of the Disciples having two parts, when the Temple shall be destroyed, and what shall be the sign of his coming and of the end of the world, receiveth an answer to both: To the former, concerning the destruction of Jerusalem, from the 4. ver. to the 23. To the latter, concerning the coming of Christ, and the end of the world, from thence to the 42.

*Considerate ista  
diligenter: sed  
ne ita moveamini istis, quasi extrema essent malorum quæ Judeos manent, ob contempta tot ad penitentiam horrimenta.*  
Grotius.

*Vers. 6. See that ye be not troubled]* A metaphore taken from an alarm which quieteth Souldiers.

*Vers. 7. And there shall be famines and pestilences]* It is elegant in the Greek, *Kai ison-  
tai λιμοι και λοιμοι*; These two words *λιμοι* and *λοιμοι*, famine and pestilence, are wont often to be joyned together, as being by the sound of the Greeke words, and by a certaine naturall connexion coupled amongst themselves; the old proverbe is, *Μετα λιμον  
λοιμος*, after famine the pestilence.

By the whole  
world is not to  
be understood  
every small  
corner and un-  
known part of  
the world, but  
by a Synecdoche,  
the greatest part  
of the world then  
known to be in-  
habited, as Luke 2.  
Calvin. See Col. 1.  
6. 23. Rom. 1. 8. & 10. 18.

*Vers. 14. In all the world]* Some object the Antipodes and other people far remote to whom not the least fame of Christ hath yet come, this knot may be easily untied, for Christ doth neither design the severall parts of the world specially, neither doth he prefixe a certaine time, but only affirms that the Gospell shall be propagated to the utmost ends of the earth before his last coming.

By a Synecdoche, the greatest part of the world then known to be inhabited, as Luke 2. Calvin. See Col. 1. 6. 23. Rom. 1. 8. & 10. 18.

*The end come]* The end of the Temple and City, not of the world, if Chrysostome or Luke may be credited, Luke 21. 20. 24.

Dan. 9. 27. It is  
abominable  
wings (that is  
Armies) bring-  
ing desolation.  
Austen, Cartw.  
Perkins.

*Vers. 15. The abomination of desolation]* By the desolation which shall be executed by abominable men, Idolaters, the Prophet meaneth, and after him our Saviour, the destruction of Jerusalem by the Romane Armies; Luke 21. 20. therefore hath it, *When  
you shall see Ierusalem besiedged by an Army.*

*Vers. 19. And woe unto them that are with child, and to them that give sucke in those daies]* Because they were not free and ready to flie.

Christus re-  
spexit ad opini-  
onem quæ tunc  
temporis Judei  
habebant de  
Sabbatho, qui  
existimabant nulla  
de causa licere iter  
facere longius quam  
duorum millium  
cubitorum. Capellus.  
Vide à Lap. Be-  
cause it could not  
but grieve them  
that made conscience  
of pleasing God,  
to be forced to  
forbeare those  
services on that  
day which God  
required. Mr. Hieron.

*Vers. 20. But pray ye that your flight be not in the winter, neither on the Sabbath day]* Jerome saith, that our Saviour bids them pray that their flight might not be in the winter, nor on the Sabbath day, because in the one, extremity of cold forbids to go to the wilderness and to lye hid in the mountaines and desarts: In the other therè is either the transgression of the Law if they be willing to flie, or eminent death if they abide, so the Ordinary glosses also.

Capellus. Vide à Lap. Be-  
cause it could not but grieve them that made conscience of pleasing God, to be forced to forbeare those services on that day which God required. Mr. Hieron.

*Ne scilicet festinationem, vel religio, vel itineris asperitas & brevis dies, impediatur ac moretur.* Calvin.

*Vers. 21. For then shall be great tribulation]* Rev. 20. 1. Dan. 12. 11. He meanes the tribulation the Jews were to endure at the siege and surprisall of Ierusalem by Titus and Vespasian. See Luk. 21. 20.

*Vers. 22. And except those dayes should be shortned]* God did not make the daies of those troubles shorter than he had decreed, but shorter than the enimie had determined, or than any wise man who judgeth only by the rules of humane policy could have expected.

*There should no flesh be saved]* That is, with a temporall Salvation from the Romane Sword and devouring calamities which attended that terrible War.

*Vers. 24. For there shall arise false Christs, and false Propbets, and shall shew great signs and wonders, in somuch that (if it were possible) they shall deceive the very Elect]* The Fathers

thers teach that this place is to be understood of Antichrist and his Ministers, the Papists confesse it.

It is not possible for any of Gods Eleſt to be ſo deceived by any falſe teachers, as that they ſhould fall into thoſe errorrs that are fundamentall, and perſiſt in them. One that is in the ſtate of grace may for a time hold ſuch errorrs in religion as do trench very neere upon the foundation: For all the Eleſt Apoſtles did beleve that Chriſt ſhould be a worldly King, *Mark. 10.37. 41.* yea, after his Paſſion and Reſurrection they held this errorr, *Act. 1.6.* The whole Church of the *Galatians* held for a time that a man could not be juſtified by faith in Chriſt only without the workes of the Law, *3, 4, and 5.* *See Fulke on Rhem. Teſt. on John 16. 13. Hilderſon Pla. 51 ver. 7. Leſt. 146.*

*Verſ. 26. Secret Chambers* ] As when Papists ſay, he is in the Chappell, in the Altar, in the boxe, beleve it not.

*Verſ. 28. Whereſoever the Carkafe is, there will the Eagles be gathered together* ] That is, the Saints and Eleſt which now enjoy Chriſt. *Irenæus, Hilary, Chryſoſtome, Euthymius, and Beza,* Interpret it of the Angels which ſhall accompany Chriſt to judgement; as the Eagles flie from far Countries through the clouds to the Carkaffe, ſo the godly ſhall be taken up into the clouds to meet Chriſt, and ſhall be ever with him; The Eagles flie high, ſo the Saints are heavenly; The Eagles are endued with quick ſight, can look upon the Sun, ſo the godly on the Sun of righteouſneſs.

*Verſ. 29. Immediately* ] That muſt not be meaſured by our, but the divine Computation, in which a thouſand daies are as one, *Pſal. 90.4. 2 Pet. 3.8.* That whole time between Chriſts firſt and laſt coming is called by the Apoſtle, the laſt coming, yea, the laſt boure, *Act. 2.17. 1 Cor. 10.11. Phil. 4.5. Heb. 10.25. 1 Pet. 4.7. 1 Job. 2.18.* *Paul ſo ſpeakes of the time of the laſt day, as if he with his hearers ſhould live to it.*

*Starres ſhall fall from heaven* ] Not indeed, but in the opinion of men; The meaning is, there ſhall be ſo great a concuſſion of the frame of heaven, that the Stars themſelves may be thought to fall. *Calvin. 1 Theſ. 4.1 5.*

*Shall be ſhaken* ] In Greeke *σαταυθήσονται*, which properly ſignifieth they ſhall be ſhaken as the Sea troubled by the waves, and ſhall be in danger by ſhaking, for it is uſed of a reed ſhaken by the wind, *Mat. 11.7. Luk. 7.24.* Of meaſure ſhaken, *Luk. 6.38.* Of the foundations of houſes moved, *Luk. 6.48. Act. 4.31. & 16.26.* And metaphorically of the inſtability and change of things, *Heb. 12.26, 27.* As alſo of the trouble of the mind, *Act. 2.25. 2 Theſ. 2.2.* *Gerh. de extre- mo iudicio.*

*Verſ. 30. Then ſhall appeare the ſign of the Son of man* ] *Bellarmins* mouth runs over exceedingly when he ſaith, that the Ancient Fathers *ad unum omnes* interpret this ſign to be the Croſſe: For *Chryſoſtome* thinketh it to be the Body of Chriſt it ſelfe. *Theophylact* holdeth the true Croſs ſhall appeare whereon Chriſt dyed. *Abulenſis* and *Ianſenius* are of another opinion, they think it ſhall be a Croſs compacted of glorious and lightſome aire; ſo *Leſſius de perfectionibus divinis*, l. 13. thinks it ſhall be a great and bright figure of the Croſs, a Croſs made of the aire or clouds which may be ſeen of all. *See Rhem. De Imag. l. 2. c. 28. Communis fuit ſemper opinio, crucem ſignum filij hominis apparelli: eamque in Cælo, aut in aere, Chriſto veniente, quaſi*

*Testament.* *eius vexillum apparituram eſſe. Maldonat in loc. Quæres, quodnam eſt ſignum filij hominis, id eſt, Chriſti incarnati? Reſp. eſt Crux. à Lap. in loc. Quidam accipiunt de ſpeciali quadam claritate ac radio quodam igneo qui immediate Chriſti adventum præcedet & in momento per univerſum orbem ſe extendet. Gerh. loc. Com. Signum crucis inquit Leſſius unde eccleſia canit, hoc ſignum crucis erit in cælo cum Dominus ad iudicandum venerit. Quidam ( inquit ille ) putant ipſam crucem in qua dominus pependit, divinitus inſtaurandam, & ibi apparituram, ſed hæc minor eſt inquit ille quam ut tot orbis poſſit eſſe conſpicua.*

It is a manner of ſpeech borrowed from the wars, for our Saviour by evident tokens of his glorious appearance, as by the diſplaying of a Banner, will gather his Saints together from all the corners of the earth. All markes of ignominie of Chriſt ſhall then be aboliſhed, there is no likelihood then of the appearance of the Croſs.

As the morning Star, or a great brightneſs in the firmament, is a proper ſign of the Suns preſent riſing, ſo this of Chriſts immediate coming.

There be divers opinions what this ſign is. It is thought (by *Calvin, Beza, Bucer,*) that by this ſign of the Son of man there are meant (by way of *Synecdoche*) the great ſigns of glory and majeſty which then ſhall compaſs Chriſt about, and ſhall *Omnium oculos convertere ad ſe quaſi ſigno dato*, which ſeems to have ſtrength from the explication which followeth, *He ſhall be ſeen come in the clouds with power and great glory,* That is, (faith

(saith *Musculus*) the foresaid events shall be certaine significations, and as it were, a  
 Abraham re-  
 ceived the sign  
 of Circumcisi-  
 on, Rom. 4. that  
 is, Circumcisi-  
 on which is a  
 signe.  
 Ipse filius ho-  
 minis tanquam  
 signum certissi-  
 mum adventus  
 sui ad iudiciū.  
 Piscat. Gerh.  
 It is called the  
 sign of the Son  
 of man by an  
 excellency, be-  
 cause that Christ  
 himself imme-  
 diately upon  
 that sign ap-  
 pears. *Smith*.  
 Mark. 13. 25.  
 Lu. 21. 27. *Hie-*  
*ronymus*, & alij, vexillum crucis intelligunt. *Mibi semper probabilior sententia eorum visa qui nubes celi deorari existimant.*  
*Nam quod Marcus & Lucas signi filij hominis nullam mentionem faciunt, sed simpliciter dicunt: Tunc videbunt filium*  
*hominis venientem in nubibus cum potentia multa & gloria.* Mar. 13. 26. Luc. 21. 27. *Probabiliter concludimus apud Mar-*  
*thæum apparitionem signi filij hominis in cælo esse conspectum filij hominis venientis in nubibus Cæli: præsertim cum*  
*verisimile sit, quod fuit proximum signum Christi a Discipulorum oculis abeuntis in cælum, idem fore proximum signum*  
*Christi rediuri ad iudicium, oculis omnium hominum primò obiectum, videlicet, nubem. Minc toties scribitur in nubibus*  
*sedens adventurus.* Dan. 7. 13. Mat. 26. 64. Mar. 14. 62. Apoc. 11. 7. & 14. 14. *Taceo quod signum filij hominis populo Is-*  
*raelitico interdum præeuntis fuit columna nubis.* Exod. 13. 21. *Sculter. obfer. in Mar.*  
*Hoc verò signum, sit ne futura aliqua stella, an cruz, an quale aliud, frustra inquiritur aut definitur.. Faræus in loc.*

*All the tribes of the earth*] That is, all people of the earth, a metaphor from the com-  
 mon wealth of the Jews, for the Jewish people were distributed into twelve Tribes.  
*Synecdoche integri*, for the wicked people only shall mourne. *Piscat.*

*Mourne*] Yea, and that with deepe mourning, beating their breasts as the Greeke  
 word importeth.

*Vers. 31. And he shall send his Angels with a great sound of a Trumpet*] *1 Thes. 4. 16.* This  
 is an allusion, because by a received custome among the Jews, and those Easterne  
 Countries, their great Assemblies were called by the sound of the Trumpet. The An-  
 gels shall not use any materiall Trumpet, but by some marvelous great shrill sound  
 use the Angels shall call all to judgment, *Iohn 5. 25.* It is called the voice of Christ himself, *Vox præ-*  
*as Instrumentis.* *conis est vox Iudicis*, the voice of the Crier is the voice of the Judge.

*Vers. 34. This generation shall not pass*] Some by generation understand all mankind,  
 as if it should not be till there were a period put to mans succession, so the word is used,  
*Esa. 41. 4.* But our Saviour addeth a determining particular, *this generation.* 2. Others  
 understand it of heaven and earth, making it the same in effect with that which fol-  
 loweth, and so the word is used, *Gen. 2. 4.* 3. Others understand it of Beleevers, the  
 generation of those that seek thy face. 4. Some understand by it this age, for *γὰρ*  
*signifieth both,* and so think Christ meaneth all that time intervening between his first  
 and second coming, so that there should be no singular change in the Church of God  
 againe before the day of Judgement. But the most plaine and simple meaning is to ex-  
 pound it of the destruction of *Jerusalem*, and by *this generation* is meant the age of those  
 men living, as *Noah* was *just in his generation*, that is, with the men of that age.  
*Vers. 35. Heaven and earth may passe away, but my words shall not passe away*] These  
 words may be taken either comparatively thus, Heaven and earth shall sooner passe  
 away, as *Luk. 16. 17.* Or positively, the heaven and earth shall passe away at the end  
 of the world, but his word shall not passe away, that is, be destroyed, before it have  
 its full and perfect end; for the Ceremonies and Sacrifices in the old Law did hold till  
 Christ



Christ came, but then they were to cease in him, who was the body and fulnesse of them.

*Verf. 36.* But of that day and houre knoweth no man, no not the Angels of heaven, but my Father only ] Christ knew it not 1. to reveale it, the Church knew it not. 2. He knew it not as man. *Jansen.*

*Ver. 28.* Eating ] *τρώγαντες*, they gave themselves to eate, as bruit beasts; so the word signifies: for otherwise it is no fault to eate. See my Greeke Critica.

*Verf. 40.* The one shall be taken, and the other left ] That is, say *Jerome* and *Theophylact*, the first shall be elected and safe, the other reprobated and perish. *Grotius* thinks it is to be referred to the distinguishing of men which is made by the Gospell, especially in those first forty yeares, a visible sign also of which was the preservation of the Christians from the evill of the siege of *Jerusalem*.

*Verf. 43.* If the good man of the house had known in what watch the thiefe would come ] It hath troubled some that our Saviour should compare his coming and a thieves together, but it is not *comparatio personæ ad personam*, or *negotij ad negotium*, but *temporis ad tempus*; not the comparing of person with person, or business with business, but of time with time.

## CHAP. XXV.

**H**ERE are three Parables, 1. Of the Virgins wife and foolish. 2. Of the servants faithfull and sloathfull. 3. Of the Sheepe and Goates at the last judgement. Two generall points are taught in all these Parables.

1. There are many hypocrites in the Church, as well as some sincere Christians.  
2. That Hypocrites shall be damned at last, as well as more open sinners. In every one of the Parables, the Hypocrite is confident and thinkes well of himselfe, but the true Christian fearfull.

*Verf. 1.* Then shall the kingdom of heaven be likened unto ten Virgins ] The kingdome of heaven sometimes is taken for the doctrine of the grace of the Gospell, the kingdom of heaven is like to a graine of mustard-seed.

2. Sometimes for the glorious State above.

3. For the state of the Church of Christ under the New Testament, where God manifests himselfe, which is a heaven on earth, so here, which kingdome is described by the King and subjects; The Head and King of this kingdom is described by his coming, He comes 1. As a Bride-groome. 2. Apparently, not hiddenly as in the dayes of his flesh. 3. Suddenly, in the darkest time, at midnight.

The Parable of the ten Virgins is borrowed from the manner of the Country where our Saviour taught, where she that was given to marriage had her maidens, and the Bridegroome his young men, which gave attendance on them; fetching the Bride from her friends to his house, which was done in the night. *Judg. 14. 11. Matth. 9. 15.* The scope and drift of this Parable is effectually to stirre us up to

prepare our selves for the coming of Christ, and to shew it is not enough once to be prepared for our duty, unless we continue to the end. *Calvin.*

*Certe sine veteris Historiæ luce, Simile de decem virginibus nemo satis probe intellexerit. Nuptiarum solenne celebrabatur nōctū: quod persuadent verba Plurarchi in Problematicis: ille ait, Romanos noctū nupisse. Et verba Luca Evangelistæ. c. 12. v. 35. Adhibebantur lucernæ & faces. Virgines cantaturæ epithalamium domi per multas horas expectabant lampadibus accensis. Accidit autem, ut dum ita expectarent, dormirent nonnunquam. Cum jam sponsus cum sponsa veniens limen domus tetigit, sese cum sponso in cubiculo repente abdit. Sculter. observat in Matth. Virgines quæ in thalamum ingressæ clausurunt ostium, ita ut paucissimi & non nisi advigilantes possint ingredi cubiculum. Vide plura. ibid.*

By the Bridegroome is signified our Saviour Christ himselfe, so He is called often of *Paul*, *Rom. 7. 4.* and *Ephes. 5.* whose Spouse is the Church; under the name of Virgins all are comprehended, who by profession and promise of faith and baptisme, have undertaken to be Virgins, that is entire and faithfull unto Christ. Virgins not tainted with the grosse pollutions of the world. Ten Virgins, five wise, and five foolish, non quod numero sint pares, not that they are equall in number. All were Virgins in opinion; all had lampes to betoken their profession; all waited for the Bridegroome,

which shewes their joynt hope and expectation; all slumbered and slept, bewraying their common corruption; all had fellowship one with another. The wisdom of the wise Virgins consisteth in this, in that before their slumber (that is, before the day of their death, or before their change, at the latter day) they labour to provide themselves of such graces, as shall not forsake them when they come to judgement, the folly of the foolish, in that their light died with them, they having not the graces of true faith, sanctification and repentance: so that when they were to be changed or raised in the latter day, they have no saving grace at all found in them, whereby they might with boldnesse appeare before the Judge of all the world.

*Hoc loco*

*per lampades  
non intelligun-  
tur faces seu  
funalia quæ  
apud Græcos  
lampadum no-  
mine inte-  
guntur, sed ejusmodi lucernæ quæ vasculis imposito ellichnio sistentur, in hac significatione vox λαμπάδων usurpari videtur.*

*Iohn 18. & 3. Act. 20. 8. Gerh. Harm. Vide Bezan. in v. 1.*

By the lampe is imported that outward profession to men: the oyle signifies true faith and a good conscience inwardly to God. Howsoever the lampes of foolish Virgins, of idle and empty professours, gave them credit with men, so that they were not barred from the company and conversation of the wise, yet in the sleepe of death they shall go out and shall not serve to light them to go to God. Our Saviour expounds himselfe, ver. 13. where by prepared Lampes, he shewes to be meant watchfull men, alwayes lifted up in attendance for the coming of our Saviour Christ.

*Traditio Juda-  
orum, Christ-  
um media nocte  
venturum in similitudinem Ægyptij temporis, quando pascha celebratum est, unde reor & traditionem Apostolicam perman-  
sisse, ut in die vigiliarum pasche ante noctis dimidium, populos dimittere non liceat, expectantes adventum Christi. Hieron.  
in loc.*

*Verf. 6. At midnight there was a cry made* ] This cry (saith à Lapide) signifies the Trumpet of the Arch-angell raising the dead out of their graves.

*Verf. 14. to 31. This Parable of the Talents is the same in effect, with that of the Virgins, for as there was in the other a Bridegroom and a Bride, Virgins wise and foolish, the wise received, the others rejected; so here is a Master and his Servants, of whom some be faithfull, and some unfaithfull, the faithfull plentifully rewarded, the unfaithfull justly punished: yet this doth more effectually prepare us to his coming than the former, because it hath more arguments than the former. 1. In that they received their Masters goods, whereof they were to give an account. 2. In that their just reward is more lively declared. The Parable is, a certaine householder about to go into a strange Country gave to each of his servants a portion of his goods, answerable to their estate and ability, to occupy till his returne, and as they gained by employing the same, so they received their reward, Christ is the Householder, the heavens are the strange Country in regard of us, Luk. 19. 11, 12. whither when Christ ascended he distributed his gifts and graces to his Church, 1 Cor. 12. 7. Ephes. 4. 8. that we might use them in this life, and render a just account of them unto him at his next coming.*

*Verf. 12. I know you not* ] That is, like you not, so to know is to approve. 1 Psal. ult. 2. Tim. 2. 19.

*Verf. 15. To every man according to his severall ability* ] Therefore say the Papists, there is some prerequisite disposition in us. *Answer,* That is not to be understood of an active, but a passive capacity: men are not like stones. 2. Though the Lord may regard some dispositions before, yet they also were the gift of God, and bestowed upon us freely.

*Verf. 21. Enter thou into the joy of thy Lord* ] It is a great joy. 1. Because our Masters. 2. He saith not let it enter into thee, but enter thou into it, shewing, that the joyes of heaven are so many, that they cannot be contained in the soule of man. Such a joy as Christ provided, and which he himselfe enjoys.

*See Ezek. 34. 17. Dextra sym-  
bolum est feli-  
citatæ, gloriæ,  
regni, victoriæ  
& triumphis; sinistra verd infelicitatæ, opprobrij, servitutis & miseriæ. à Lapide. Vide Grotium, Cartwright.*

*Verf. 32. And he shall separate them one from another, as a Shepherd divided his sheep from the Goates* ] In what manner all men shall be ranked and ordered at the resurrection, is set forth by a Parable of the Shepherd and the Sheep: for as the Shepherd when evening commeth gathereth his flocke and separateth the Sheep from the Goates,

so in the evening of the world, our Saviour Christ shall gather all nations by the ministration of Angels, and then there shall be a full separation, the godly being set on the right hand, and the wicked on the left, which separation the Angels can most easily make in discerning between them, as otherwise, so even by their cheerefull or fearefull countenances.

*Vers. 33.* And he shall set the sheepe on the right hand, but the Goate on the left ] *Drusius* Præter. l. i. in v. 41. thinks he had reference to the Jews custome of judgement, who had two notaries, one on the right hand, to set downe the words of those which did absolve, another on the left, to write the sentence of condemnation; some say he alludes to *Deut. 27. 11.* See *Weemos* his Christiani Synagogue.

This discovers truly the spirits of those men that shall be tried, the Saints are the Lords Sheepe, the wicked are Goats. The Saints and Sheep resemble one another in these particulars.

1. Sheep are meeke, mild, innocent, and harmlesse creatures, patient; so the Saints. 2. They heare the voyce of the Shepheard; so do the Saints what God saith, his counsell swayes them. 3. The Sheep follow the Shepheard, that is, follow his Commandement, his example, counsell, a whistle will fetch in the Sheep, Christs call inclines them to come. 4. Sheep are sociable. 5. Sheep are the profitablest creatures to their Master, that any one can keepe, profitable living, and when they are dead; so the Saints, they live and dye to the Lord. The Goate on the other side is refractory, wanders up and downe, and is not for the Shepherds voyce. 2. Is a noisome stinking unclean creature.

*Vers. 34.* Blessed ] viz. In Christ, who was made a curse for us. *Gal. 3. 13.* inherit ] or possesse by lot, therefore because adopted he doth not merit.

Kingdom prepared for you from the beginning of the world ] What then could they deserve? these are the causes of salvation, that which he addes,

*Vers. 35.* I was a bungred, &c. ] Are the signes of true faith.

Christ chooseth workes of the second Table, because they are most manifest to the world, and pronounceth sentence according to them, because they are more visible than faith.

The causall conjunction for, implies the meritorioufnesse of workes, saith *Bellarmino*. *Answer.* It is a note of consequence and order, not of the cause, as we say Summer is come, for flowers do spring, and it is a good tree, for it bringeth forth good fruit. See *Luke 7. 47.* 1 *Iohn 3. 14.* *Bellarmino* urgeth that, *go you cursed, for you have done so and so;* there is a great deal of difference between the evill and good we do; our evils are truly ours and fully evill, but our good things are not ours and but imperfectly good.

*Vers. 41.* Depart from mee ] There's rejection. *Yee cursed* ] There is malediction. *Into fire* ] There is the vengeance of that element. And *everlasting fire* ] There is the continuance of it, therefore they dreame that say the Devill shall be delivered at last. No naturall but metaphoricall fire, that is sharpe punishment, for the worme which *Esay* joynes with it, is metaphoricall, *Esay 66. 24.* and the Prophet declareth it to be a metaphoricall speech, 30. and 33. verses, when he compares the Spirit of God, to a paire of bellows, wherewith the fire is kindled, and addeth also brimstone.

## CHAP. XXVI.

### Vers. 2.

**Y**E know that after two dayes is the feast of the passover, and the Son of man is betrayed to be crucified ] Gods will was that his Sonne should be offered on the day of the passover, that the old figure might give place to the onely sacrifice of eternall redemption, and that all Israel might be witnesse to it. *Act. 2. 23.* and 4. 22.

*Vers. 11.* The poore you have alwaies with you ] The world abounds with such, therefore you may alwaies do good to them, but I am to dye shortly, and you can never after performe any such office to mee.

*rit, ut multis alijs in locis tum præcipue* 1 *Cor. 8. 9.* *Videre est: sed qui de suo vix habet unde vivat: egentem rectius quam pauperem verteris.* *Grotius.*

*Vers. 12.*



*Verf. 12. She did it for my buriall*] By this Christ would declare that the precious ointment was accepted, not for the favour of it, but only in respect of buriall, and shew that his grave should yeeld forth a pleasant favour.

*Verf. 13. Wheresoever this Gospell shall be preached in the whole world, there shall also this that this woman hath done, be told for a memoriall of her*] She shall enjoy the honour of it in all the Churches for ever, so long as the Gospell shall continue in the world, which will be as long as the world it self continues.

By this Sentence the calling of the Gentiles is testified.

*Verf. 14. Iudas Iscariot*] Iudas signifyeth a Confessor, Iscariot either of the village where he was born, or of the Tribe of Issachar; Iachar signifies wages or hire, noting unto us Iudas nature by his name.

\*Travels of the  
Patriarkes.  
p. 391.

*Verf. 15. Thirty peeces of silver*] *Zach. 11. 12.* 3 pound, 15 shillings, as some \* suppose, the price of a servant.

*Verf. 21. And as they did eate, he said, verily I say unto you, that one of you shall betray me*] That he might make the trayterousness of Judas the more to be detested, he setteth forth the villenese of the same by this circumstance, that when he sat together with him at the Table, he devised treason.

Vide Daven.  
Animad. p. 100.  
and Dr. Twiss.  
vind. l. 1. part. 2.  
Sect. 4. & Grot.

*Verf. 24. It had been good for that man if he had not been borne*] That is, not been. A temporall miserable being at the worst is better than a not being, but an eternall miserable being is worse than a not being, in a Theologicall notion, what ever it be, in Metaphysickes or Philosophy.

*Verf. 26. As they did eate*] Word for word, they eating, which we must interpret out of the words of St Paul, 1 Cor. 11. that faith after supper, so Luke; the Sacrament succeeded the Paschever.

*This is my body*] A Sacramentall phrase, the sign for the thing signified, as Circumcision is called the Covenant, *Gen. 17.* And the Lambe the Paschever, *Exod. 12.* Baptism the Laver of Regeneration, *Tit. 3. 5.*

Buxtorf. in Lex.  
Talmud.

*Verf. 27. And he tooke the cup, and gave thanks, and gave it to them, saying, drinke ye all of it*] Christ in this seemes to have reference to the custome of the Jews, for it is an expresse Iaw among them, that of foure Cups all that are present at the Paschever should drink, whether they be men or women, of perfect age or children, especially of the fourth and last Cup.

Gougarus.

*Verf. 28. My blood of the New Testament*] That is, a Sacrament or Signe in remembrance of his blood poured out.

Bux. in Lex.  
Talmud.

New] That is,  
excellent, as  
Pla. 33. 3.  
Rev. 3. 9.

Pollio & ipse  
amat nova car-  
mina.

Vide Pisc. in  
loc.

Laetitia im-  
mortalis qua  
per vinum ad-  
umbrata intel-  
ligebarur.  
Grot.

*Verf. 29. I will not drinke henceforth of the fruit of the vine, untill that day when I drinke it new with you in my Fathers kingdom*] Christ seems to have taken occasion of this from the custome of the Jews, in which it was forbidden, the Cup being drank up, to taste any more wine that night. Christ therefore saith, that in this he will do nothing against their traditions, but so, that not only he will drinke no more wine that night, but all that time that he is to continue in the world.

Expositors interpret that of drinking wine new in his Fathers kingdom two waies. Chrysostome, and some others, understand, by the kingdom of the Father, Christs Resurrection; and by the new wine, that corporall eating and drinking of Christ with his Apostles after his Resurrection. *Luk. 24. 43. Acts 10. 40, 41. 2.* More probably, by the kingdom of the Father is meant the kingdom of glory after this life, and by the wine he would drinke with them, that celestiall liquor of sweet joy and eternall comfort which the Saints partake therein with Christ.

Drus. observat.  
Sac. l. 7. c. 15.

Vide Cornel. a  
I ap. in loc. &  
Dilher. Elect.

l. 2 c. 20. Bux-  
torf. in Lex. Talm.

*Verf. 30. When they had sung a hymne, &c.*] A hymne is a verse sung for the praise of God. Their opinion doth not seeme to be vaine, who think that the Apostles at that time sung a great hymne, which consists of fixe Psalmes, 113, 114, 115, 116, 117, and 118. The Hebrews certainly sing this song in the night of the Paschever after the Lamb is eaten. *Paulus Burgensis* thinks that the Apostles rehearsed this hymne, according to the custome of the Jews, after the Paschever, and that this place is to be understood of that, which is very probable, for since in other things it is manifest that Christ with his Apostles observed the rite of the Jews in eating the Paschever, it is not unlikely that he might follow them in this also. *Grotius* saith, learned men think that the hymnes were sung by Christ which were wont to be sung at the Paschever, as the 114, and those that

that follow, but he seemes to be of another opinion.

*arum actionem Christus novam addidit suo instituto congruentem, ita & de hymno fecisse, credibile est. Grotius.*

*Vers. 31. All ye shall be offended because of me* ] See 11. 6. To be offended here is to fall from the office of a Disciple and friend, and to think lesse worthy of their Master.

*Grotius.*

*Vers. 34. Mark. 14. 30. faith, before the Cock shall crow twice, thou shalt deny me thrice.* ] *Grace significans aversionem, id est abnegabis. à Lap.* He being Peters Scholler sets down things more exactly, not sparing his Master. The Greeke word signifies utterly to deny. See 16. 24. and *Grotius* on this place.

*Vers. 36. Gethsfemane* ] Some interpret it the valley of fat things; *Caninius* saith, it had that name from the plenty of butter. *Luke* nameth only the mount of Olives. *Mark* and *Matthew* do give a more speciall note of the place. *Luke* saith, He went thither as he was wont. *John* saith, that the place was well known to him that should betray him. *Christ* of purpose offered himself to death.

*magna copia creverint olea, atque in vicinia illa cultissima fuerunt vinea, ideo in prædijs illis habebant torcularia, in quibus uvas & oleas exprimebant. Gerh. Vide Capell. Spicileg. de Dieu, & à Lap.*

*Sit you here* ] Yet he enjoynes them a Prayer in regard of the danger of entring into temptation, as it is in *Luke*, which two seeme inconsistent, for that gesture seemes not convenient for prayer. *Answer.* The word *sit* is taken Synecdochically for remaining in that place. *Cartwright.*

signifies, not only to sit, but also to remaine and expect, as it is used *Luke* 2. 49. *Act.* 18. 11. The *LXX.* use it for *habebat* to dwell and remaine. *Judges* 9. 41. and 11. 16. *Alardi pathologia N.T.*

*Vers. 37. Took with him Peter, and the two sons of Zebedee* ] He did that for that purpose, that having the same men witnesses of his afflicted condition which he had of his glory shewed in the Mount, they might the lesse be sollicit for his miserable condition to a defection from him. *Cartwright in Harm. Gerh.*

He chose three out of the number of eleven, those which he did most confide in, and to whom he was wont to communicate his greatest secrets, to be witnesses of his Agony, and the horreur of his death approaching. *Brugensis.*

*Vers. 38. My soule is exceeding sorrowfull* ] Every word is emphaticall, *my soule*, his Tristitia undiforrow pierced that, *Psal.* 68. 1. and sorrowfull round about; even to death; *Πρίλοντος*, que obfessa non that is, heavy round about, *Luk.* 22. 46. As the soule was the first agent in transgression, tristis tantum so it is here the first patient in affliction. *ut veritas latinus interpret nimis molliter sed undique tristis ut res Beza vim expresse composui vocabuli. Chamicrus.*

*To death* ] That is, this sorrow will never be finished, or intermitted, but by death.

*Vers. 39. Father if it be possible let this cup pass* ] *Quid illa vox nisi sonus infirmitatis nostræ?* *Aug.* in *Psal.* 110. By the word *Cup* is noted the providence of God, who disposeth to all a measure of afflictions, even as a householder measures out a part to every Servant, and divideth the portions among the Children. He prayeth for freedom from the cup and houre, that is, the sense of those grievous torments that were upon his soule, but withall he resigned himself to his Fathers will, saying, *Neverthelesse, not as I will, but as thou wilt* ] As if he should say, but let me suffer yet still even so much as thou seest fit for me to suffer. See *Cameron.*

*Vers. 40. Could ye not watch with me one houre* ] *Christ* in the heaviness of his heart sought comfort from the Prayers of his Disciples.

*Vers. 41. Watch and pray* ] Even while we are praying had we need to be watching, for even then Satan watches his time to tempt us.

*Vers. 43. Heavy* ] Sorrow encreasing their heaviness, *Luk.* 22. 45.

*Vers. 44. And prayed the third time, saying the same words* ] That he repeates againe and again the same Petition, it is an amplification of the greatness and hamousness of the punishment *Christ* endured for us. A threefold petition declares the most vehement desire either of obtaining or declining something. Compare this with 2 *Cor.* 12. 7; 8. *Cartw. Harm.*

*Vers. 48. Whomsoever I shall kisse* ] The Hebrews not only when they tooke their leave, and after a long absence, as some think, but at other times in token of love did kisse one another, as we are taught, *Luk.* 7. 44. *Tertullian* saith, the Christians received this Custome from the Jews. This is the kisse of love, and the holy kisse, of which there

*Sed sicut ad veterem gratiam*

*Gethsfemane à torcularibus vini atque olei sic dicitur, cum enim in vicino monte Olivæ*

*The Greeke word Καθίσταται used here, and Mark. 14. 32.*

*Ideo vigiliam præcipue meminisse, quod non esset & tempus quiescendi. Cart. in Harm.*

Grotius.  
In primitiva  
ecclesia preces,  
potissimum or-  
ationem Domi-  
nicam, osculo  
Christiani clau-  
debant. Dilh.  
Elect. l. 2. c. 4.  
Vide plura ibid.

there is so often mention in Paul. Tertullian calls it *Osculum pacis*, which the orientall Churches now also use.

Vers. 50. *Wherefore art thou come* ] That is, with what mind dost thou come to kisse me, with that which Joab did Amasa? So Grotius interprets it out of Luke 22. 48.

Vers. And smote off his eare ] The Greeke word is *ὠτίς*, in Latine *auricula*, a little eare, or the tip of the eare which is soft, whence the Proverb, *Auricula mollior*. Grotius would have this only to be cut off, but because the LXX use it simply for an eare, twice in the Kings, and the Syriack useth it so, it is better hold that Malchus his whole eare was cut off, saith Gerb.

Vers. 52. *Put up againe thy sword into his place, for all they that take the sword shall perish with the sword* ] That is, they who have no calling to take the sword, if they take it they shall dye by it; the other which our Lord addes, *those that take the sword shall perish with it*, either is a Proverbe taken from the use of the common people, by which it is signified, that blood is drawn out by blood, and therefore that the use of armes is not without danger, or (which is the opinion of Origen, Theophylact, and Euthymius) there is no reason why we should snatch revenge from God, which he will sufficiently execute in his time, as Rev. 13. 10. and in these words there also seemes to be a Prophecie of the punishment which the sword of the Romanes would exact from the bloody Jews. Grotius de jure Belli.

Quod Petro  
dictum est, con-  
tinet quidem  
prohibitionem  
utendi gladio  
sed non in de-  
fensionis causa,  
neque enim se  
opus habebat  
defendere, jam  
enim dixerat Christus de discipulis Sinite hos abire, &c. Joan. 18. 8. 9. Neque Christum, nam defendi volebat. Vers. 54. Ul-  
ciscendi ergo animo Petrus ut erat fervidus, non defendendi ferebatur, adde quod arma sumebat in eos qui nominis publica-  
rum potestatum adventabant. Grotius de jure Belli ac Pacis. l. 1. c. 3.

This is wont to be commonly interpreted, as if this commination belonged to Peter. But this sentence hurts not those who defend the innocency of another from injury, although perhaps they exceed measure in it, as Peter did here; for Peters fault was impatency, not a desire of shedding blood, to which these words properly aime. Therefore this seemes to be the sense, Do not O Peter, Provoked by a consideration of that injury which is offered me, prevent Gods revenge. Grot in loc.

Vers. 57. *And they that had laid hold on Iesus, led him away to Caiphas the high Priest, where the Scribes and Elders were assembled* ] There was not at that time in any other place, either a Temple of God, or a lawfull worship, or a face of a Church, but at Jerusalem; the high Priest was a figure of the only Mediatour between God and men, they which were present with him in Councell represented the whole Church of God, yet they all conspire together to extinguish the only hope of Salvation, but it was prophesied of before, Psal. 118. 22. and Esa. 8. 14. Calvin.

Vers. 59. *False witnesse* ] They are called false witnesse, not which bring forth a lye made of nothing, but which calumniate those things which are rightly spoken, and wrest them to a crime. Calvin.

Vers. 63. *But Iesus held his peace* ] When he was charged by false witnesse, not only because they were unworthy to be refuted, but because that he did not seeke to be delivered, knowing that the houre was come, yet Caiphas triumphed upon his silence, as if he had held his peace as one convicted, as they are wont who know themselves guilty.

*Whether thou be the Christ the Son of God* ] This was an insnaring question of the wicked High-Priest; if he had denied that he had been the Son of God, he would then have exclaimed, why therefore dost thou assume that to thy selfe which thou art not? If he had affirmed it, he would have charged him with blasphemy; if he had been silent, being adjured, he should have seemed to have contemned God, and the authority of the High-Priest.

Vox est assenti-  
entis atque vel  
modeste re-  
spondentis. Beza

Vers. 64. *Thou hast said* ] Mark. 14. 62. interprets it, that it is as much as if he had affirmed that he is the person of whom the question was made.

Vers. 65. *Rent his cloaths* ] The tearing of their garments did signifie that their hearts were torne in pieces with griefe.

See Esa. 50. 6.

Vers. 67. *They spit in his face and buffeted him.* ] The face of Christ defiled with blows, and spitting, restoreth that image in us which by sin was corrupt and blotted out.

Sedulius



*Sedulius elegantly expreffeth.*

Non denique paffim  
Vel colaphis pulsare caput, vel cadere palmis,  
Aut fpuere in faciem plebs execranda quieuit.

And a little after :

Namque per hos colaphos caput est fanabile nostrum,  
Sputa hæc, per Dominum noſtram lavere figuram,  
His alapis nobis libertas maxima plaufit.

He alluded ad  
alapas ſervorum  
mittendorum.  
Caſaubone.

This was a frequent ſigne of contempt with the Hebrewes, Num. 5. 14. That which Eſay ſaith of himſelfe, perhaps in a figurative kind of ſpeech, that was fulfilled in Chriſt literally.

*Verſ. 70.* But he denied before them all, ſaying, I know not what thou ſayeſt ] *Ambroſe* ſaith, that as long as *Peter* ſtucke cloſe to Chriſts ſide, he did ſet upon a whole ſquadron at once, but when he was gone from under his wing, a ſillie maide did out-face him.

*Verſ. 74.* Then began he to curſe ] The Greeke word *καταραδματιζειν* imports a curſing and damning of himſelfe, an imprecation of Gods wrath, and of ſeparation from the preſence & glory of God, if he knew the man. Some ſay he curſed Chriſt, as 1 Cor. 12. 3. *ῥιſſima & peſſima quæque imprecari, præpoſitio κατὰ addita augere ſignificationem videtur. Significatur igitur Petrus extremis diſis ſeipſum devoviſſe, Dei maledictionem ſibi ipſi imprecatus eſſe.* Beza, Lucas Brugenſis comment. in 4or Evangelia. *Corpus & animam ſuam exitio devoveret, ſibi enim maledictionem Dei imprecatur, ſi Chriſtum noverit, atque perinde hoc valet ac ſi dixiſſet, male peream ſi quid mihi commune eſt cum ſalute Dei.* Calvinus comment. in Harmon. Evang. *ſic Reynolds work*

I know not the man ] It appeares (ſaith *Grotius*) that it was a great amazement which brought *Peter* to ſo incredible a lie. For there was ſcarce any Jew which knew not Chriſt by ſight, being famous for ſo many miracles. Neither could *Peter* allege any cauſe why he came thither, if he had not known him.

*Verſ. 75.* He went out and wept bitterly ] *Clement* notes, that *Peter* ſo repented, that all his life after, every night when he heard the Cock-crow, he would fall upon his knees and weepe bitterly, and beg pardon of this finne.

*Fol. pa 00.*

*Cornel à Lap.*

## CHAP. XXVII.

### Verſe 3.

**T**hen *Iudas* which had betrayed him, when he ſaw that he was condemned, repented himſelf, &c. ] When he ſaw the proceedings and iſſue of this buſineſſe, viz. that Jeſus was condemned to die, whereas upon the ſight and knowledge of the continually miracles of Chriſt, he perhaps ſuppoſed that (notwithſtanding this wicked tranſacting of his) his Maſter would eaſily free himſelfe from their hands, he was ſtricken with a late remorſe.

In *Iudas* may be found the Papiſts whole definition of repentance, for here is to be ſeen both contrition of heart, confeſſion of mouth, and ſatisfaction of worke, as they ſpeake.

*Thirty pieces of ſilver* ] By the Law of God ſlaves were eſteemed at the rate of thirty *Shekells*, Exod. 21. 32. See *Iosephus*. l. 4. c. 8.

*Verſ. 5.* Hanged himſelfe ] \* Some ſay it is paſſive, and ſhould be tranſlated, hee was ſtrangled or ſtified, but whether by the halter or with ſome ſuddaine deſeaſe, is not determined, and *Luke*. 1. 18. ſaith nothing of it.

*Verſ. 9.* Then was fulfilled that which was ſpoken by *Ieremiab* the Prophet ] It is hard to admit the corruption of the originall text by the negligence of the tranſcribers miſtaking the contracted word, *ῥου* for *ῥου*, as ſome would have it; and it is harder with *Origene* and *Ierome*, to admit any apocrypha parts of the Prophet *Ieremie*; and hardeſt

*nusquam extare. Quin Interpretes, quos ſecutus ſum, ex Zacharia illud depromunt, utrum igitur memoria ſeſelli, cum hæc ſcriberet, evangelium? Quidam ita cenſent, quod neque confirmare argumentis neque reſellere animo eſt. Sed erit forte, qui culpam eam in libris conferet. Quod mihi non improbat, ut quemadmodum Theodorus notat, error ſit ex compendio ſcribendi ῥου & ῥου. Scire autem licet legi apud interpretem, Matthæi, Syrum ſimpliciter, quod dictum eſt per prophetam. Druf. in Paral. Sac. Vide Grotium in loc. & Brugenſ. notat. in Biblia.*

K

of

of all with *Augustine* to grant a mnemonic error, a slip of memory, in the holy Evangelist.

Mr. Bayly on  
Zeph. 3. 1.

The Syriack names not the Prophet; it was the custome for one man to have two names, *Ieremie* and *Zacharie*, which differ not much in signification, one signifieth the commemoration, the other the exaltation of God; a learned man that saw a Copy written 600. yeares agoe, saith there was neither *Ieremie* nor *Zacharie*, but the Prophet. *Maldonate* and *Iansenius* incline to this exposition.

*Zacharie* hath the name *Ieremie*, abridging all his worke. *Broughton*.

Vide Grotium.

And they tooke the thirty pieces of silver ] Of what value each piece was, is uncertaine, but the Jewes have given a rule, that when a piece of silver is named in the Pentateuch, it signifies a *shekel*; if it be named in the Prophets, it signifies a *pound*; if in the other writings of the Old Testament, it signifies a *talent*; this therefore being alledged out of the Prophet *Ieremy*, by one of the Evangelists, it is probable, the price at which *Iudas* sold his Lord, was thirty pound weight of silver.

Dr. Taylor of  
the life and  
death of Christ,  
who quotes  
*Elias Levita*  
in *Tisbi*, & *A-*  
*rias Montanus*  
in *distichon*. Sy-  
ro-Chaldaic.

Vers. 14. He answered him to never a word ] 1. Innocency needed no apologie. 2. Shewes he contemned death. 3. To teach us quietnesse.

Vers. 16. *Barrabas* ] Is a Syriack word, and signifieth the sonne of a Father, *Bar* signifies a son, and *Abbas* a Father, as 16, 17. *Bar-Iona* the son of *Iona*, or a dove. *Piscat*.

Vers. 19. His wife sent unto him, saying, have thou nothing to do with that just man: for I have suffered many things this day in a dreame because of him ] See 1. Gods power to give testimony of his childrens innocency. 2. He oft keeps his testimony till the last moment. 3. A message is delivered against many objections. 4. Christ converts his wife, while he condemnes him. 5. Feare of wrath. 6. Use of dreames. 7. Wives suffer for ill husbands. 8. It is a dreame in the day, it is unwholesome to sleep then.

\* Crucem

Christo optant,  
quia id ignomi-  
niosissimum erat  
supplicium.

*Apuleius* ex-  
tremam penam  
dixit. *Grotius*.

Huius consue-  
tudinis apud

*Græcos vel Romanos nullum reperio vestigium: Itaque puro Pilatum inter Iudeos versantem eorum instituta & consuetudinem in hac parte esse imitatum. Nam quod afferunt docti viri ex Sophoclis interprete, id huic loco non convenit. Illi enim lavabant manus, ut scelus à se patratum quoquo modo expiarent: Pilatus ut innocentiam suam testatam faceret. Casaubonus in notis.*

*Videtur mutuatus exemplum ex similibus ritibus Iudeorum qui Deut. 21. 6. jubentur, lotione manuum declarare, se expertes cædis: quanquam est quid naturale propemodum, nec inusitatum Romanis, ablutione manuum, animi puritatem innocentiamque significare. Iudaico usus est more, inquit Origenes, volens eos de Christi innocentia, non solum verbis, sed etiam ipso facto placare. Lucas Brugensis comment in 409 Evangelia. Credo id fecisse Pilatum potius Hebraico quam Romano ritu. Sanctius in Act. 18. 8. Vide plura ibid.*

There were three sorts of washing of hands in use among the Jews, saith *Godwin* in his Jewish Antiquities.

1. Pharisaicall and superstitious, this was reprov'd.

2. Ordinary for outward decencie, this was allowed.

3. In taken of innocency, this was commanded the elder of the neighbour Cities in case of murder. *Deut. 21. 6. Psal. 26. 6.*

Officers should have clean hands; outward washing serves not, he had need to rub hard to get of guilt with so weak a meanes. It was not used (say some) among the Grecians and Romanes. *Pilate* (saith *Casaubone* \* against *Baronius*) did it not in imitation of the Jews, sed mor veterum fuit mentem suam significare non solum verbis sed etiam factis, ut *Act. 12. 2.*

\* Exercitat.  
16. ad Annal.  
Eccles. Baron.  
Vide Grotium.

Vers. 25. His blood be on us, and our children ] That is, the punishment of his blood, his death. *Iosh. 2. 19.*

Vers. 26. And when he had scourged Iesus, he delivered him to be crucified ] This shewes *Pilates* desire to content the people, and he also feared *Cæsar*, *Iohn. 19. 13.*

Vide Grotium  
in loc. & de  
Dieu in Joh.  
19. 2. Vetus  
hæc erat diba-  
pha, id est bis tincta, scilicet semel purpura, id est, murice, & iterum cocco infesta. *Cornel. à Lap.*

Vers. 28. Put on him a scarlet robe ] *Marke. 15. 20.* and *Iohn. 19. 2.* have purple, which yet are distinct colours, but both of them belonging to Kings, *Rev. 19. 4.* The Evangelists by reason of the affinicie, and almost promiscuous use of those colours, speake more commonly and grossely of them.

Vers. 29.

Verf. 29. And when they had platted a crown of thornes, they put it upon his head ] They would not onely mock him, with the putting of such a Crowne on him, but by the fame also shew their cruelty, fastning the thornes into his head; as also the purple roabe put upon him when he was all bloody with stripes did not a little paine him. This part of our Lords passion was prefigured by the type of the Ramme. Gen. 32. 13.

*Atrox fuit hæc Christi ignominia, quâ ipse quasi regi filio coronâ spinæ illudunt, æquæ ac ingens cruciatus, tum quia spinæ erant acutissimæ, tum quia infixæ capiti & cerebro in quo est omnium nervorum, musculorum, sensuum, ac sensationum fons & origo. Cornel. à Lap.*

Ver. 31. Fecerunt id hoc fine, ut dolorem Christo auerent, quia Gblamys illa Coccinea vibicibus ex flagellatione reliquis fortiter erat impata, proinde non sine exquisitissimo doloris sensu detrahi potuit. Gerh.

Verf. 32. They found a man of Cyrene, Simon by name: him they compelled to beare his Crosse ] 1. There was a type of this, Gen. 22. 6. 2. Christ beares the curses of the law. 3. God will provide help. 4. There is a spirituall confociation between Christ and his members. 5. A stranger not a Jew, the Gentiles have part in Christ. 6. We are strangers to Christ till we suffer with him.

Simon ] signifieth obedient, he that is obedient carrieth the Crosse of Christ. The- It was a usuall  
ephyphati. custome among  
whence they were called, Furciferi, Gallows-bearers. Malefici cum ad supplicium educuntur, quisque effert suam crucem. the Romans,  
Plutarch.

Verf. 33. Golgotha, that is to say, a place of a scull ] They brought Christ to Golgotha, a place of the dead, because (say some) he was numbred among the dead; rather because those who were dead afore had benefit by him.

Golgotha, a Syriack word, signifieth the place of a Head corrupted, from the Hebrew Cranij locus fco  
Gulgoletb, a skull. Epiphanius and Origen say, Christ suffered in the place where Adam diſtus à Crani-  
was buried, and that this place was so called from his skull; but this is false, for Adam is hominum de  
(as we read in Joshuab) was buried neere Hebron. It was so called, because it was a quibus sumptum  
place full of skulls of dead men that had been executed there. esset supplicium, ibi jacenti-

bus, non à capite primi hominis ibi condito, ut veteribus quibusdam placuit. Schind. in Lex. Penrag. Vide Cheitomæum  
de Græco-Barb. N. T. & Grotium in loc.

Verf. 34. They gave him wine mingled with gall ] This Marke setteth down to have been myrrhe, Mar. 15. 23. Myrrh in Hebrew and Syriack hath its name from extreme bitterness. The Jews were accustomed to give to those who were punished by death, a Cup of wine, with which there was mixt myrrh, or some other drug of that kind, that they might bring them into a senseless stupidity, but Christ refused to drinke it. Hence it commeth to passe, as it seemeth, that the Prophets in setting forth destructions, so often use the Parable of the Cup: as which was wont to be offered to them that were to dye, according to the Custome of the Nation.

Verf. 35. They crucified him ] With his armes open, with one hand calling the Jews, with the other the Gentiles. Aretius. As the extension of the first hand brought death, so the extension of the second hand brought life. Jerome.

His Garments were taken from him, that we might put him on in Baptisme. Gal. 3. 27. He was called King of the Jewes, even by a Heathen Judge, to reprove the infidelity of the Jews; he was counted among sinners, that we might be reckoned among the Sons of God; his confidence to his Father is blamed, that ours might be praised; he wrestled with the temptation of desertion, that God may never forsake us; and that no man might doubt of his death, and that he might sanctifie our graves, he was honourably buried. Gryneus. See Grotius.

Verf. 39. And they that passed by reviled him, wagging their heads ] All sorts of Persons reproach him: 1. Those which passed by, that is, the promiscuous multitude, consisting of men and women, Jews and Gentiles. 2. The chiefe Priests, the Scribes and Pharisees, ver. 41. 3. The Souldiers. 4. The Thieves, ver. 44. They accuse him for a Lye, Ab iſou that destroyest the Temple ] They would convince him of falshood in foretelling the destroying of the Temple, when Christ spoke of his body. 2. They object the Crosse, If thou be the Son of God come down from the Crosse ] As if they should say, if he were the Son of God he would not hang on the Crosse. 3. They carpe at his miracles, descend from the Crosse that we may beleeve, as if they should say, now were a time for thee to exercise thy miraculous power in descending from the Crosse. 4. They

Gerh. in Harm.  
Evang.



carpe at his benefits bestowed on others, *He saved others and cannot save himself*] They calumniously accuse him, as if his healing the sick, freeing of those which were possessed with Devils, and raising the dead, had been but counterfeit and meere delusions. 5. They except at his Doctrine and his profession, that he is not the Christ the chosen of God, nor the King of Israel, but that he arrogated all these things falsely to himself; they oppose his confidence in God, *he trusted in God, let him deliver him if he will*] As if they should say, he is forsaken of God; these are the bitings of the Serpent foretold, *Gen. 3. 15.*

*Si placet ei. Beza. Si placuit sibi in eo. Syrus interpretes. Arabs. Si diligit eum. Ca. v. August.*

*Vers. 43. If he will have him*] The vulgar Latine, *si vult*, rather, *if he take delight in him*. These words are taken from the Lxx Interpreters, *Psal. 22. 9.*

*Vers. 44. The thieves which were also crucified with him*] Matthew and Mark by a Synecdoche attribute that to thieves which was \* proper only to one of them, as appears by *Luke 23. 39.* So in *Hebrews 11. They shut the mouths of Lyons, and were sawed asunder*, when as the one belongs to *Daniel*, the other to *Esay* alone. *Hillary, Origen, Chrysostome*, say, that they did both first reproach him, but afterwards one was converted.

*Cornel. à Lap.*

45. *From the sixth houre*] That is, from high noon. *Vnto the ninth houre*] That is, till three in the afternoone. <sup>a</sup> The darkness and Eclipse were not naturall, for at the Jewes Passeeover the Moon was in the full.

*\* Aut Deus nature patitur, autum timachina dissolvitur. Denis the Areopagite. See Beza on Mar. 15.*

*Vers. 46. Eli, Eli, lammasabachthani*] *Ignazabhtani*, so it is *Psa. 22. 2.* But Christ used the Syriack idiome, say *Caninius*, & others. Our Lord spake all in <sup>b</sup> Syriack save the *Revelation*. *Grotius* saith, it may be collected hence and else where that Christ neither used the old speech of the Hebrews, nor the Syriack, but a mixt dialect which then flourished in *Judea*.

*b Broughtons Epistle to the Nobility of England.*

*My God, my God, why hast thou forsaken me*] Therefore truth and faith may be without feeling. *Forsaken*] 1. By denying of protection. 2. By withdrawing of solace. *Non solvit unionem, sed subtraxit visionem. Leo.* The union was not dissolved, but the beames, the influence was restrained.

*My God*] These are the words nor of justifying faith, where of he stood not in need, but he had such a faith or hope whereby he did put his confidence in God.

Christ spake partly in the Syrian Language. There is between Christ and God, 1. An eternall union naturall of the Person. 2. Of the Godhead and Manhood. 3. Of grace and protection; in this last sense he meanes, forsaken, according to his feeling, hence he said not, *my Father*, but *my God*. They are not words of complaining, but expressing his griefe. *Athanasius de incarnatione Christi* saith, He spake this in our person; *Non enim ipse adeo desertus fuit sed nos, vox corporis sui, hoc est, Ecclesie. Aug. Epist. 120.* It shews that 1. God left him in great distresse. 2. That he withdrew from the humane nature. 3. That God powred his wrath upon him as our surety. 4. He suffered in soule. 5. Will comfort us in distresse. 6. God forsakes the wicked. 7. Feare and hope are in his words.

*c Esay 53. 12. Joh. 10. 18. Palam ostendit, se mori, non volentes, quasi nequireret se ipse diutius in vita servare, sed propria voluntate: Nam qui moribundus valuit clamorem edere ingeniem, valuit & à morte se servare. Impossibile est enim ut à clamore valido statim quis moriatur, siquidem morte lenta interficiatur: nam qui subito confoditur gladio, nihil mirum clamare simul & mori. Lucas Brugenfis. Vide Grot.*

*Vers. 50. Jesus, when he had cryed again with a loud voice, gave up the Ghost*] He yeelded up, or gave up the Ghost, therefore he could have kept it; that shewes he died <sup>c</sup> freely, and so do the other words; to be able to cry with a loud voice was a sign of strength, not of one dying.

*nequireret se ipse diutius in vita servare, sed propria voluntate: Nam qui moribundus valuit clamorem edere ingeniem, valuit & à morte se servare. Impossibile est enim ut à clamore valido statim quis moriatur, siquidem morte lenta interficiatur: nam qui subito confoditur gladio, nihil mirum clamare simul & mori. Lucas Brugenfis. Vide Grot.*

*\* Beza, Ribera, Toftatus in Exod. Gerh. Cornel. à Lap. Lucas Burgen. comment in 4<sup>or</sup> Evang. Vide Grot.*

*Vers. 51. The veile of the Temple was rent in twaine*] *Thomas* thinketh the outward veile which divided the Court from the Sanctuary; rather the inward, \* which was put before the Holy of holiest; Christ opened the way to the Holiest, *Heb. 8. 9.* The veile rent, 1. That there might be an entrance made into heaven by his death. 2. To shew that the ceremoniall Law was abrogated by his death. 3. To shew that he had cancelled the veile of our sins. 4. To shew that the veile of ignorance was taken away in the Law. 2 *Cor. 3. 13.*

*See Luk. 23. 45.*

*Vers. 52. And the graves were opened, and many bodies of Saints which slept, arose*] The whole earth was shaken, it was an universall earthquake, as the Eclipse. *à Lapide.* The Earth was troubled with a pallie, and with its violent shaking awakened the Saints out of their dead sleep. This earthquake was a sign of Gods wrath for mans sins. *Psal. 18. 8.*

*See Mat. 4. 5. and Dan. 9. 6. Siclorum in scriptio erat Ierusalem sancta. Grotius.*

*Joel 3. 16. Vers. 53. Went into the holy City*] A periphrasis of *Jerusalem*, so called chiefly in respect of Gods sanctification, and dedication of it from the beginning unto himself, and because it was the seat of the divine worship. *Esay 48. 2. Nebem. 11. 1.*

## CHAP. XXVIII.

## Verse 1.

[*In the end of the Sabbath, as it began to dawn towards the first day of the day of the weeke, &c.*] See Weemes his Christ rose early, to shew unto us, 1. The power of his Godhead. 2. The impotency of his enemies who could no more stay him than they could the Sun from rising. 3. The benefit which Belcevers obtaine by his rising againe. Luk. 1.78,79.

Mary Magdalene ] John names her as the Captaine of the Company, and she was at the principall charge saith Grotius. Shee seemes to be more noble than the rest, because her name is wont to be set before others, 27. Chap. 56. and 61. verses, here, and Mark. 15. 40. and 16.1. Luk. 8.2,3. and 24.30.

Vers. 2. And behold there was a great earthquake, &c.] The Lord by many signs shews the presence of his glory, that he might the better frame the mind of the holy women to reverence.

Roll'd back the stone ] That Christ might come forth; therefore the body of Christ went not through the grave stone, as Papiſts say. Perkins.

In Matthew and Marke there is mention made of one Angell only, when Iohn 20. 13. and Luke speake of two, but this shew of repugnance is easily taken away, because we know how frequent Synecdoches every where occurre in Scripture. Therefore two Angells were first seene to Mary, then to her other Companions; but because the other who spake especially turned their minds to him, it was sufficient to Matthew and Marke to relate his Embassage. See Grotius.

Vers. 3. His rayment white as snow ] See Act. 1.10. The greatestt whitenesse is compared to Snow, as with the Greekes and Latines, so also with the Hebrews. Numb. 12. 10. Lam. 4.7. Whitenesse is a sign of purity and holinesse. Dan. 7.9. Rev. 3. 4,5, 18. and 4.4. and 6.11. and 7.9,13.

Vers. 6. He is not here, for he is risen ] In Matthew it is, Dominus non est hic, surrexit, The Lord is not here, he is risen: In Marke it is, Dominus surrexit, non est hic, The Lord is risen, he is not here. Matthew proves the Cause by the Effect, Mark the Effect by the Cause.

Vers. 19. Go therefore and teach all nations ] (make them disciples) baptizing them in the name of the Father, and of the Son, and of the holy Ghost ] As if he had said, first teach before you do administer the Sacrament unto them.

These words were spoken to the Apostles only, and not to the Catholicke Church; now their teaching was infallible. 2. The Pastours of the Church in all ages have Commission to teach likewise, but that proves not all their teaching to be alway infallible. He shews that as long as there are nations, Baptisme should be administred.

Vers. 20. I am with you always, even unto the end of the world ] This was a personall promise made only to the Apostles, and so cannot be extended to all the Church according to their immediate fence. 2. To whomsoever it belongeth, the meaning is, that howsoever his bodily presence ceased, yet his providence should never faile to preserve and comfort them in all their troubles, and help them in all their actions, and by degrees to enlighten them also, that they should not perish in their ignorance, but be led forward to more perfection. Jansen. 3. If it priviledge the whole Church from error, because it is made to it, then consequently the particular Churches, Pastors, and Belcevers therein, because it is made to them likewise, but experience sheweth these latter may erre. 4. the Papiſts say, the Pope may erre, which could not be if these words of Christ meant the Church of Rome.

The Disciples lived not till the end of the world, therefore I am with you, and your Successors, the lawfull Ministers of the Gospell, for ever. Chrysostome bids us take notice that Christ mentioneth the end of the world, that he may therein hearten his Disciples in bearing of the Croſs, since it must have an end, and preserve them from being belott'd with any worldly hopes, seeing they are transitory, and must have an end.

nomen, vel in nomine, vel super nomine Patris, & Filij, & Spiritus Sancti, primò baptizare veri & unius Dei auctoritate, jussu & mandato, hujusque personam in baptizando sustinere. Ut si officarius aliquis, vel legatus dicit, se in Domini sui nomine hæc aut illa proponere, vel facere, hoc est, ex mandato. Præterea significat baptizatum consecrare & obligare ad agnitionem, fidem, invocationem & cultum hujus veri Dei qui est Pater Filius & Spiritus Sanctus. Zepperus. Vide Grot.

See Weemes his Christian Synagogue, p.70. Sine teste egressus est è sepulchro ut locus vacuus primum indicium foret: deinde mulieribus per Angelos nuntiari voluit se vivere: paulo post illis apparuit, ac tandem Apostolus idque sepius. Calvin.

Promiscuè utitur interpretatur scripturæ, imò etiam ipsa scriptura, his vocabulis, in nomine, vel in nomen, vel supra nomen. In Græco textu verba institutonis habent, ut τὸ ὄνομα, hoc est, in nomen, Interpretes tamen, paucis exceptis, reddunt nihilominus in nomine; Quemadmodum Apostolorum etiam 10. v. 48. habetur, Petrum jussisse baptizare Cornelium cum alijs, in nomine Domini; est autem baptizare in



# ANNOTATIONS

## UPON

### S. MARK E.

#### CHAP. I.

Gerhard.  
Brugensis.  
Scriptis Evan-  
gelium Mar-  
cus sed brevis



Lthough Marke ( as Ierome saith ) made an Epitome of the Gospell written by Matthew, yet in the manner of handling he is unlike, and followes another order, partly by relating Histories more largely, and partly by inserting of new things. He was the Disciple \* of Peter. 1 Pet. 5. 13.

finè : scriptis Lucas, sed luculentius. Vterque sui magistri vestigia pressit, expressit morem. Lucas Paulum est imitatus; Marcus Petrum : brevis iste & succinctus, profusus ille uberiorque. Novarinus in Evangelia.

Græcè scriptis Marcus, quanquam in gratiam præcipuè Romanorum, sicut & Paulus ad Romanos epistolam Græca scriptis lingua, quia Iudei qui Romæ agebant plerique Latini sermonis ignari longa per Asiæ & Græciam habitatione Græcam linguam didicerant : & Romanorum vix quisquam erat non Græcè intelligens. Grotius.

Every Evangelist hath his proper exordium, Matthew and Iohn begin with Christ, Matthew with his humane generation, Iohn with the divine generation, Marke and Luke begin with Iohn, Luke with Iohns nativity, Marke with his preaching.

Vers. 2. As it is written ] A testimonie is an inartificiall argument, and weake among men, because man is a lyer; yet when it is Gods testimony, it is farre above all demonstrations.

In the Prophets ] Grotius reads it, in Esay the Prophet, and wonders that the truth of that reading should be questioned, seeing besides the authority of Copies, and Ireneus fo citing it, there is a manifest agreement of the old Interpreters, the Syriacke, Latine, and Arabic, because the testimonies of two Prophets follow, Malachie and Esay. See Mr. Lightfootes Harmonie.

In libris prophetarum,

Plurali numero utitur vel per Synecdochen integri, vel quia recitat dicta duo ex prophetis diversis Malachia scilicet & Iesaja. Piscas. Non hic significatur in uno aliquo Propheta, ut sepe alias; sed in ea parte veteris instrumenti quæ Nebim vocatur, hoc est Propheta. Nam sacra Scripta dividunt Ebraei in Legem, Prophetas, & Hagiographa. Prophetas rursus partiuntur in priores & posteriores. Hos deinde tribuunt in maiores & minores. In Prophetis ergo, id est, in ea parte quam dixi. Adigit nos ad hanc interpretationem rei veritas. Nam Testimonium quod sequitur, ex duobus compositum est, & quidem ex diversis Prophetis. Siquidem prior illa pars, ecce ego mitto nuncium meum, &c. Ex Malachia descripta est, posterior verò, viz. vox clamantis in deserto, &c. Sumpta est ex Esaja. Drusius in Paralel. Sac.

Per Synecdochen pars tota Scriptura ponitur pro uno libro istius partii, ut Matc. 1. 2. Ioh. 6. 45. Id est in ea parte Scripturae quæ Prophetas continet, in volumine Prophetico. Non enim in omnibus prophetis id erat scriptum, quod citabatur, sed in uno tantum, prius quidem, Mal. 3. 1. alterum, Iesaja 54. 13. Buxtorfij Tiberias. c. 11. Vide de Dieu, Iansen. Bezam, & Brugens. notat. in Biblia.

Vers. 3. The voyce of one crying ] Voyce is not so much to shew that God doth all, as to shew the vehemency of Iohn.

Vers. 4. Preach the baptisme of repentance ] That is, adjoynd the word to the water, or which was used to testifie and professe repentance.

Vers. 5. There went out unto him ] Iohn did not go over the Cities and Townes, as he preached, as Christ and his Apostles did, but men went out of Cities and Townes to him in the wildernesse.

Schind. lex.  
Pent.  
Verbum  
ἐνδύω seu

Vers. 6. Cloathed with camels haire ] 3 Matth. This they call Chamlot in the Spanish, in Latine, vestis undulata, because it is painted in the likeness of waves.

ἐνδύω ita universè de quolibet indumento dicitur, ut etiam de armis signatè apud bonos authores dicitur, quæ quis in aciem descendens induere solet. Quæ notio aptè hic cadit; nam vili hoc & duro vestitu Ioannes utebatur, tanquam bellicis armaturis, quibus in campum descenderat. Novarinus in loc.

Was



*Vers. 9. Was baptized of Iohn in Jordan* ] Our Lord was baptized, not that He might be cleansed by the water, but intending thereby to cleanse and sanctifie the water. *Ambrose.* *Quod in Iordania fluvio baptizari Christus voluerit, maius humilitatis indicium est, nam Iordan*  
Our Saviour vouchsafed to be baptized to draw all men to Christian baptisme. *Ansten.*  
Christ received baptisme from Iohn to ratifie and give authority to his baptisme. *Ierome.*  
That the faithfull might be more assured, that they are engrafted into Christ, and are buried together with him in baptisme. *Calvin.*  
*nes eum quondam, rerum omnium conditorem agnoverat, dum ejus jussu aqua sisterentur. Novarinus.*

*Vers. 10. He saw the heavens opened* ] That word is used of three things rent *Matth. 9. 16.* *Cloven, or rent,*  
*Luke 5. 36. Iohn 19. 24.* of a garment rent, and of the vaile of the Temple which was *Chemnit.*  
rent into two parts, *Mark. 15. 38.* and here of the Heavens.

*Vers. 14. The Gospell of the kingdom of God* ] That is, whereby men attaine both the parts of Gods kingdome: both that of grace here in this life, and that of glory in the \* *o 27. 1. 1. Ille*  
world to come. *sanctus, scilicet*

*Vers. 24. Iesus of Nazareth* ] They cunningly call him so, to nourish the error of the multitude, that thought he was borne there, and so not the Christ. *Iohn 7. 42.*  
*The holy one of God* ] Greeke, that holy one, \* by an excellency, In which words hee seemes to allude to that name which was written on the mitre of the High Priest, *per eminentiam à Lap. Exod. 28. 36.*  
*Holinesse to the Lord,* in which the chiefest mysterie of religion and faith is contained. *Rainold. de lib. Apoc. Beza in loc.*

*Vers. 25. And Iesus rebuked him* ] *Matth. 8. 26.* Vieth this word, when Iesus commanded the winds and the Sea. Christ hath absolute authority over Devils, not onely as God, but as Mediator: which is for our comfort; for as Mediator he came to dissolve the workes of the Devill. *Demonnes compescit, licet vera dicentes, ne testes naturæ mendaces approbaret. Novarinus.*

*Hold thy peace* ] Or be musled, as *1 Tim. 5. 18.*

*Come out of him* ] Christ needes nothing to overcome the Devill, but onely his bare word, *Matth. 4.*

*Vers. 26. Had torne him* ] *Luke* useth a milder word, yet they very well agree in the sense, because both would teach, that the going out of the Devill was violent, for hee so cast down the miserable man, as if he would tear him in pieces, yet *Luke* saith the labour was in vaine: not that that violence was altogether without hurt, or at least without any sense of griefe, but because the man being whole, was after freed from the Devill. *He threw him in the midst ] This shewes his rage and fury. He tare him ] That is; there were such grievous convulsions in his body, as if one limbe had been pulled from another.*

*Vers. 27. With authority commandeth he even the uncleane spirits, and they do obey him* ] The Jewish exorcists were wont by invocation of the name of God to drive away the Devills. But no man before this time did that *pro imperio* as Christ here, see the 9. chap. *\* Vide Bezam. Dicitur Græcè recte dicitur quicquid visibus se subtrahit. Lxx. in Isai. cl. 2. 10. Grotius*

*Vers. 32. When the sun did set* ] Greeke, \* when the sun dipped, because it seemes to the people to dippe in the Sea when it sets.

*Vers. 34. And suffered not the Devils to speake, because they knew him* ] There may be a twofold reason why he would not suffer them, one generall, because the time of his full discovery was not yet come. 2. Another speciall, because he refused those publishers and witnesses of his Divinity, who by their praising of him would cast an aspersiō upon him, he was rather to manifest that there was a hostile enmity, which the authour of eternall salvation, and life, had with the Prince of death and his Ministers. *Calvin.*

## CHAP. II.

### Vers. 4.

**B**Ed] The word signifies the worst kind of bed, whereupon men use to lay downe themselves at noonetide and such other times to refresh themselves, we call it a couch.

*Vers. 26. In the dayes of Abiathar the high Priest* ] He that is here named *Abiathar* in *Drus. in Paral. 1. 1. Sac. Achimelech* is called *Abimelech*. It is not a fault of the pen men, one name being put for another; some say *Abimelech* had two names, (so *Iansenius.*) and this is he which also *Abiathari, & Abiathari ejus filio vicissim nomen Achimelecho, non tum video probatum. Grotius. Vide plura ibid. & Bezam*

2 Sam. 8. 17. is called *Abiatbar*, whose son was *Abimelech*, who is called *Abiatbar*, 1 Sam. 22. 20. but this conjecture is not certaine; others affirme that *Abiatbar* executed the Priests office together with his father *Abimelech*, it may be so, but there wants testimony to prove it, so *Drusus*. *Grotius* saith the most probable reason why *Marke* saith, that was done here under *Abiatbar* the High Priest, which was done under *Abimelech*, is this, viz. *Abiathars* name was the more known for the bringing the Ephod to *David*, and for executing the office of the High Priest long under *David*. He was High Priest when this was done, viz. his fathers deputy to whom he succeeded in the office of the High Priest, as Deputyes were wont, and was present at the thing here related, and both approved of his Fathers and *David*s fact. So *Luke* in designing of time added *Annas* to *Caipbas* the High Priest, as one more famous.

*Vers. 27.* The Sabbath was made for man and not man for the Sabbath ] Onely *Marke* hath this argument, it is taken from the foundation of the institution of the Sabbath, for man was made before the institution of the Sabbath; therefore man was not made for the Sabbath, but the Sabbath for man; that is, it was instituted for the use and profit of man; but two wayes it was instituted for man, 1. For his body, *Deut.* 5. 14. 21. 2. For the spirituall edification of his soule, *Exod.* 31. 13. *Ezek.* 20. 1. *Gen.* 2. 2. the fence therefore is, the externall observation of it is not to be required, neither with the hurt nor destruction of man.

Chemnit in  
Harm. Evang.

### CHAP. III.

*Vers. 4.*

*Simili sensu  
ait August. si  
famentem non  
pavisti occidisti,  
quia  
permisti eum  
fame emori. à  
Lapide.  
Chemnit.  
Docet exem-  
plo suo Christus  
ita irascen-  
dum peccatis,  
ut simul peccan-  
tium nos mise-  
reat. Grotius.*

**I**S it lawfull to do good on the Sabbath dayes, or to do evil ] In the necessitie of my neighbour there is no middle to be held between doing good and doing evil: not to doe good when an occasion being offered thou maist, and necessity requiring thou oughtst, is the same as to do evill, and therefore *Christ* onely makes a division of two members; to do good or to do evill, for the omission of doing good is referred to evill deedes, especially where there is danger in omission. *Chemnit*.

*Vers. 5.* Being grieved for the hardnesse of their hearts ] It is an excellent description which onely *Marke* hath in this place, the anger of *Christ* was mixed with his commiseration for the hardnesse of their hearts; *συμμετρίως* the preposition *συμ* shewes, that it is to be referred to his looking about with anger, with which his griefe was mingled; *Christ* was sad that men exercised in the law of God were so grossely blinded, but because malice blinded them, he was also angry as well as sorrowfull. *Calvin*.

*Vers. 26.* And the Pharisees went forth, and straight way tooke counsell with the Herodians against him, how they might destroy him ] By which the preposterous religion of Hypocrites is declared; for those that were so greatly angry that *Christ* healed on the Sabbath day, and with his word onely, and a miserable man: they themselves presently in the same Sabbath, are not afraid to take bloody counsels against an innocent person, and doing well, and that with the enemies of the people of God.

The Herodians \* were a sect of people who said *Herod* was the *Messias*, because by the decree of the *Romane Senate*; when the Scepter departed from *Judah*, he was declared King.

\* Dr. Taylor  
of the Life and  
Death of  
*Christ*, 3<sup>d</sup>. Parr.

*Peculiaris quædam inter Judæos fuit secta Herodianorum, qui nihil admodum à Judæis differrent, maxime quidem à Phariseis, quibus aliquoties in sacra Evangelistarum historia conjunguntur: nisi quod Herodem magnum pro Christo colerent. Dilh. Electa. l. 1. c. 14.*

*Vers. 10. and 11.* The Evangelists comprehend under two generall heads, the Miracles which *Christ* there shewed, viz. healing of the weake, and casting out the Devils. And that therefore, because in these two things consists the office of *Christ*. 1. Hee bruiseth the Serpents head. 2. Hee frees men from the power of the Devill. *Marke* notes that peculiar thing in this place, that when *Christ* had healed many by his word and by touching them, the rest of the company tooke so great confidence from thence, that they did not doubt of being healed, although he neither spake

spake to them nor touched them, so they might touch Christ. *Chemnit.*

*Verf. 10. As many as bad plagues* ] Marke calls diseases here plagues or stroakes, that Hee might shew that diseases are divine punishments of sinne, and sent by God. 2. That hee might signifie greater and more cruell diseases. *Psal. 89. 33. Chemnit.*

*Verf. 13. And he goeth up into a Mountaine* ] As he was wont, as oft as he purposed to pray to his Father more earnestly. So he gave an example to his, that they should alwayes begin in imposition of hands with prayers, which the Apostles followed, *Act. 1. 24. and 14. 23.*

*Verf. 16. Foure names of the Apostles are Greek, Peter, Andrew, Philip and Bartholomew, Cephas* is a Chaldee word, the rest are Hebrew, *Simon* ] Hearing, obeying. *Jacobus* ] Supplanting. *Iohn* ] Gracious. *Iudas* ] Confessing, celebrating. *Matthew* ] Given, who was therefore called *Levi, quasi adhaerens Domino*, as it were adhearing to the Lord. *Chemnit. Vide Canin. loc. Novi Testam.*  
*Thaddaeus* ] As it were pappie, *quasi mammosus*, a pap in Syriacke is called *Thad. Leb-beus* ] Corculum, a little heart, à corde derivatum. *Drusius.*

*Verf. 17. He named them Boanerges, which is, the sonnes of thunder* ] This name \* faith \* *Boanerges* ] In *Jerome* was given them, because they were taken with Christ into the Mountaine, where he was transfigured, to heare the voyce of the Father out of the Cloud, testifying of his Son, whose voice seemed to the people to be thunder, as appears by the 12. of *Iohn 29.* Some think they were so called, because they were more vehement and terrible in their preaching, than the rest of the Apostles. See *Rev. 4. 5. Heb. 12. 26. so Brugenfis* and others. a loud voyce to preach the Gospell. *Pa-*

Christ in imposing of this name, seemes to have respect to the second of *Haggai 7.* *faith Grotius.*

*eos dicimus, qui orationis & eloquentiae vi maxime pollent: igitur vim sermonis duorum fratrum ut efferrer Christus, eos tonitruum filios appellavit. Novarinus. Vide de Dicu, à Lapide. & Cheitonæum de Græco-barb. N. T.*

## CHAP. IV.

### Verse 9.

**H**EE that hath eares to heare, let him heare ] A forme of speech to stirre up attention, *as v. 23. Matth. 11. 15. and 13. 9. and 43. Mark. 7. 16. Luke 8. 8. and 14. 35.*

*Verf. 11. Unto them that are without, all these things are done in parables* ] By which hee not onely understands those, who through their whole life are altogether strangers from the kingdome of God, as the wild barbarous Gentiles, who were from their child-hood given to idolatry, but also all those, who for a time were the children of the kingdome, but by their owne impiety deserved to be divorced and cast out of the kingdome. *Chemnit.*

*Verf. 22. There is nothing hid* ] viz. In our hearts though never so closely, which shall not be manifested ] viz. by the power of the word most plainly.

*Verf. 24. With what measure you mete, it shall be measured to you* ] With what measure you mete to God in duty, God will mete to you in grace. *Cant. 1. 3. Prout homines prima & maxime necessaria pietatis munia. grato & fidei animo accipiunt, ita se in eos magis magisque effundit divina largitas. Grotius.*

*Verf. 25. For he that hath, to him shall be given* ] That is, He that heares as he ought to heare, every time that hee heares, he growes something more rich, he gaines some more saving knowledge.

*Verf. 26. So is the kingdom of God, as if a man should cast seed into the ground* ] Although this similitude tends to the same purpose that the two former, yet Christ seemes purposely to direct his speech to the Ministers of the word, lest they should more negligently follow their calling, because the fruit of their labour doth not presently appeare, therefore he propounds the Husbandmen to them to imitate, who cast their seed into the ground with a hope of mowing, neither are anxiously disquieted, but go to bed and rise, that is after their manner, are intent upon their daily labour, and refresh themselves with rest in the night, till at the length the Corne grow ripe. *Calvin.*

*missurus in agrum messores, infra 29. Is autem haud dubie est Christus. Math. 13. 39, 40, 41. Grotius.*

L

*Verf. 38.*



Vers. 38. Master, carest thou not that we perish ] The Disciples were too much fixed on their Masters carnall presence; here they do not simply pray but expostulate with Christ; Luke notes their confused trembling, Master, Master, we perish.

Vers. 39. And said unto the Sea, peace, be still ] The Greek is more emphaticall, he put a bridle on the mouth of the Sea, or haltered it, that it might rage no more; it is used,

πρόμαστο of  
φίμωσ. frenum.

1 Cor. 9. 9.

Addidum augmentum verbo (ut alij notavere) celerem obedientiam significat atque perfectam; quasi diceret: Statim penitusque obmutescet. Brugenfis, Novarinus in loc.

Vers. 40. How is it that ye have no faith ] That they entreated him to help them it was rather a testimony of their faith, if relying on the confidence of his divine power, they had quietly and without so great feare hoped for that help which they begd.

Calvin.

*If they had relied on him they would have believed him rather than by asking him.*

## CHAP. V.

### Vers. 2.

Immediately there met him out of the tombes a man with an unclean spirit ] Mat. 8. 28. speaks of two, but Marke and Luke make mention but of one, yet they affirme not that it was one alone; and therefore are not contrary to Matthew. They mention only one, either because this was the more famous of the two, by the cure of whom the fame of Christ spread the farther, or because he only being cured would follow Christ, and being sent by him extolled him highly.

Janfen. Concord. Evang.

Vers. 5. And alwaies night day and he was in the mountaines, and in the tombes ] The Jews did not bury theirs in the Cities, lest they should be defiled by them, but out of the City in fields, and especially in desert parts, where almost every family had his Sepulchre cut out in some rock.

Janfen. concord. Evang.

Vers. 7. What have I to do with thee ] For indeed Christ and the Devill differ in nature, studies, and actions.

\* Polyc. Lyser.  
Vide Beza.

I adjure thee by God ] Who by his just judgement hath suffered me to be in these men for their sin, \* do not torment; nor expell me out of this Country. It was a great torment to the devill to cease from tormenting the man whom he had possessed, faith Novarinus.

Janfen.

Vers. 9. And he asked him, what is thy name ] He asks not as if he were ignorant, but that from the devils answer, the multitude of the devils, dwelling in him, might be discovered to those that were present, that so they might perceive the cause of that strange cruelty described, and the greatnesse of the miracle, in which by Christs power the man was afterward free from so great a number of devils, and might know that Christs power was greater than that of many devills joyned together.

A Legion was a terme among the Romans for Souldiers, as we say a Regiment, it was 6666. faith Hesychius.

Amare videntur regiones illas pro aliis, in quibus mores hominum propter longam consuetudinem, perspicuos habent, ac ab eis major est eis nocendi occasio & spes. Brugenfis.

Vers. 10. He would not send them away out of the country ] Because (saith Cajetane) they have severall regions where they most haunt, and they that are in such a region are loath to be put out of it, but would faine keep their place.

Janfen.  
Intelligi potest grex ille cum fuisset in parte montis inferioris. Grocius.

Vers. 11. Now there were there nigh unto the mountaines a great heard of Swine feeding ] Luke saith, this heard was in the mountaine. Austen saith, this heard of Swine was so great, that some of it was neere the mountaine in the fields, some in the mountaine, or they were in the lower part of the mountaine which began to spread into the fields.

Vers. 15. And clothed ] Ingenious modestie; whom formerly the furies of the Devill had deprived of cloathes, he fits now clothed, and in his right mind; not only indued with a right mind, and carrying himself modestly, which are the usuall significations of this word, but also rightly judging of the Doctrine and miracles of Christ, for it is evident out of Zenophon that this also is the use of this word.

Vers. 30.

*Vers. 30. And Jesus immediately knowing in himself that verue had gone out of him, turned him about in the presse, and said, who touched my cloathes* ] Christ would have this miracle discovered; First, In relation to the woman : 1. To prevent a temptation which might have fastened upon her afterward, if she had not sought to Christ, and returned thanks to him for this cure. 2. To maintaine his farther grace to her, he commends her faith, bids her go in peace. 3. That he might cure some infirmity in her. Secondly, In regard of himself : 1. To glorifie his divine knowledge, that he is able to discover so secret a thing. 2. His divine power, that by this touch only he was able to cure so deep and difficult a disease. 3. For the confirmation of their faith that were about him, and likewise to assure *Jairus* that he would recover his daughter.

*Vers. 33. And fell down before him* ] Those that prayed fervently were wont to fall upon their knees. *Act. 7. 60.* This was used, not only by the Christians, but by heathens. It was a signe of humility with both, but the Heathens intimate something more when they fall upon their knees : They thinke that those who would obtaine mercy should fall upon their knees, because the knees were consecrated to mercy.

*Vers. 37. He suffered no man to follow him* ] Either because they were unworthy to be witnesses to the miracle he hindered them from coming in, or because he would not have the miracle overwhelmed with the company clamouring about him. *Calvin.*

*Vers. 40. When he had put them all out* ] He tooke so many witnesses as sufficed for proving the thing, to admit more might have a shew of ostentation.

*Vers. 42. Were astonished with a great astonishment* ] An ecstasie is taken for a peremptory sequestration from thoughts and dealings with the world, for the ravishment of the mind by contemplation of truths revealed to it. *Acts 10. 10. and 22. 17.* It is taken here, and *Luke 5. 26.* for astonishment through admiration.

*stupore magno*] hoc est, rei novitate ita percussi fuerunt, ut præ admiratione quasi in stuporem quendam mentis conjecti fuerint. *Polyc. Lyser.*

*Dilsher. Elect. l. 2. c. 23. Genua misericordia confignavit antiquitas, quod ea supplices attingant, ad hæc manus tendant. Id. ib.*

*Sarlon on 1 Tim. 1. 15. Obstupuerunt.*

## CHAP. VI.

## Verse 3.

**I**S not this the Carpenter ] or that Carpenter. The Greeke word *τίκτων* is a generall *ὁ τικτων faber* word, rendred *Faber*; and it is questioned by some whether should be meant by it *ille*. *Faber ferrarius*, or *Faber lignarius*, a Smith, or a Carpenter. *Hilary* and *Ambrose* thinke *Iustin. antiquissimus scriptor, disertè testatur* Christ was a Smith; The common opinion is, that he was a Carpenter; Some hold *Christum antequam munus illud suum exerceret, fabrum fuisse lignarium, & aratra ac iuga ceteraque ejusmodi fabricasse.* that the Greeke word is so taken when it is put absolutely and without addition, besides the Arabick version is for that, and *Ἀρχιτεκτων*, a chiefe builder, comes from *αρχη*, princeps, and *τεκτων*, faber. Hence Christ in his preaching (saith à *Lapide*) drew similitudes from the yoke, *Mat. 11. 29.* and plow, *Luk. 9. 62.*

*Vers. 7. And he called unto him the Twelve, and began to send them forth two by two* ] Our Saviour sent out his twelve Apostles a two by two, and so the seventy Disciples two and two before him, *Luk. 10. 1.* both to make the message of more authority, the things being confirmed by the testimony of two witnesses, and for the mutuall comfort and aide which they might have of each other, both in their journey and business. See *Mat. 10. 1.*

*solum ob concordiam & unitatem, sed ut promptiores fierent, & alter alteri exemplo esset, ferventiorque alterius a sacritate alter redderetur. Novarinus.*

*And gave them power over uncleane spirits* ] Christ furnished his Embassadors with the gift of miracles, which was to them in stead of \* publique testimony, or (as they \* *Chemnit.* speake commonly) in stead of letters of credence.

*Vers. 8. See Mat. 10. 10. God would in this first embassage give them a manifest document of the divine providence.*

*Vers. 13. And annointed with oyle many that were sicke, and healed them* ] Whence the Papists would ground their extreme unction; which they hold to be such a Sacrament of the Church, as is here insinuated by *Marke*. But first, the Evangelist saith not, that

Chemnis. Har.  
Vide Cornel. à  
Lap.

the Apostles annointed those who were in the pangs of death, upon this opinion, that in that Unction they might have the last and firmeſt ſavegard againſt Sin, the Devill, and Death, but only deſcribes the gift of healing, the power of which the Lord ſaid he had granted them for that Embaſſage in the former Chapter. Secondly, The Evangelist doth not preſcribe that ſuch an annointing with oile ought to be made and kept in all the Church of the New Teſtament alwaies even to the end of the world, but deſcribes the gift of healing, which, as alſo other gifts of miracles, was temporall, and ceaſed after the Goſpell was propagated through the whole world. Thirdly, We read not that the Apoſtles annointed them of which they might probably preſume that they would preſently dye, but they annointed thoſe ſicke leſt they ſhould then dye with that weakenes. Fourthly, We read here nothing of the command of Chriſt, nor of the fact of the Apoſtles, that the oyle of that unction ought firſt by expreſſe words to be conſecrated and exorcised. Fifthly, Neither do we read, that it was either commanded by Chriſt, or that the Apoſtles practiſed it, viz. the annointing of the Organs of the Senſes. Sixthly. There is no Letter or Syllable of a certaine forme of words, as is uſuall in Popery. Seventhly, Marke doth not ſay, that the end and effect of this unction was, that their ſins might be blotted out, and the ſnares of the Devill avoided in thoſe that were about to dye, but that by this externall ſymbole, which then was uſuall among the orientall people, the gift of corporall healing might be admitted.

*Verſ. 21. When a convenient day was come* ] Not in reſpect of God, to whom it ſo ſeemed comely to make the birth day of a wicked King lamentable by the death of a moſt holy man, but in reſpect of Herod and Herodias, who found not a fitter time of acting the murder long conceived and revolved within their minds.

Novarinus.  
Lucas Burgen-  
ſis.

*Verſ. 46. And when he had ſent them away* ] The Greeke word ἀπολίσσας doth not ſignifie ſimply to diſmiſſe or ſend away, but with tokens of ſingular good will, as we take our leave of, and wiſh well to our friends departing from us: So this word is uſed, Luk. 9. 61. Acts 18. 21. 2 Cor. 2. 13.

## CHAR. VII.

*Verſe 3.*

Vide Cameron  
myr. evang. &  
Grot. Sæculo &  
accuratè, Cau-  
ſaub. Syriac, curioſe.  
Lyſer. Exponunt iterum atque iterum laverint, metaphora duſſa à pugilibus qui iteratis pugna decertant, eſſi poſſit locus illo accipi de Judæis, qui pugno manum lavando fricarent. Druf. Prov. Claſ. 2. lib. 4. Quidam vertunt πύγμῳ certatim, quaſi dicas, pugilatim, metaphora à pugilibus ſumpta, ut lavandi ſummum ſtudium ac veluti certamen ſignificetur. Novarinus in loc.

**W** *Aſh their hands oft* ] Or diligently, in the Originall, with the fiſt. Theophylact, *uſque ad cubitum*, up to the elbow. *Holding* ] That is, ſtudiouſly and with all their ſtrength holding, as the Greeke word ſignifies, κρατύντες ἀκρότως.

*Vulgata verſo habet crebro, quam voculam etiam Erasmus retinuit; & qui Turcis converſati ſunt, illi norunt, ipſos mane preces ſuas non prius recitare, quam manus cubito tenus lavarint. Hoc à Judæis mutuati ſunt. Polyc. Lyſer. Exponunt iterum atque iterum laverint, metaphora duſſa à pugilibus qui iteratis pugna decertant, eſſi poſſit locus illo accipi de Judæis, qui pugno manum lavando fricarent. Druf. Prov. Claſ. 2. lib. 4. Quidam vertunt πύγμῳ certatim, quaſi dicas, pugilatim, metaphora à pugilibus ſumpta, ut lavandi ſummum ſtudium ac veluti certamen ſignificetur. Novarinus in loc.*

*Verſ. 4. And when they come from the market, except they waſh, they eate not* ] The market where they often happened to converſe with ſinners, and feared leſt by the touch of profane men and heathens they ſhould contract impurity. Alſo waſhing their hands they tooke heed of keeping their ring on their fingers, leſt any filth ſhould lye under it, whence all their waſhing would be vaine. So they thought that their cups would be prophane unleſſe they were firſt waſhed, for it might come to paſſe that a dead ſlie might deſile them; if any one roſe from the bed not beſprinkled with water, they thought him prophane, ſince it might happen that a flea was killed in it, from which he might be deſiled. But all thoſe things were taken out of Numb. 19. 20. and Levit. 14. 7. and 16. 19. The Pharifees added theſe traditions or cautions to this Law, by which they tooke heed leſt the Precepts of God ſhould be violated on the ſudden. Chriſt reprehends two things in the Jewiſh traditions: 1. That they obruded outward cleannesse on God, inſtead of the purity of the heart. 2. That they made the worſhip of God out of their humane Traditions. See Grotius.

*Verſ. 7.*



*Vers. 7. In vaine do they worship mee, teaching for doctrines the commandments of men* ] In vaine, either because they attaine not the end and fruit of divine worship, or because the worship it selfe of it selfe was vaine and frivolous. Polyc. Lyser.

*Vers. 8. Laying aside the Commandement of God, yee hold the tradition of men* ] They preferred their humane traditions before the divine precepts, and were so taken with them, that they neglected, yea made void, the other.

*Vers. 11. If a man shall say to his Father or his Mother it is Corban* ] As if he should say, I have given to the treasury, therefore looke for no duty from mee, this word is the Jews solemne oath. Mr. Hildersam.

The Scribes and Pharisees taught, that Parents might be freely neglected, if the children had either consecrated any thing to holy uses, or had vowed that they would not helpe their Parents. See Dr. Rainolds his conference with Hart. c. 7. Down. Diat. de Antich. parte prima. l. 3. c. 6.

The Syriacke hath *Corbani*, the Evangelist seemes therefore to have retained the Hebrew word, because the Jews were wont commonly to use it for the forme either of a vow or an oath. Lucas Brugen- sis Comment. in 4or Evangelia. Corban donum

*frue munus, propriè quod Deo offertur.* Drusus De Tribus Sæctis Iudeorum. Vide plura ibid. Vide Dilther Eclog. Sac. Distum. 11.

*Vers. 17. His Disciples asked him concerning the Parable* ] Matthew saith that Peter askt him, Marke his Disciples, that he would explaine this Parable unto them. There- Polyc. Lyser. Calvin. fore either Peter in the name of the rest asked him, and after the rest of the Disciples also in the house asked him.

Christs answer sheweth that his Disciples asked him, for not onely Peters ignorance, but the ignorance of them all is blamed by him.

*Vers. 18. Are yee so without understanding also* ] Which words here are very emphatically put, in respect of the Apostles, as if he should say, what you whom I have had so long time with mee, to whom I have familiarly imparted the light of my doctrine, which I have made partakers of all the secrets which I have received from my Father, which I have made Doctors of the whole world, and have long since often instructed, in what things the true purity of man consisted, that you ought to understand my doctrine before others, yet are you so rude and unskilfull, that you do not under- Polyc. Lyser. stand those things which are most plainly spoken?

*Do ye not perceive, that whatsoever thing from without entreth into the man, it cannot defile him* ] The words are to be understood according to the subject matter, the matter of Id. ib. which Christ treates in the present, is not properly meates considered in and by themselves, but the use of them, whether they ought to be taken with washt or unwasht hands. Besides Christ here speakes not of Leviticall impurity, but of cleanness before God, which are most different among themselves.

*Vers. 21. From within, out of the heart of men, proceed evill thoughts, adulteries, fornications, murders* ] That is the heart corrupted with originall sinne, as if the heart, that is, the whole, were in a manner nothing else but sinne.

*Vers. 22. Pride and folly are against the first Commandement, blasphemies against the second and third, by which men reproach the word or name of God, of finnes against the fifth Commandement he spake before, and here are murders against the sixth, adultery and fornication against the seventh, thefts and covetousnesse against the eighth, guile against the ninth, evill thoughts against the tenth.* See Grotius.

*An evill eye* ] That is, envy, as Rom. 1. 29. or niggardlineffe, or both.

*Vers. 33. and 34. By sprinkling spittle on his tongue, he would note that the faculty of speaking was derived from him alone, by putting his finger into their eares, he* Sæpe Christi- us externo ali- quo signo inas- pectabilem ef- ficaciam vehit bibebat, ita di- gitis in aures taught that it was his proper gift to boare as it were the deafe eares, for there is no need to flie to other allegories, that he removed the deafe man aside from the multi- tude, he did it partly for that purpose, that he might cause the glory of his trith to appeare a farre off to rude and not yet fit witnesses, partly that He might more freely and fervently poure out his prayers; that he looked up to heaven and sighed, it was a

*missis irrigataque lingua Testatur fecit enim esse cuius vi clausi meatum quasi perterebrarentur, & lingua palato adha- rescens motum recuperaret.* Grotius.

figne

signe of his vehement affection, whence we may perceive how singular his affection is toward men in whose miseries he condoled. *Calvin.*

*Polyc. Lyser.* *Ephphata* ] The Evangelist retained the Syriack word, that he might shew how easie it was for Christ to heale this wretched man, as he who using a familiar and ordinary word, perfectly restored him; but it is in the Imperative Moode, *be thou opened*, for all things are done at the command of this Lord.  
*Vox Syriaca : qua Hebraicis literis scribitur Ethpatahh*  
*Piscat. Vide Canin. loc. Nov. Test. Vox Syriaca five Syro-Chaldaica est, deducta à radice communi Hebraei Syris & Chaldeis, Patah. sine petah. Brugenfis.*

## CHAP. VIII.

### Vers. 2.

**A**ND have nothing to eate ] It is very observable, that our Saviour had a continuall care, that none who followed him should want.

*Mr. Clarke*  
in loc.

*Vers. 15. Beware of the leaven of the Pharisees, and of the leaven of Herod* ] Erroneous corrupt doctrine is like Leaven. 1. In regard of the commonnesse. 2. In regard of the quantitie, little. 3. In regard of the quality, like, as that to dough. 4. In regard of its spreading property. 5. In regard of the effects, Leaven. 1. Sowreth. 2. Heateth, 3. Swelleth.

*Polyc. Lyser.*

*Vers. 25. He was restored* ] This word notes such a restoring as is not inferiour to the first integrity, for so it is used, *Exod. 4. 7. Gen. 29. 3. and 40. 21. Ier. 15. 19. and 5. 19.* Therefore the third of the *Act. 21.* The last day is called the day of restitution of all things.

*παραυτος*  
*componitur ex*  
*παρα εminus*  
*& αυτος quod lucem ac splendorem significat : quare vim vocis ut exprimat quidam, duobus latinis verbis adhibitis interpretantur eminus & dilucide. Lucas Brugenfis.*

*And (saw every man clearly* ] The Greek \* word rendred clearly, is a compound word, and signifies a farre of and clearly.

*Vers. 31. And after three dayes rise againe* ] Matthew saith the Son of man must be raised againe the third day, Marke that he must rise againe after three dayes. Here Interpreters much trouble themselves, wherefore Marke should say after three dayes, especially because the history of the resurrection shewes, that it cannot be extended beyond the third day. It agrees with the Hebrew *Michzeb*, which according to the Rabbinet notes the extremitie either of the beginning, or end. *Deut. 14. 28.* Not after three yeares, but it signifieth in every third yeare, in which a peculiar tithe was to be gathered. There are like examples in prophane Authours, in *Lucian, Euripides, Homer,* from all which it is evident that Marke doth not differ from the rest of the Evangelists in sense, though he use a different phrase.

*Polyc. Lyser.*  
*Vide Bezan,*  
*& Grotium in*  
loc.

*Vers. 37. What shall a man give in exchange for his soule* ] The meaning indeed is, that nothing in the world can answer the worth of it.

*Vers. 38. In this adulterous and sinfull generation* ] *adulterous* ] Not such as are borne in adultery, they are *generatio adulterina* rather than *adultera*, rather such as were given to adultery themselves, and Spirituall Adulterers. *Iames. 4. 4.*

*Sinfull* ] That is, notoriously sinfull, as *Mary Magdalen* is called a sinner.

## CHAP. IX.

### Vers. 1.

**A**ND he said unto them ] to Peter, James, and Iohn.

*There be some of them stand here bere, which shall not taste of death, till they have seene the kingdome of God come with power* ] That which some feigne of Iohn is ridiculous, Iohn him-

himself will refute this fabulous opinion, *John* 21. 2, 3. Besides it is folly to refer that Calvin. in the singular number to *John*, which Christ speaks in the plurall number of some. *Polyc. Lyser.*

By the coming of Gods kingdom understand the manifestation of the heavenly glory which Christ began from his resurrection. *Calvin.*

Very many, and those most rightly, understand these words of the following glorious transformation, and transfiguration of Christ on the Mount: For the three Evangelists immediately annexe that as an accomplishment of what Christ here promised. *Polyc. Lyser.*

*Vers. 2. And after sixe dayes* ] *Matthew* and *Marke* number sixe dayes, *Luke* eight dayes. *Mathew* and *Marke* reckon the fixe whole daies which flowed between, *Luke* comprehends as well that day in which Christ spake, as that in which he was transfigured. That is, in the seventh day Christ tooke to himself *Peter*, *James*, and *John*, being withdrawn from the company of the Apostles, and on the eighth day being accompanied with them, he ascended into the Mountaine, prayed, and was transfigured before them. *Calvin. Polyc. Lyser.*

*Vers. 6. They were sore afraid* ] This Greeke word is used of such a feare which makes one withdraw himself from the presence of another, of whose company he acknowledgeth himself unworthy, as *Deut.* 9. 19. It is used, *Heb.* 12. 21. of the terrible vision which God shewed upon mount *Sinai*.

*Vers. 12. Elias verily commeth first and restoreth all things* ] That is, all things which according to the prophetic of *Malachy* he was to restore, *Mal.* 4. 5, 6. By *Elias* in *Malachy* is understood *John Baptist*, *Luk.* 1. 17. *Mat.* 11. 14.

*Vers. 13. But I say unto you, that Elias is indeed come* ] The Jews beleevd that *Eliab* was to be sent before the Messiah began his kingdom; Christ confesseth that to be true, and faith, he was already come.

*Vers. 18. Teareth him* ] The Greeke word *phorou* signifieth to teare and rent as the dog doth. This tearing (saith *Beza*) is to be referred to the inward griefe of the bowels, because the Spirit invading him (as it happens in the Cholick) he was troubled as much as if he had indeed perceived his bowels to be torne asunder.

*Vers. 24. I beleeve, help thou mine unbeliefe* ] There is faith and unbelife in the soule, at one time, in one action, upon one subject. *Mr. Perkins.*

*Vers. 31. The Son of man of man is delivered* ] *Παραδιδωται*, Using the present tense, he signifies that the thing shall be shortly, for Christ did so hasten to death, and so seriously think of it, that it might seeme present to him, which was to come. *Novarinus. Epiphanius* faith, Christ called himselfe the Son of man, that he might shew that he is that Person which the Prophets foretold should take the nature of man, and amongst them *Daniel* by name calls him the Son of man.

*Vers. 37. Whosoever shall receive one of such children in my name* ] Christ respects the childish quality, not the individuum. *Polyc. Lyser.*

*Vers. 43. The fire that shall never be quenched* ] O that word *never* (saith a poore despairing creature on his death bed) breakes my heart.

*Vers. 44. Esay 66. ult. Marke addeth thrice, Where the worme dyeth not, and the fire is not quenched.* By which words metaphorically the twofold punishment in hell, one of fire use to make the body, another of the soule is thought to be noted, saith *Polycarpus Lyserus.* *Wormes and an end of other things.*

By the worme is declared the continuall remorse of conscience, and the dayly meditation of the sins committed: By fire, a sensible punishment, and most exquisite torments in the body. So *Lyserus.*

Rather by these two is meant the *pæna sensus* in hell, the privation of all good is commonly called *pæna damni*, the punishment of losse, this is one part of hell torments, The everlasting absence of all good from God or the Creatures. The second part is a presence of all evill, comprehended here under the worme that dyeth not, and the fire that is not quenched. The worme is the Spirit of God by the coactive power of the Law holding a mans sins before his eyes, filling him with self convictions, and perfect feare and despair for ever; the furious reflection of the soule upon it self for all its neglected opportunities, and the irrecoverable misery it is in. The fire is the wrath of the great God, let in upon the whole soule to eternity, but especially on the conscience, *Heb.* 12. ult. The fire is the essentiall part; the worme but the accidentall.

From



Rivetus ex  
Sanctio.  
The valley of  
Hinnom.

Vide Cappelli  
Spicilegium.  
Notū illud quod  
ex Cleanthe  
Varro dixit:  
animam faullo  
doctissimus Aber-

From Carkasses flaine in battell and putrifying, wormes are begotten, but the carkasses of the wicked shall not be consumed, their worme dies not, he seemes to have respect to the fire whereby the children were consecrated to *Moloch*, and to the Sepulchres and carkasses which are wont to swarme with wormes; as if he should say, the hell where the wicked are everlastingly tormented, shall not have fire or wormes which soon faile, as those without *Jerusalem*, *Jer.* 19. but which continue and torment for ever.

*Verf. 49. Every one shall be salted with fire* ] In the Old Testament the force and efficacy of the Holy Ghost is compared to fire, *Esay* 6.6,7. and 4. 4. to which there seemes to be an allusion, *Mat.* 3. 11. So here to be salted with fire, as by the force and efficacy of the Holy Ghost, he is preserved from the corruption of this world, and by sanctity of life he is sweet and pleasing unto God. *Wrong*

*pecori pro sale datam ne puriscent: Et hujus rei causa salem in sacris Hebraeorum usitatum notavit*

*banuel. Mos hic ut & alij ad gentes quoque manavit. Grotius. Wrong*

*It means being pickled & preserved in salt fire!!*

## CHAP. X.

### Verse 1.

Polyc. Lyfer.

**T**He people resort unto him againe ] That he repeates the word Πάλι, againe, twice, we may thence collect, that he dismissed those former Companies healed by him, and that afterward another new Company met together, and came to him.

Polyc. Lyfer.

*As he was wont, he taught them againe* ] This is a laudable custome, for one to use to do those things which belong to his calling according to the will of God.

*Verf. 3. What did Moses command you* ] He asked, not as if he had been ignorant of Moses his Doctrine, but that he might shew himself to be in no wise a contemner of the Law.

*Verf. 14. Suffer the little children to come unto me* ] Not such as were like to children, for he took them up into his armes.

*For of such is the kingdome of God* ] He meanes not the kingdom of glory, but the visible Church of God, it is constituted of such; no child by nature is a Church member, but by vertue of the Covenant made with his Parents. *Ephes.* 2. 12.

*Verf. 17. There came one running, and kneeled to him* ] Which seemes to shew his zeale and humility; his compellation, good Master. His errand, or the matter of his question, *What shall I do to have eternall life?*

*Verf. 18. There is no man good but one, that is God* ] That is, simply, absolutely, essentially, and of himselfe such. Christ neither denies himself to be God, nor to be good, yet he received not the epithete of good from this man; as if he should say, because thou thinkest me to be a meere man, thou oughtest deservedly to abstaine from calling me good, since God only is to be called good, and if there be any good found with men they receive it from God alone.

Ex usu vocis  
ἀγαπᾶν apud

Lxx interpre-  
tes videtur no-

bis majorem lucem  
hac loco adferri posse.

Ibi enim non semper  
pro diligere, sed & pro  
amicis blandisque  
verbis compellere  
& laudare sumitur.

Uti Cant. 1. 14. 2 Paral. 18. 2. Psal. 78. 37. Similiter ego & hoc loco intelligo, servatorum nostrum, audita juvenis iactantia, qui se universam legem observasse gloriaretur, noluisse eum aperte mendacij arguere, severisque verbis objurgare, sed ad blanditus est ei, laudavit eum ac studium quod legi servandæ impenderat, amicisque eum super hac re verbis compellavit. de Dieu in Marc. 10. 21.

*Verf. 21. Loved him* ] With compassion, not approbation of his avarice. *Chrysostome, Jerome.* The Greeke word signifieth friendly to speake to, and deale gently with one, so the LXX use it, 2 *Chron.* 18. 2.

*Chrysostome* saith, that he was covetous; *Jerome*, that he came to tempt Christ.

Mr Perkins.

*Sell whatsoever thou hast, and give to the poore* ] That commandement was not ordinary, but speciall, belonging to the young man; it was a commandement of triall given to him only, and the reason of it was peculiar to him, viz. to shew him his corruption, confidence in his riches, and to discover his hypocrisie.

Videtur mihi

εὐρύς ας ad  
vultum magis quam  
ad animum pertinere,  
quasi dicas fronte  
nubila. Vide Mar. 16. 3. Grotius

*Verf. 22. Went away grieved* ] Lowring, a metaphor taken from the lowring of the heavens on a wet morning.

Verf. 24.

*Vers. 24. Children* ] Thereby reprovng their weaknesse of understanding.

*Vers. 29. For my sake and the Gospell* ] Matthew saith, for my sake, Luke, for the kingdom of God. The sense amongst all the three is the same, for it is Christ who brought the Gospell out of his Fathers bosome, and by that restores the kingdom of God, whence these three, Christ, the Gospell, and the kingdom of God, cannot be separated one from another. Polyc. Lyser.

*Vers. 30. He shall receive an hundred fold* ] *eminenter*, not *formaliter*, not a hundred Fathers, but he shall have that in God which all the Creatures would be to him if they were multiplied a hundred times; wise here is left out in the repetition; See 1 Cor. 12. 28.

*With persecutions* ] Christ doth not promise persecution (which would be absurd) but saith it shall be, that in the midst even of persecutions they shall be more happy a hundred fold than ever before, who preferred Christ before all the commodities of this life.

Marke adds this (saith Grotius) lest we should thinke that temporall felicity was promised us. *Solatia promittuntur, non delitia.*

*Vers. 49. Be of good comfort, rise, he calleth thee* ] Whence it appeares that he was troubled in his mind, peradventure because yesterday & now to day some blind persons were healed, he feared lest the patience of the Lord should faile in him. Polyc. Lyser.

*Vers. 50. He casting away his garment, rose, and came to Iesus* ] From whence we may collect his great desire, and the greatnesse of his confidence, he did not simply rise Polyc. Lyser. but leapt for joy, and that he might come the nimbler to Iesus, he also cast away his cloake, teaching us, that if at any time we be called of Christ by his word, we should hasten to him without any delay. Polyc. Lyser.

*Vers. 52. Go thy way* ] He commands him to go away, not as if he could not endure him about him; but as he gently dismissed others who received benefits from him, Polyc. Lyser. lest they should thinke themselves bound to service for the benefit received, as Marke

5. 34. and 7. 29.

*Followed \* Iesus in the way* ] Going to Jerusalem to beare his Crosse.

*Perridiculus erat Iulianus ille Apostata, quum hunc locum exagitant, quæretet num centum etiam uxores habituri essent Christiani.* Beza in loc.

*\* Quorū saluabat animas, sanabat corpora.* Bernard.

## CHAP XI.

*Vers. 13.*

**S**Eeing a fig tree a farre off having leaves, he came, if haply he might find any thing thereon: *Vide Grotium. Quis dubitat, quin ubi Dominus tum fuerat maturas fuisse ficus Evangelista dicat?* And when he came to it, he found nothing but leaves; for the time of figs was not yet ] The fig-trees in those hot Countreies bore all the yeare, the time of ripening was not yet come, though Christ meant by the curse of the fig-tree, to bring in the doctrine

*istam autem ficum ideo damnatam, quod dissimilis tum cæteris speciem dubitantis ac esurientis, secundum œconomiam Domini eluderet aut frustraretur? Quem sensum sine ulla vocum vel leuissima mutatione, inuenies, si legas, ὁ ἄπλην καὶ ὁ ὄκταν* Vbi enim erat, tempus erat ficum, vel tempestiua ac maturæ erant ficus. Accentus enim spiritusque quos, ut distinctiones omitebant veteres, plerique (quod antiqua docent exemplaria) aut negligebant, sapius mutatos, non est cur miretur quispiam; minime autem qui antiquos codices vel obiter inspexit. Heinsius.

*Vers. 24. What things soever ye desire when yee pray, believe that ye receive them* ] Where he shews two principall things required in prayer. 1. An earnest desire of the grace and blessings we aske. 2. Faith, whereby we believe that God will grant us the things we aske. Perkins.

In the Greek it is *λαμβάνετε*, not that ye shall receive them, as some render it, but in the present tense, that yee do receive them, which hath a great force. It is so certaine that we shall receive what we aske in prayer, that we seeme to receive it when we aske. Novarinus.

*Vers. 30. The baptisme of Iohn was it from heaven* ] That is, from God. *Cælum pro Deo* Drufius. *poni notius est quam ut probari debeat.* So, I have sinned against heaven, and the Poet saith, *Id est, Deo aut Cælicolis.* — *Cælo gratissimus amnis.*

## CHAP. XII.

Vers. 1.

In a Parable  
aliud dicitur  
aliud intelligi-  
tur.  
\* Gerh. in  
Harm. Evang.  
In Parabolis  
tria sunt primo  
radix, scopus,  
viz. in quem  
tendit parabola  
2. Cortex, si-  
militudo sensi-  
bilis quæ adhi-  
betur 3. Me-  
dulla seu fruc-  
tus, sensus  
parabole mysti-  
cus. Glasius  
in Philol. Sac.

**H**E began to speake unto them by Parables ] A Parable is a Greek word derived *παροιμία* as Ierome notes, because it is likened to another thing, it signifies \* a similitude and comparison, so it is taken, *Matth. 24. 32. Marke 3. 23.* It is used for any thing uttered more obscurely and figuratively, *Matth. 15. 15.* For a proverb, *Luke 4. 23.* For a type of the Old Testament prefiguring something in the New Testament. *Heb. 9. 9. and 11. 19.* But properly and strictly it is taken for the artificiall narration of a thing as it were done to signifie another thing, so it is taken here.

Our Saviour used Parables and similitudes. *Matth. 13. 3. 24. 31. 33. 41. 45. Marke 4. 33. 34.* Christ alwayes observed this in Parables, (saith *Cbennitius*) either he himselfe interpreted them, or at least in the beginning or end of the Parable he added some sentence which is as a key to open the true sense of the Parable, that thence the genuine interpretation may be taken.

There are many reasons given why Christ speakes so often in similitudes, either because the people of the East were accustomed of old, to propound their doctrine under such representations, as we see in many passages of the Old Testament, or because the divine oracles had foretold that the Messiah should open his mouth in Parables, or because supernaturall objects insinuate themselves more easily into the Spirit and make more lively impressions there, being conveyed by those things which are obvious to the senses.

*Vers. 13. To catch him in his words* ] In Greeke a metaphore from hunters *ἀγρεύω*, Sicut scilicet venator captat feram. *Piscat.* Matthew useth another metaphore from the hunting after birds. *Vide Bezam.*

*Vers. 14. For thou regardest not the person of men* ] *προσωπία* Regarding of mens persons is where we more favour this man than another, not for difference in the cause but of the person.

*I am the God* ] *I am that God, ego sum Deus ille*, it is an emphaticall article, noting an excellent thing and known to the common people, as if he should say, that God which appeared to those holy Fathers, and gave them certaine promises, making a Covenant of grace with them. *Piscat.*

*Vers. 29. The first of all the commandments is* ] The first not of order in the Decalogue but by reason of weight and dignity, because it is the speciall commandment and most momentous. *Capell. Spicileg.*

*Vers. 34. Discreetly* ] The word is significant, as one having a reasonable soule, *νῆψως, quasi dicas, Habendo mentem, id est, cum mente. Piscat. Vide Bezam.*

*Vers. 37. And the common people heard him gladly* ] *Libenter, willingly. Beza* and the Vul-  
Because that which is done with pleasure, is done willingly

*ἀδύνας* Lucunde  
lare, suaviter, gar.  
cu n voluptate. *Hec omnia adverbium istuc significat. Novarinus.*

*Totum viduum*  
suum.  
Drusus.  
i. e. Totas suas

*Vers. 44. Even all her being* ] When a poore man offers any thing, hee seemes to offer his soule, or certainly it is as gratefull to God as if he offered his soule, that is his life. Life is put for foode. *ὅλην τὴν βίον* all her life, so *Luke 8. 43.*

*facultates è quibus vivitatur. Piscat. βίον est id quo vita sustentatur, Laxius etiam βίον vocantur omnia quæ in usus nostros possidemus, ut Luc. 8. 42. & 15. 2. 30. Sic & Hebraei usurpant Chaiam. Bene autem hoc loco arbitror à viro rari eruditionis Aria Montano βίον accipi tantum, quantum quoque die homini alendo sufficit; Nam pauperum hominum diurnus victus quadrante admodum paratur. Grotius.*

## CHAP. XIII.

Vers. 1.

Piscat.

**W**Hat manner of stones ] *Interrogatio admirantis*, as if he should say, these stones (*viz. of the Temple*) what and how great are they? how faire and how great. *Luke* expressly mentions their fairenesse, *Marke* their greatnesse in the answer of Christ.

Vers. 11.



Verf. 11. *Take no thought before hand what ye shall speake, neither do ye premeditate* ] Our Saviour forbiddeth his Apostles both to take care, and to take thought before hand when they were to appeare before great persons; both to forecaſt with themſelves what to ſpeak when they come before them, and to forethink how that they ſhall ſpeak will be taken when they have ſpoken it. *Vide Beza m̃t*  
Mr. Caraker.

Verf. 30. *This generation ſhall not paſſe* ] The word ſignifieth the ſpace of an hundred yeares, albeit this came to paſſe before fifty yeares.

Verf. 32. *But of that day and houre knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.* ] To know here is the ſame with to teach; what ſoever things he might teach, he did, but it did not agree to his office to declare the day of his coming, as 1 Cor. 2.2. to know is taken for to teach, as it is commonly ſaid in French, *Vn miniſtre ne doit ſcavoir que ſa Bible.* He knew it not as he was man, or in his ſtate of humiliation he did not preciſely know it, although he knew it as he was God, or he knoweth for himſelf, although he will not reveale it unto us. *Cameron. myr. Evang. 1. Epiph. Chry. Bern. Non ſciebat praeſentis ut patet. 2. Greg. He knew it not*

*in persona eccleſiae, ſed ſua perſona. 3. Orig. Naz. Cyrill. Not as man humana ſcientia, ſed divina revelatione. 4. Jerome, Aug. Baſil, Theoph.* He did not know to tell them. Bellarmine urgeth this place for equivocation; the Fathers drew not hence mentall reſervation.

## CHAP. XIV.

## Verſe 5.

**I**T might have been ſold for more than three hundred pence ] Which amounts to above nine pounds, ſeven ſhillings, and ſixe pence of our money.

Mary Magdalene (ſaith à Lapidè) was more liberall in anointing Chriſt, than Judas in betraying him.

Verf. 8. *She is come before hand to annoint my body to the burying* ] The Greeke word ſignifieth to \* annoint with ſweet & aromaticall ointments. Kings bodies were annointed with pretious ointments, the piety of Mary Magdalene perſwaded her to annoint Chriſt with ſuch, who was more worthy than all Kings.

*Joh. 12. 5. Mr Hilderſam. Trecenti denarij faciunt 30. aureos Romanos. à Lapidè. \* Non eſt regis, quod eſt quocunque modo ungere, ſed mulieris, quod eſt unguentis & odoramentis ungere. Novarinus, & Brugentis in loc.*

Verf. 21. *The Son of man indeed goeth, as it is written of him* ] The Greeke word rendered goeth, ſignifies properly ſe ſubducere, to withdraw himſelf, Chriſt uſed the ſame word, John 8. 22. when he ſpoke of his going to heaven, as if the Croſſe was as much deſired by Chriſt as heaven it ſelfe. *Novarinus.*

Verf. 23. *When he had given thanks* ] The Greeke word is to bleſſe, which is here taken only to give thanks, as Luke and Paul interpret it, and Marke alſo, ſpeaking of the Cup.

Verf. 24. *And he ſaid unto them, This is my blood of the new Teſtament, which is ſhed for many* ] That is, a ſign and ſeale of it to all penitent Beleevers. The word Teſtament ſignifieth properly, the laſt will \* of a man, by which he diſpoſeth of his eſtate. It is uſed here to ſignifie the Covenant of God made with mankind in Chriſt concerning the remiſſion of their ſins, ſanctifying of their hearts, and ſaving of their ſoules for his ſake, which is called a Teſtament, becauſe it was made good, ratified, and confirmed by the death of Jeſus Chriſt; and a new Teſtament in oppoſition to the old Covenant of workes made with Adam, or to the old Covenant ſhadowed with Ceremonies unto the Jewes; for God made two Covenants with men, one with Adam in his Innocency, in which he required of him perfect obedience to all his Commandements, and promiſed him life everlaſting as a reward of his obedience. This is called the Covenant of workes. The other was made with Adam fallen, in Chriſt, wherein God undertooke to give unto Adam for Chriſts ſake the pardon of his ſins, and life eternall notwithstanding his ſins, and required of him faith in Chriſt, and repentance for his ſins, *\* Eſt Teſtamentum, Moſtino deſtinate voluntatis juſta ſententia, de eo quod quis poſt mortem ſuam fieri velit. Heb. 9. 17.*

tins, committing in torrow for them, and caretull amendment of them. This was delivered to the Fathers with divers Ceremonies, of the blood of Bulls and Goates, signifying Christs Blood, and this is called the *old Covenant*. It is delivered to us without shadow, and sealed by the blood of Christ, which all those Sacrifices represented, and it is called the *new Covenant*.

\* *Ἐκθαύβηται* *Gaußēv* significat attomtum esse, pavere, ex verò significationem auget, ita ut *Ἐκθαύβηται* sit animo & corpore perhorrescere, attomito stupore percelli, sicut in subitâ consternatione aut febrium accessu fieri solet. A medicis vocatur horripilatio. Alardi Pathologia N. T.

*Vers. 33. And began to be sore amazed* ] That phrase signifieth, not only a beginning, but also a proceeding, *Mark. 6.34. and 13.5. Luk. 16.45. Acts 1.1. and 24.2.*

*Sore amazed, or astonished* ] This \* word denotes such an astonishment as comes from feare, when a man seeth himself fall on a sudden into some great distresse, out of which he finds no coming out. There is an astonishment of admiration, and another of feare, this latter is here meant.

*Ἐκθαύβηται* sit animo & corpore perhorrescere, attomito stupore percelli, sicut in subitâ consternatione aut febrium accessu fieri solet. A medicis vocatur horripilatio. Alardi Pathologia N. T.

*Vers. 36. Abba, Father* ] This title is given to God twice elsewhere also, *Rom.8.15. and Gal.4.6.*

*Ita & Paulus, Rom.8.15. & Gal.4.6. Videntur Hebraei*

*Father, Father* ] The one word is Syriack, the other Greeke, the latter is added to explaine the former. The language of the Jew and Gentile, to signifie, that God by Christs Crosse was to become the Father, as well of the Gentile, as of the Jew.

*Græci dicunt Πάτερ πατρίδος. Sed & Latini ab eo sono dixerunt pappare. Duplex autem vox posita est affectus testandi causa. Grotius. Vide Capelli Spicilegium.*

*Vers. 51. Theophylact* saith, it is probable that this young man was of that house where they did eate the Passcover, and there are the same words in *Euthymius*. This conjecture seemes most probable of all, he followed Christ before the Traytour came with the Souldiers. It might happen that this young man after he had been in bed might heare something of the danger of Christ whom he honoured, and so presently leapt out of bed only covered with a linnen cloath, and began to follow Christ, for it was late at night, and one of the watches was past.

*Casaub. Exercit. 16.*

*Vers. 58. We heard him say, I will destroy this Temple* ] Christ indeed said some such words, *Joh. 2.19,21.* but he spake this of the Temple of his body, of which that Temple was a type, whereas they maliciously interpreted that he spoke of the Temple in *Jerusalem*; and again they change the words, for Christ said, *destroy this Temple*, but these witnesses affirme he said, *I will destroy this Temple made with hands.*

*Mr. Perkins.*

*Vers. 65. And to cover his face* ] The covering of the face was a marke of a condemned man, held as unworthy to behold and enjoy the light of the Sun, or of the Princes countenance. *Esther 7.8.*

*Vide Quistorpium in Ezek. 12.6.*

## CHAP. XV.

### Versē II.

**U**t the chiefe Priests moved the people ] For they knew that *Pilate* was popular, and affected the favour of the people, and that there was not a more compendious way to kill Christ than by stirring up the people against him.

*See Act. 12.3.*

*Vers. 19. Worshipped him* ] *Προσκυνῶ*, Properly signifyeth, to fall upon the knees, or to be cast down at anothers knees, and to worship and honour him, as appears from this place, and *1 Cor. 14.25.*

*Vers. 22. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull* ] *Gulgolet* in Hebrew is a skull, it is used *2 Kings 19.35. and Judges 9.53.* This word here is rather Syriack, but said to be Hebrew, *Iohn 19.17.* because Syriack was the usuall tongue with the Hebrews of that time. *Beza* would have it read *γολγοθᾶ*, but *Ludovicus de Dieu* thinkes that change unnecessary.

*See Joh. 19.13.*

*Vers. 23. And they gave him to drink wine mingled with myrrh* ] The Jewes (saith *Fagius*) gave condemned persons some graines of Frankincense in wine to cause giddiness that they might be less sensible of their paine, therefore Christ refused it. *Matthew* saith, it was Vinegar mingled with gall. *Psal. 69.21.*

*Gerh. See Mat. 27.34*

For

For reconciling of the difference between the Evangelists, their judgment is most probable, that say the women of Jerusalem out of pitty gave him wine mingled with mirrhe, but the Souldiers and Jews out of very spight and cruelty, changed it into vinegar mingled with gall. It is guessed that this was a custome even in *Salomons* time, because of that sentence, *Prov.* 31.6.

*Vers.* 25. And it was the third houre, and they crucified him ] Christs crucifying began at the third houre, that is, at nine of the clocke in the morning, and ended at the ninth houre, that is, at three in the afternoone. The day (from Sun-rising to the setting) had twelve houres, as Christ saith, *Iohn* 11. 9. *Are there not twelve houres in the day?* *Matth.* 27. 45. *Vide* Pilcat. Their first houre was about six of the clocke in the morning with us, their sixth houre was noon, their ninth houre was three of the clock in the afternoone. Christs crucifying began at the third houre; but his hanging on the Crosse was nottill the sixth houre. See *Weemes his Christian Synagogue.* p. 15. 4.

in ancient copies both are the same. *Tertia, non inchoans, sed finiens, ac desinens in sextam. Sexta enim hora crucifixum esse Christum, patet in meridie, patet ex vers. 33. à Lapide.*

Crucifying ] Signifies an inchoate, not a perfect act; as if he should say, at the third houre the Jews began to talke of crucifying Christ, crying *crucifixe him, crucifixe him*, Pilate consented to them and commanded that he should be scourged, as it were preparing him for the Crosse and death, but at the end of the third houre, the sixth beginning, Pilate iuridically condemned him, and presently they crucified him; *Marke* therefore declares the originall and beginning of the crucifying at the third houre, but *Iohn* assigned the execution and complement of it at the sixth houre. *Cornel. à Lap. in Ioh. 19. 14.*

*Vers.* 34. *Eloi, Eloi, lama sabachthani* ] *Psal.* 22. 2. In the Hebrew it is, *Eli, Eli, lammah* *It is thought* *gnazabtani.* The name of God which Christ useth here *Elis* derived from strength, he repeated the therefore he complains, that the strong God who can free him, leaves him in such who's 22. straights, yet calls him his God, that by this relative he may declare his confidence *Psalme, which is an admirable* still in him. *narration of the*

*For sake mee* ] The Greek word *ἐγκαταλείπειν* hath a singular emphasis in it, *καταλείπω* passion. These isto leave or forsake, but this is more, to forsake a man in danger, or drowned in first words were the nudde. *spoken in a lan-*

or else by reason of distance not understood, for they thought he had called for *Eli* to take him down from the Crosse. *D. Taylor* of the life and death of Christ.

*Vers.* 36. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drinke ] *Marke* attributes that here to a Souldiour, which *Matthew* ascribes to others, *The vinegar* but there is no repugnancie, for it is probable that the scoffing began with one, and the sponge which being received greedily by others, stirred up a cry amongst all, so the word *let alone*, is not a word forbidding, but of sporting. *Calvin.* *were in execu-*

the too violent issues of blood, and to prolong the death; but were exhibited to him in scorn, mingled with gall to make the mixture more horrid and ungentle. *Dr. Taylor* of the life and death of Christ.

*Vers.* 40. *Mary the mother of James the lesse* ] That is not to be understood in respect of age or yeares, as if he were younger than the rest of the brethren, but in respect of body or stature; the word in Greek is *μικρός*. For there were two of that name, one the Sonne of *Zebedee* the other of *Cleophas*, and they both Apostles, and such as converted with Christ, the former was taller in body, the latter shorter; therefore from the stature of their bodies He was called the greater, but this the lesser. *Chemnit.*

## CHAP. XVI.

*Vers.* 2.

ONE of the Sabbaths ] Why do the Evangelists say, *μία σαββάτων* one of the Sabbaths, and not *πρῶτη σαββάτων* the first of the Sabbaths? That is after the manner of the Hebrew tongue, in which the first day is called one. *Hag.* 1. 1. *one day of the month*, that is, the first. Neither is it improbable that the Evangelists in this manner of speaking, did point their finger to the history of creation, in which the first day of the world is called *jom ehad*, One day. *Gen.* 1. 5. For as that day was initiall to the world, so the day of the resurrection of our Lord is the beginning of our glorification;



as in that day light was produced, so Christ rising, the light of righteousness and joy is risen to us. *Gerh. in Harmon. Evang. Vide Piscat. & mea Critica. Sac. Græca.*

Calvin.

*Vers. 3.* Onely Marke expresseth this doubting, but when the rest of the Evangelists say that the stone was rolled away by the Angell, we may easily collect that they stucke perplexed & doubtfull in counsell, untill a passage was made by the hand of God.

*Vers. 5.* *A young man sitting* ] Marke here, and Luke 4. 4. Say they were men, Matthew and Iohn, they were Angells that appeared; Matthew and Iohn shew what they were indeed, the others declar'd what they seem'd to be at the first appearance, or in what shape they appeared. *Gen. 18. 2. and 19. 1. and 32. 24.* The Angells usually appeared unto men in the shape of men, that their Message might be delivered more familiarly, and received more comfortably. *Mr. Ball.*

*Affrighted* ] The Greeke word signifies to be sore amazed and astonished with feare, the Septuagint use it. *Dan. 7. 7.*

*Vers. 7.* *Tell his Disciples and Peter* ] Peter was specially named and severally from the rest of the Apostles, not as *Baronius* thinks, because of his superiority above the rest, but because he onely denyed Christ, and so had of all other most need of comfort after his horrible fall, yet is he set behind all the Disciples as inferiour unto them, whereas they preferre the Pope to the whole Church, and make him Lord over it.

*That he goeth before you into Galilee* ] These women followed Christ out of Galilee, therefore the Angell foretells them that before they returned into Galilee, Christ should go before them there, and manifest himselfe unto them; this promise of Christ is *Matth. 26. 32. Mark. 14. 28.* But wherefore doth the Angell foretell that Christ should specially go before them in Galilee, and that they should see him there, when he was seen there neither onely nor the first? both Christ and the Angell speake of that solemne and publike apparition in which Christ revealed himselfe to all the Disciples together, in a Mountaine of Galilee. *1 Cor. 15. 6. Gerh.*

*Vers. 9.* *First to Mary Magdalen* ] Therefore not to the Virgin Mary as the Papists say. It is very observable (saith *Iansenius*) that our Saviour after his regeneration, in consolationem penitentium, for the comfort of true penitents, appeared first to Mary Magdalen and Peter who had been grievous sinners.

*Vers. 12.* *Into the Countrey* ] Luke saith they went to the Castle of Emaus. Marke expresseth the middle of the way, Luke the terme or end.

*Vers. 14.* *Upbraided them with their unbelieve* ] Either because some of them did not yet believe, as it also happened in the last apparition, *Matth. 28. 17.* and so their should be a synecdoche in the words, by which that is attributed to the whole society which some of it did, or because their faith was not yet free from all doubting, but their mind was stricke with the mutuall waves of faith and doubting. *Gerh.*

*Vers. 15.* *Every creature* ] That is, to all nations, so Matthew and Luke; by the name of creature (as *1 Col. 23.*) is understood onely the reasonable creature, they onely were capable and stood in need of the doctrine of the Gospell; man is so called by an antonomasie, because he is the chiefe of all creatures. *Gregory* gives a more subtilt than solide reason of it, because man is a microcosme, and hath some thing common with all creatures, Being with stones, life with plants, sense with beasts, reason with Angels. The Monkes say *St. Francis* preacht to Birds, and to Fish. *Beda* to the very stones: *Eve* is called the mother of all living, that is, of all men. Preach the Gospell to the Jews and Gentiles, to bond and free of what state, degree or condition soever, See *Mat. 10. 5. and 28. Matth. 19.*

*Vers. 16.* *He that hath believed and hath been baptised shall be saved* ] *Qui credierit & baptizatus fuerit, &c.* that is, shall have believed, and shall have been baptised, but he that hath not beleived ] That is, shall not have believed, shall be condemned.

*Vers. 17.* The promise was made by Christ unto his Church, to be fulfilled immediately after his ascension. It extends onely to the times of the primitive Church, and to such as then lived. *Perkins*

*Vers. 21.* *Sat on the right hand of God* ] The Apostle most plainly shewes, *1 Cor. 15. 25.* what Christs sitting in the Heaven meanes, that which *David* said, *sit at my right hand*, he saith, it behoves him to reigne. To sit therefore is to reigne and to governe the Church, in the same phrase in which we are wont to say, that such a Pope now sits at Rome. *Vide Eitium ad Roman. 8. 34. ad Ephes. 1. 20. & ad Heb. 1. 3. & 13.*

ANNO-

*In the Gospel  
reached to the  
chief the last  
Mary magdalen  
the first of the  
women!!*

# ANNOTATIONS

## UPON

### S. L U K E.

#### CHAP. I.

**L**uke collected an Evangelicall History in the fiftieth year after Mark. See Gerhard.

Grotius on ver. 1.

He was the perpetuall Companion of Paul in his travells. 2 Tim. 4. 11. *Librum autem Col. 4. 17. Philem. 24.* He only makes a preface before his Gospell that he *est de Antiochia* may briefly shew the reason which induced him to write. He was a Syrian *scripsit arbitror non multo post quam Paulus Roma abiit in Hispaniam. Nam in id tempus desinit Actuum liber, qui si serius scriptus esset, in ulteriora etiam tempora narrationem protenderet. Puto autem Roma iisse Lucam in Achaia, atque ibi ab eo conscriptos quos habemus libros, quod et Hieronymus prodidit, sunt qui decimo quinto post Christi ascensum anno, sunt qui secundo et vicesimo id factum narrant. Grotius.*

His speech both in the Gospell and *Actis* is more elegant, and favours of secular eloquence. *Jerome on Esay 6.*

A Father said of Sains *Lukes* Gospell, which he dedicated to *Theophylus* (which signifieth a lover of God) *Si Deum diligis ad te scriptum est*: If thou beest one that loveth God, this Gospell is written to thee.

*Verf. 1.* Many ] Either *Matthew* and *Marke* published before *Luke*, as *Cheynit*, or some false Apostles and Evangelists, whereof there were many. *enimvero non significat vanum conatum, sed ad verbum significat numerum operi ad movere vel aliquid aggredi.*

He calls in this proæmium the Gospell a narration, or declaration, which the Apostles *viva voce* delivered concerning the Person, Life, Office, and Actions, of Christ, which the whole Apostolicall Church then received with a certaine faith and full assent. *Cheynit.*

*Vide Grot. & Scultet. Exercit. Evang. l. 1. c. 1. Certe Mattheum & Marcum a Luca fuisse reprehensos concedi nullo modo potest. Nam dubium, utrum Lucas ante Mattheum & Marcum, an Mattheus & Marcus ante Lucam scripserint, & vox τοῦτος, non duos, sed plures designat: quemadmodum velle Epiphanius notum est, plures in describenda Historia Evangelica fuisse occupatos. Lucas scriptores alios nec mendacij, nec erroris, nec incertitudinis, nec imperfectæ notis arguit præmio suo, sed causas tantum scriptoris sua exponit: Exemplum aliorum: notitiam exactæ Historiæ: confirmationem fidei sacræ Historiæ. Scultet. Exercit. Evang. l. 1. c. 1.*

Most surely beleaved ] Or fully perswaded; the word in the originall which signifieth to be fully perswaded, is a metaphor borrowed from ships which are carried with full saile, and it signifies a most certaine perswasion of the truth of things which have been sufficiently proved to us, so *Grotius.* *Non autem quædam dicuntur ea quæ certo explorata & firmis testimoniis.*

*quod ita se habebant comprobata sunt, ut nullus sit dubitationis locus: sed animus certa fide & plena assensione merito & iusto assensatur. Cheynit.*

*Verf. 2.* Even as they delivered them unto us, &c. ] The sense is, that that is the true Doctrine of the Gospell, which the Apostles as Embassadors, being called by God, and sent to preach, delivered *viva voce* through the whole world, as the rest, or in writing, as *Matthew.* *Eye witnesses. Plus est oculis testis unus quam auribus decem.*

*Verf. 3.* Having had perfect understanding ] The Greeke word is metaphorically deduced from them which tread in others steps lest ought should escape them, for *Luke* would declare unto us a diligent study and manner of learning. *Calvin, Harp. Vide Beza & Capellus, cileg.*

From the very first ] He declares the cause why he writes after the other Evangelists, because he enquired after the conception, birth, and education as well of *John Baptist* as Christ, and began thence.

*Verf. 4.*

Vers. 4. That thou mightest know the certainty of those things ] *Ἀσφάλεια* is properly such a certainty by which we are certaine that we do not erre.

Vide Scultet.  
exercit. Evang.  
l. 1. c. 3.

Wherein thou hast been instructed ] Or catechized, *πρὸς διδασκαλίαν* that is, wherein thou hast been hitherto taught by a lively voyce either before or after baptisme, *κατηχήσας* in Paul and Luke signifies to teach the rudiments of Christian Religion, *viva voce*. Gal. 6. 6. Whence the candidates of baptisme were called *Catechumeni* in the primitive Church, because before baptisme the first principles of the Christian faith were taught them by their teachers *viva voce*. Lucas Brugensis.

\* Latinus interpres  
ἐκφρασεως  
modo vices, modo  
turmas vertit, rectius  
Classes dixisset  
more Romano,  
mentio harum Classium frequens in sacris literis.

Vers. 5. Of the curse of Abia ] That is, the weeke \* of Abia. 2 Chron. 23. 8. For the family of Abia was not now extant among the courses, there is no mention at all of him among the Priests that returned out of captivity, and therefore the Evangelist faith not that Zacharie was of his family, but of his course, that is, of a course that bare his name. Mr. Lightfoot of the Temple-service.

Vide Piscat.

1. Paral. 23. 6. & 28. 13. 21. 2. Par. 5. 10. & 23. 8. & 31. 2. 15. 17. & 35. 4. Scultet. Exercit. Evang. l. 1. c. 7.

Vers. 6. Righteous before God ] That is, upright. Walking in all the Commandements and ordinances of the Lord blamelesse ] Commandements, That is, matters of morality and perpetuall necessity, Ordinances ] That is, all such outward appurtenances to the worship of God as were required.

Calvin.

Vers. 7. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years ] Elizabeth was barren in the flower of her age, and old age makes fruitfull women barren, therefore in two obstacles there is a double wonder of the divine power, and that the Lord by a stretched hand from heaven might witness, that the Prophet was sent by him.

Judg. 13. 21.  
Dan. 10. 8.  
See v. 29.

Vers. 12. And when Zacharias saw him, he was troubled ] Both by reason of the new and unusuall vision, and also because of the Majestie of the Angell appearing, for hee appeared in a heavenly shape. Even good men have been afraid at the presence of good Angels, when they have come with good tidings.

*Corpus mortale tumultus non velit ætherios.*

Vers. 15. He shall be great ] Both by reason of gifts and authority, and especially by reason of office.

Chemnit.

In the sight of the Lord ] That is, in the Church or in the Ministerie of the Lord, because he did as it were point with his finger at the present Messiah.

Chemnit.

Shall be filled with the Holy Ghost ] The filling with the Spirit signifies excellent, singular, and extraordinary gifts of the Spirit, or abundance of gifts. For those which are furnished with the peculiar gifts of the Holy Ghost beyond the common reason of the vulgar are said to be full of the Spirit. *Act. 6. 5.* and *11. 24.*

Vers. 17. The disobedient ] The Greek word may signifie either such as will not be persuaded to believe, or rebellious. Both doth imply some stubbornesse, and therefore the Syriack translation hath it, *stubborne*.

Cartw.

Vide Scultet.  
exercit.

Evang. l. 1. c. 9.

Chemnit.

Ita hic Ange-

lus dicitur, quia

eo ministro

Deus utitur ad

summam poten-

tiam suam expli-

candam. Hujus

nominis recitatione

natura ordinem

superans Deus efficit.

Instant enim illa tempora

Danieli indicata,

quibus potentiam suam

Deus amplissime

est exserueris.

Hebræorum magistri

aiunt severitatis

ministri esse Michael

et Gabrielem, Michael

ignem, Gabrielem vero

aquam. Grotius.

Vers. 19. I am Gabriel ] Gabriel signifies the strong of the mighty God, by this hee would teach Zacharie, that he ought to be admonished by beholding of him, not to measure this businesse by humane weaknesse. It makes also for the confirmation of the certainty, that the same Angell which foretold the supputation of the time of the Messiah, *Dan. 9. 21.* Should declare the accomplishment of it.

That stand in the presence of God ] That is, which serve him, as the Lord lives in whose presence I stand, that is whom I serve. Grotius thinks it is a speech taken from the Courts in the East, and is as much as if he should say that he is not every servant, but a Prince of the Heavenly kingdome. See *Matth. 18. 10.*

Vox Græca  
mutum & sur-  
dum significat.

Vers. 22. Remained speechlesse ] He was a Priest of Aarons seed, to signifie that the end of his Priest-hood was at hand, and that the people should looke for another Priest.

Vide v. 62.

Vers. 34.



*Verf. 24. Hid her selfe* ] The word in the originall signifies very secret hiding. *Hoc ideo fiebat* Hiding is comming into lesse company than ordinary. *five monibz* ] A month is here to be taken as women in their matters use to count a month. *Piscator* thinkes it hard to be told why five months are mentioned. *Beza* alledgeth three causes, either because all Jewish women used to do so; or she misdoubted whether it would fall so yea or no; or because hiding her selfe so long, and then comming abroad on the sudden, the wonder might seeme the greater. *Chemnitius* saith because she was ashamed to have lust now in her old age, because she might at her first coming abroad, convince that she was with child. *nam circiter quinque menses*

*infans se ad matris sensum movere solet.* Cartwrightus. in Harm. Evang.

The Arabicke hath it, & *occultavit graviditatem suam*, she hid her being with child, De Dieu. com. lest we should think that she was not seen by any for five whole months, but that she ment. in loc. conceald her being with child, for in the five first months those which are with child are not so big but it may be hid from those that behold them if they be silent, especially if by reason of their great age, there be no cause to suspect so much.

*Verf. 25. My reproach* ] In that she calls it her reproach rather than her husbands, we thence learne (saith Cartwright) that either yoa-fellow ought rather to ascribe the fault of barrennesse to themselves, rather than to lay it on the other.

*Verf. 28. Highly favoured* ] or graciously accepted, or much graced. The Greeke word *vers. 28. In hac* signifieth freely beloved, not full of grace, both here and *Ephef. 1.* in Chrysostomes judgement. *Mariae descriptione videmus nihil de sanctitate*

*et pietate Virginis admistum, cum tamen illud in uxore Zacharie diligentissime factum sit: Scriptura enim prescia superstitionum, quæ olim Virginis in cultu, et nimia exultatione exstiterunt essent, in ea parte silentium sequuta est.* Cartw. in Harm. Evang.

The Monkes have depraved these words, and say, that *Mary* is full of grace as the necke of the Church, as *Christ* is the Head, and that *blessed among women*, they have in their postills transformed into this blasphemous sentence, let women be blessed in thee, as men in the Son *Christ*.

These holy words of the Angell are prophanely, superstitiously, and idolatrously abused by the ignorant Papists, as a prayer, when they are none, mumbled in Latine, whereof they know not the sense, said unto stockes and stones, yea to God himselfe. Fulke in his Annotat. on the Rhem. Test.

*The Lord is with thee* ] That forme is most usuall in Scripture, but it is used two wayes. 1. Optative, let the Lord be with thee. *Iosh. 1. 17. 1 Chron. 22. 1. 2. Indicative, the Lord shall be with thee. 1 Kings 10. 7. Iud. 6. 12.* This latter signification doth better agree to the Angels sentence. *Gabriel* might so speake because she was about to conceive and bring forth *Immanuel*, which is God with us. Chemnit. Sumo non indicativa sed potius precativa significatione. Grotius.

*Blessed art thou among women* ] Or rather *blessed be thou*, it is taken out of *Iud. 5. 14.* See *Ruth. 3. 10.*

*Verf. 29. She was troubled at his saying* ] As before in *Zacharie, v. 12.* It is taken from stirred water, and signifies perplexity of thoughts, when one cannot tell what resolutely to think. *John 11. 33. and 13. 21.*

*Verf. 31. Shalt call his name Iesus* ] That which *Esay* called *Immanuel*, the Angell called *Iesus* performing the office of an Interpreter; whence it appears, that there is the same signification in both. For whether we say this is he by whom God is favourable to us, (which *Immanuel* signifies,) or this is our Saviour, the sense is one. Grotius. Therefore Mathew saith that prophesie is fulfilled in imposing of the Name Iesus.

*Verf. 32. He shall be called great* ] 1. In respect of his Person, because He was both God and man. 2. In respect of his Office. 3. In respect of his kingdome. *Chemnit.*

*The throne of David his father* ] *Christ* may be said to have the throne of *David* two wayes. 1. Properly, for he was borne King of the Jews, by right descent from his Father *David*, as his genealogy plainly sheweth. *Luke 3. Matth. 2. 2.* 2. Typically, for *Dauids* kingdome was a figure of *Christs* kingdome, and *David* himselfe a type of *Christ*. *Ier. 23. 5, 6. Hof. 3. 5.* *Esay 9. 6. 7.*

*Verf. 33. And of his kingdome there shall be no end* ] *Obj. 1 Cor. 15. 24.* It is said, *Christ* shall deliver up the kingdome to the Father. *Ans. Luke* speaketh of *Christs* kingdome in respect of it selfe, the Apostle in respect of the administration of it. In the former respect it shall

shall never be abolished, Christ shall alwayes have a people to rule, but He shall not rule as now he doth by Magistrates, Ministers, the word and Sacraments.

*Non dubitantis  
esse arbitror,  
sed admirantis.  
Virum Cogno-  
vit etiam apud Ovidium est.*

Vers. 34. *How shall this bee* ] There is threefold how] viz. of curiosity, incredulity, and infirmity, she doubted not of the effect, but inquired after the quality of the effect it selfe.

The Holy  
Ghost did as  
it were cast a  
Cloud over  
her. Luk. 24. 49.

Vers. 35. The manner of her conception is expressed in those two Phrases of *comming on her and overshadowing her*, to shew that this was an effectuall worke, and yet so difficult to conceive that we cannot reach unto it.

Grotius.

*The power of the most High* ] That is, the Holy Ghost.

*Over shadow* ] A metaphore from birds cherishing their young ones, that so the Angel may shew that this child shall arise by that power by which the world it selfe began. See Iunius on Gen. 1. 2.

*conseruare.*

Vers. 41. *The babe leaped in her wombe* ] The Greeke word signifieth to leap as lambes and calves being well fed. The word is used by the LXX. for *Iacob* and *Esaues* stirring in the wombe. Gen. 25. 22.

i.e. Felicissima  
mulier. Mar-  
tin. Grammat.  
Heb. 1. 3. c. 5.  
i.e. Laudatissi-  
ma seminarum  
Caninius.

Vers. 42. *Blessed art thou among women* ] We do acknowledge that the Virgin *Mary* was blessed among women, as here, and a blessed woman, as 28. and 48. verses, yet more blessed as *Austin* saith in receiving the faith, then in conceiving the flesh of Christ. We count her holy, meeke, humble, we praise God for her, that he made her the instrument of Christs coming into the world, and desire to imitate those vertues and excellencies that were in her. But the Papiests commit grosse Idolatry, they give her

*Vide Span-  
hem. Dub. E-  
vang. parte secunda. Dub. 48. 49. Bellarmine and Gregorie de Valentia, end their bookes thus. Laus Deo, virginique Ma-  
tri Mariæ Deo iterum filio. Dicunt à foro iustitiz Dei appellandum esse ad forum misericordiz matris ejus, & multos,  
quos iustitia Christi damnat, misericordia matris ejus servari.*

the titles of *Mediatrix*, *Saluatrix*, *Shee-Saviour*, *Queene of Heaven*, *Queene of mercy*, They paralel *ubera & vulnera*, making the milke of *Mary* to be as precious as the blood

of Christ, they call her *unicam miserorum spem*.

*O Felix puerpera  
Nostra pians scelera  
Iure matris impera  
Redemptori.*

*Calvin* saith, if she should now live and see that honour which is due onely to God, given to her, she had rather they should draw her about by the haire, spit in her face and offer her the foulest abuse that may be.

Origen, Am-  
broic. Beda.

Vers. 43. *And whence is this to mee, that the mother of my Lord should come to mee* ] They are not the words of one being ignorant or doubting, but affirming her selfe unworthy.

Ruth. 2. 10.

Vers. 44. *The babe leaped in my womb for joy* ] *In gaudio magno* the Syriack, that is for great joy. This motion was not naturall \* but spirituall, and therefore *Iohn* was sanctified in his Mothers wombe, and did really rejoyce at the presence of Christ in the Virgin.

\* *Hec exulta-  
tio facta est di-  
vinitus in in-  
fante non hu-  
manitus ab infante.* Augustinus. *Gracè ἐκκρίσας ἐν ἀγαλλιάσει id est, exiliit in exultatione, licet enim ἀγαλλιάσει sig-  
nificet gesticationem, significat tamen gaudium quoque & exultationem, quæ gestiendo & exiliendo ostenditur.* Cornel. à  
Lapide in locum.

The word *ἀγαλλιάσει* signifies outward gestication or exultation, as *Psal. 65. 13.* and so it is to be understood here: The Babe in my womb leaped with extraordinary gestication or exultation.

Vers. 46. *My soule doth magnifie the Lord, &c.* ] Compare this ode with that which *Hannab* sung after *Samuel* was borne. 1 Sam. 2. For as *Peter* martyr hath observed, they are so like, that the blessed Virgin seemes to have taken much out of that song.

Vers. 47. *And my spirit hath rejoyced* ] *καὶ ἡγαλλίασεν τὸ πνεῦμα μὲν* The Greek word signifieth exulting, such a joy as we use to expresse by outward signes in the body, as dancing. The Syriack hath a word whence an exclamation made for joy is deduced:

*Engé,*

**Euge, Euge.** Some by foule would have the understanding to be meant, and by Spirit the will. **a Lapide,** by foule would have the inferiour part of the foule to be meant, which respects naturall things, by the Spirit the Superiour, which respects divine and Spirituall things.

*In God my Saviour* ] Who both delivers and keeps me, and is the author of perpetual salvation, for the word *σωτήρ* comprehends these three benefits of grace. The Syriack renders it, *In Deo vivificatore meo*.

*Verf.* 51. *Hchab shewed strength with his arme*] A great power of God is declared by his finger, greater by his hand, greatest by his arme. See *Exod.* 15. 16. and *Psal.* 76. 16. and 89. 14. and 97. 1. *Esay* 40. 10. and 62. 8. *Job.* 40. 4.

16. and 89. 14. and 97. 1. EJay 48. 18. and 52. 8. 100. 48. 4.  
Vers. 53. He hath filled the hungry with good things ] By the hungry are meant those  
who feel themselves void of grace, yea, as it were pined and starved for want of it \*.

*Verſ. 59. On the eighth day they came to circumciſe the child.] We collect faith Calvin from the words of Luke, that although they circumciſed their Infants at home, yet they were not wont to do it without the company of many men, and that deſervedly, for ſince it was a common Sacrament, it ought not to be adminiſtered privately.*

*circumcisos. Nam Joannem domi fuisse circumcisum colligitur ex versu sequenti, Cornel-*

*Vers. 66.* The hand of the Lord was with him.] The grace of God was many wayes conspicuous, which openly shewed that he should not be an ordinary man.

potentia, providentia, cura, gratia, & favor (horum enim omnium symbolum est manus) mirabilis Dei ostendebat se in pu-  
ero hoc, scilicet Joanne Cornel. à Lap.

*Verf. 68. Blessed be the Lord God ] He is worthy of praise, or Let the Lord be celebrated and extolled, redeemed ] as the words are, bath wrought redemption, the Syriack is, fecit et redemptionem. That is, by Christ incarnate inchoative.*

*Verf.* 69. *An horn of salvation*] That is, a mighty Saviour for us, *2 Sam.* 22. 3. *Psal.* 132. 2. *Thou hast laid help on one that is mighty*, which *Esay* expounds, mighty to save, *Esay* 63. 1. The glory and strength of horned beasts consists in their horns.

mutis animalibus quæ cornibus se defendunt, & adversarios prosternunt, Chemnit. Cornu Hebræis robur significat. Vide  
Grotium. Cornu per Catachresin in Scriptura significat robur, potentiam, viâoriam, gloriam, & consequenter regnum.  
Cornel. à Lab.

*Verf. 70. As he spake by the mouth of his holy Prophets which have been since the world began* ] As if they had all but one mouth and message. All the holy Prophets prophesied of Christ, of his strength, victory, and Kingdome.

*Verf. 74. That we being delivered out of the hands of our enemies might serve him without fear* ] *Delivered* out of some dark deep hole, it signifies to bring forth something to light, *enemies* ] The Devills, wicked men, sinne, death, and hell.

The manner of our service must be, first *without feare*, either without cause of fear, as *Rom. 8. 1.* Or without servile feare, not constraind, but willing and cheerfull. 2. *Univerfall, in holinesse*, toward God, in *righteousnesse*; towards men. 3. *Before him*, (as in his sight) sincerely. 4. *All the dayes of their life*, constantly in all estates unto the end. *Col. 1. 10.*

Verf. 76. The Prophet of the most High [See Mat. 5. 9. as if he should say, Thou *John* (faith à *Lapide*) although thou beest such a little Child, only eight dayes old, yet after 29. yeares when thou art a man, thou shalt be a Prophet, publishing and declaring Christ.

*Verf. 78. The day-spring* ] Greek the East, by a metonymic of adjunct for the Sun rising. The Chaldee *Zach. 3.* and *6.* Chapters turns it Messias, that is Christ. The Hebrew word there is *isemach*, which properly signifies a branch. *Vide Piscat. & Jun. paralel. in loc. & Cornel. 3. Lap.*

## CHAP. II.

*Vers. i.*

**A**<sup>*Li the world*</sup> That is, all the Provinces subject to the Romane Empire; the *Ad verbum 10-*  
*Romans* arrogantly called themselves the Lords of the whole world. The *ra habitabiles,*  
*Syri-* *ita ut suban-*  
*ack*

ack ira ut suban-



*dias terra.* ack hath it, *universus populus possessionis*, or *Dominij ejus*, viz. subject to *Augustus*, and *Omnium* the Romanes. à *Lapide*.

*non accipitur, proprie*, ut *Psal. 24. 1. de toto orbe terrarum, sed de toto orbe Romano*: sicut *Synodus secunda Constantino-politana* *circumvincta* dicitur apud *Theodoretum*, *hist. Eccles. 1. 5. c. 9. quamvis Congregati in ea essent Episcopi ex orientali tantum Romani orbis parte*: & *proprie loquendo, nulla unquam fuerit Synodus œcumenica, id est, univer-salis, ex Orbe toto coacta*. *Sculter. Delit. Evang. c. 12.*

*Joseph. Antig. 18. c. 1.*  
*Joseph,*  
not taxing but  
enrolling.

*Verf. 2. This taxing was first*] *Luke* saith this description was first, viz. in respect of the other, which followed after ten years, or the first generall tax which happened in the whole world now in peace under *Augustus* and the Romans, for the other imposi-tions were particular in certain provinces. à *Lapide*.

*Verf. 4. And Joseph also went up from Galilee out of the City of Nazareth, into Judea, unto the City of David, which is called Bethlehem*] That is, He went up from Nazareth a City of *Galilee*, where (as the Angel relates) the Virgin conceived *Christ*. Whence *Christ* was called by the Jews a *Galilean* and *Nazarite*.

*Bethlehem*] The house of bread, it received its name from the goodness and fertility of the earth. It was situated beyond *Jerusalem*, and was distant from it a jour-nei of two hours.

\* *Cartw. Harm.*

*Verf. 7. Her first born Son*] The first born by the fault of the version (saith one\*) is refer-red to *Mary*, as if *Christ* were her first born, when he is so called in respect of his Deity, because He is before all Creatures, and for that cause truly God, as *1 Col. 15.* and *Heb. 1. 5.*

*Because there was no roome for them in the Inn.*] An Inn is *domus populi*, open to all pas-sengers that will take it up, *Juris publici*, wherein every one hath a right, yea and in the most common part of the Inn, the stable, all have interest.

*Alii vertunt,*  
*stetit super il-*  
*los, quasi Ange-*  
*lus à Cælo lap-*  
*sus.* à *Lap.*  
*Gerh. Harm.*  
*Vide Bezan.*

*Verf. 9. The Angel of the Lord came upon them*] It signifies a sudden and unhop-ed for coming, *Luke 21. 34.* and *24. 4. Acts 4. 1.* and *10. 17.* and *11. 11.* and *12. 7. 1 Thess. 5. 3.* It signifieth also to assist one from some higher place, *Numb. 14. 14. Luk. 4. 39.* in which sense it may be here also taken, *Angelus pastoribus visum*, that is, from above, as it were from the aire hanging over their heads, stood by them.

*Verf. 10. Good tidings of great joy*] All Gods people throughout the whole world should greatly rejoice in *Christ*.

There are Prophecies extant in the Prophets of this great joy, as *Esaiah 9. 3.* and *35. 10.* and *51. 5. 11.*

*Angeli omnes*  
*Christum De-*  
*um ac Domi-*  
*nium suum, in terram nascentem comitati sunt, sicut aulici vel comitantur Regem peregrè proficentem,* *Heb. 1. 6. Cor-nel.* à *Lap.* in v. 7.

*Verf. 13. A multitude of the heavenly host*] So an orderly multitude of Angels is called, as elsewhere a legion of Devils; where many Angels appear there one as a Ruler is set over the rest.

*Verf. 14. First the Doxologie or praise, Glory be to God on high.*] Secondly, gratulati-on, rendring the reason thereof; because of *Peace on Earth, Good will towards men*; for the conjunction *וְ* is not to be taken here for a copulative, but as *vau* is frequently used in the Hebrew for a Conjunction causall.

*In Excelsis*  
*referri potest*  
*tum ad Deo,*  
*quasi dicerent,*  
*Gloria est Deo*  
*qui habitat in Cælis altissimis, ibique gloriam suam Angelis & beatis ostendit; tum potius ad Gloria, quasi dicerent, In Cælis altissimis Angeli dant gloriam Deo, sicut in terra homines fruuntur pace per Christum jam natum.* *Cornel.* à *Lap.*

*Glory* when it is referred to God, often signifies the Divine presence, or *Shecinab*, as in *9. v. 2.* the high and glorious supereminency or majesty of God, which consist-eth in his three-fold Supremacy, of power, of wisdom, and of Goodness, so here, and then to glorifie, or give glory unto God, is nothing else but to acknowledge this Ma-jesty or greatness of his supereminent Power, Wisdom, and Goodness. *Mr. Mede in loc.*

*We translate*  
*it from the*  
*Greek, and un-*  
*to men good*  
*will. Maldo-*  
*nate confesseth*  
*that all the*

*Good will*] Some refer it to God, and take it for the eternall love of divine compla-cency which moved him first to the work of our redemption. See *Cornel. à Lap.* Others refer it un to men, and make it a limitation of that which goes before, 'reading *εὐδοξίας* for *εὐδοξία*, not peace on Earth, to men good will, but peace on earth to men of good will, so *Austin, Cyprian, Ambrose*, and most of the ancient and learned Fathers. The *Rhemists* translate out of the Latine, *peace unto men of good will*.

*Greek Copies* now exant have it good will (viz. of God) unto men, and *Bellarmino* saith this is the better. *Bishop Mortons Appeal.*

*Vide Pisear.*

*Verf. 19. Pondered them in her heart*] That is, by meditating upon them in her mind, she had wrought them into her heart and affections.

*Verf. 23.*

Verf. 21. And when eight dayes were accomplished for the Circumcising of the Child ] After eight dayes were consummated that he might be circumcised : So Erasmus and the vulgar Latine read it ; but if the eight dayes were consummated, the infant against the precept of the Law was circumcised the ninth day ; therefore Beza's version is better, cum advenisset dies octavus ut circumciderent puerulum, when the eighth day came, that they circumcised the Child : so 2 Act. 1. Beza renders it cum advenisset dies Pentecostes.

*finium, cuius temporis dies ultimus erat à natali octavus. Grotius. Vide Brugent.*

Verf. 23. Every Male that openeth the womb shall be called holy to the Lord ] Whereupon divers Fathers, viz. Theophylact, Ambrose and Origen, said, that Christ was that immaculate one, who alone (without the preceding act of man) Matris suæ vulvam aperuit, as witnesseth their own Bishop Jansenius, yet the Papists condemne us for saying, that the blessed Virgin did in bearing Christ vulvam aperire, which the Romanists will have to be all one with virginitatem corrumpere. Bishop Morr. Protest. Appeal.

l. 5. c. 22. Sect. 1.

*quasi verò vulva sit obscenum vocabulum. Erasmus.*

Verf. 24. A paire of Turtle Doves or two young Pigeons ] A manifest signe of her poverty (for all à Lapides shifts) for the Law was that they should offer a Lamb with a little bird, but those whose poverty would not suffer them to do it, they brought two little birds, whence we may collect that the Wise men gave not much gold, since they brought it rather to honour Christ than to exercise their liberality, as their Custome was to come to their Kings. Grotius.

*Licet tres Reges magnam vim auri Christo obtulissent, tamen B. Virgo paupertatis studiosa, ut ostendit.*

deret se spernere omnia terrena, ex illis pauca duntaxat quasi libando accepit, quæ brevi consumpsit. Cornel. à Lap. Vide. plura ibid. Vide Cartwright. Harm. in Evang.

Verf. 25. Waiting for the consolation of Israel ] That is, when Christ would come who is consolation in the abstract, the only ground of comfort to the Israel of God. See 40. Isaiab 1. and 51. 3. and 61. 1.

*Ejlaab's vix Luca peculiari, qui bis præterea usurpat, Act. 2. 25. & 8. 2. Hebraeorum imitatione quibus Religiosus dicitur Jare sed plerumque addito Dei nomine, ut Isa. 1. 16. Grotius.*

Verf. 29. As if he should say, I have now Lord lived long enough ; Let me now depart in peace, seeing I have seen thy Christ my Saviour.

*Quasi necessitate quadam teneretur in hac vita, non voluntate, faith Ambrose.*

Depart ] The Greek word ἀπολύν is properly to loose one bound with bonds, the LXX. use it Gen. 45. 2. Numb. 20. 29. for to dye.

Verf. 30. Mine eyes have seen thy Salvation ] There is a great emphasis in this pleonasm, as when we say in Latine, His ego oculis vidi, we are said to see something in mind, and opinion ; here Simeon rejoiceth at the corporall sight of Christ, which yet before he had really embraced with his faith, as John 8. 56.

Thy Salvation ] Adumbrat Simeon nomen σωτηρίας. Dilber. Simeon shadowes out the name of Saviour. Christ Jesus is here meant. See Psal. 50. 23.

Verf. 32. Alight to lighten the Gentiles, and the glory of thy people Israel ] The light of the Gentiles is preferred before the glory of the Jews. He puts the Gentiles before the Jews, because the second calling, the conversion of the Jewes to Christ, shall not be untill the fulnesse of the Gentiles come in.

He is called, The glory of the people of Israel Not as if the Gentiles had not cause to glory in Christ, for all our glorying must be in him, but the Israelites have a peculiar glory from Christ, because he came of them, Rom. 9. 5. and was first appointed for them. Rom. 3. 2.

Verf. 34. And for a signe which shall be spoken against ] Of fixe sundry senses I select two : Signum to meane here either scopum, or vexillum, the Archers marke, or the Banner in War, which every Enemy strives to win, or throw down. This later metaphor Tolet

He shall be as a common mark whereat the arrowes of reproach shall be fully shot, Doctor Halls Paraphrase. Nescio an facilius hic locus fuisset, si nemo eum expolisset, sed fecit multitudo & varietas interpretationum, ut difficile videretur. Maldonatus in loc. In signum contradictionis, vel contentionis, ut vertunt Syrus & Arabicus. Tertullianus de carne Christi cap. 23. vertit, In signum contradicibile. Maldonatus & Franciscus Lucas, Christum inquit posuit in signum, id est in scopum sagittariorum in quem Judæi & Scribæ increduli ; non tantum lingua verba maledica, sed & manu tela maledica coniecerunt. Basilii, Bedæ & Theophylacti intelligent signum Crucis, ut alludat ad Isaiæ 11. 10. Isa Toletus, Cornel à Lap. in loc.

rejects

Dr Clerke. rejects, and faith, the word beares it not, perhaps because Calvin and Beza so expound it. Maldonate, as learned a Jesuite as he, approves it. Both metaphors have the same meaning. à Lapide and others say the Evangelist alludes to that in *Esay* 8. 18. *I and my children are for signs*, but a signe spoken against many should be his adversaries.

Vers. 40. *And the child grew and waxed strong in Spirit* ] Which word is spoken of the nourishment and augmentation of the body in children. *Gen.* 21. 8. *Jud.* 13. 24. The words have relation to the gifts or spirituall operations, *Ephes.* 3. 16. *Acts* 6. 3. *σοφία*, wisdom, signifies gifts in the mind or understanding; *χάρις*, grace, gifts in the other inferior faculties of the soule, in the gestures and actions, to all which a peculiar divine grace was added.

Vers. 48. *They were amazed* ] 1. Feared lest he should leave them. *Thomas* in loc. 2. Lest he should fall into enemies hands. *Gloss.*

Thy Father ] 1. In opinion, *Luk.* 3. 23. 2. In care. 3. Husband to Mary.  
Vers. 49. *That I must be about my fathers business* ] It is an elegant phrase, in *his esse*, for to be seriously employed, as that also was used in the Sacrifices, *Hoc age*, as now among Christians, *sursum corda*.

Vers. 52. *Increased in wisdom and stature* ] In stature really, and also in wisdom and favour with God, as *Ambrose* and *Fulgentius* interpreted it, limiting themselves to his humanity, and the state of humiliation which for our sakes he underwent. See *ver.* 40.

### CHAP. III.

#### Vers. 2.

Vide Seldenum de Successione in Pontificatum Hebræorum. l. 1. c. 12. Chemnit. Sacerdotij hoc non dimidia ex parte apud Annam Pontificis socerum residebat. Calvinus.

**A**nnas and Caiphas being the High-Priests ] Not as if at one and the same time there had been two chiefe Priests, for this by the Law was not lawfull, neither do we read in histories that it was done. But when the last of the Roman Governours did violate the Laws of the Temple, *Annas*, who according to the Law ought to be chiefe Priest in the whole time of his life, was removed from the Office, and after divers changes *Caiphas* at length was brought into his roome, or which is more probable, those two were Priests by turnes. *John* 18. 13. and *Act.* 4. 6.

Under the high-Priesthood both of *Annas* the Father in Law to *Caiphas*, and of *Caiphas* Son in Law to *Annas*, ruling successively; so as *John* preached in the severall yeares where they succeeded in Government to each other. Dr *Hals* Paraphrase upon the hard Texts of Scripture.

*Scriptura summo Pontifici suum substituit non semel vicarium, ut rectè Theodorus Beza observavit Marci primo. Summus Sacerdos dicebatur Pontifex primus, vel magnus; Alter Pontifex secundus sive vicarius, ut 2 Reg. 25. 18. Sic 2 Paralipom. 24. Nadab & Abihu conjunguntur, item Eleazar & Ithamar, sic alibi alij, ut rectè vir Clarissimus adnotavit Casaub. exercit. 13. ad Annal. Eccles.*

Vers. 7. *O generation of vipers* ] Christ in generall seemes to have respect to that which is written, *Gen.* 3. 15. of the seed of the Serpent, which namely are of the Devill, *Job.* 8. 44. and 1 *Job.* 3. 8. for thereby is signified a nature infected with the poison of sin by the Serpent, which by malice, wicked education, corrupt instruction, may be made incurable and deadly poison as that of the Viper is described to be, *Act.* 28. 4. and *Mat.* 23. 33. the Pharisees are called Serpents, a generation of Vipers.

Vers. 8. *Bring forth fruits worthy of repentance* ] Or meet for, as the very same phrase is translated, *Mat.* 3. 8. Evil fruits deserve repentance, and therefore worthy here cannot imply any matter of desert.

Vers. 11. *He that hath two coats let him impart unto him that hath none* ] That is, He that hath things necessary and in abundance, let him give freely, yet so as he reserve one coate to himselfe.

Vers. 14. *Do no violence to no man, neither accuse any falsely* ] The first word signifies, tosse no man too and fro: The other, get nothing by Sycophancy. Be content with your wages\* ] These are three commendable things in Souldiers.

\* *δίκη*  
*Græci vocant*

*non sola stipendia, sed omnia militia merita, in quibus est & annona præbitio & alia commoda quæ sub imperio Romano erant non invidenda, sed laborum militarium iusta habeatur ratio. Grocius.*

Vers. 1



*Vers. 16. Shall baptize with the Holy Ghost, and with fire*] That is, with the Holy Ghost which is like fire, not only in purging away their dross and corruptions, but mightily heating them, and stirring up strong and ardent affections in them for God and his glory.

*Vers. 23. And Jesus began himself to be about 30. years of age*] Only Luke expressly saith, that in the thirtieth yeare of the age of Christ according to the flesh assumed this was done: in which age the Priests of the Leviticall kind were admitted to the publike Ministry. Numb. 4. 3. Chemnii. Christ was almost thirty years old, Jerem.

*iriginta annorum*, for he wanted above two months. See a Lapid in loc. and Mr Lightfoot on Acts 1. 9.

*Vers. 36. Which was the Son of Cainan*] In the Genealogy of Christ the name *Cainan* is brought, which is not in the Hebrew Edition, but in the Edition which the Hellenists used: For learned men thinke that it seemed good to the Holy Ghost, when the history of the Gospell was delivered in Greeke to come to the Gentiles (which were to compare this narration of Luke with the Greeke Edition) to pardon that, it being now a received error, although besides the truth. For we must not think that Luke opposeth the truth of the History, but somewhat indulgeth for a time the publike error which was so deeply rooted, untill there were a fitter place for the Church to order something concerning that thing without a greater losse. Although their opinion seemes to be the fonder, which deny that the name of *Cainan* was inserted either by the Septuagint, or by Luke, and that it rather crept in elsewhere after the Gospell was written by Luke, of which their conjecture they had good reasons, as we may see in *Cornelius à Lapide* his Commentary on the 11 Chapter of *Genesis*. Compare this place with *Gen. 10. 25.* and *1 Chron. 1. 8.* there *Arphaxad* is said to have begotten *Sala*, and so *Gen. 11. 12.* the yeare of *Arphaxad* is designed in which he was borne from that *Sala*, viz. 35. It is a wonder that *Cainan* is inserted between *Arphaxad* and *Sala*, as if *Sala* were not the Son of *Arphaxad*, but the Grandchild of *Cainan*. There are which would have Luke follow the Lxx. Interpreters, with which you may read in the like manner, *Gen. 10. 25.* and the following Chapter. Therefore they think that the Evangelist in a matter of no great moment, and which nothing pertaines to the faith, with a holy conscience, had rather follow those that erre, than by an unseasonable dissent cast a scruple, or else to bring the authentickness of their Gospell into danger with the weak or obstinate, which he had perswaded, that these pen-men of it were without error. But in this opinion (by the authors favour) there seemes to be nothing sound. Therefore I see not how Luke and Moses can be better reconciled (saith *Bochartus*) than by following the opinion of *Cornelius à Lapide* a famous Jesuite, who thinks that by the error of the Scribes the name *Cainan* crept into the sacred Text, and so into the Edition of the Lxx. & multa suadent imo persuadent, that that is not rashly affirmed by him, 1. Because *Philo* and *Iosephus* who do follow the Greeke Edition in other things, have not remembered this *Cainan*. 2. *Ierome* in the book of his Questions upon *Genesis*, in which by comparing the Greeke and Hebrew Copies he diligently notes if they any where differ, simply writes that *Arphaxad* begat *Sala*, neither doth he observe any difference between the Books. Lastly, A most ancient Copie of the New Testament, which *Beza* used, had nothing of *Cainan*, as he himselfe testifieth in his Annotations. Gen. 11. 12. 1 Chron. 1. 10, 24. River. Ifag. ad Script. Sac. c. 30. Bocharti Geograph. Sac. parte prior. l. 2. cap. 13. Vide plura ib. Vide Grotium

## CHAP. IV.

### Vers. 1.

**W**AS led by the Spirit] *ἡγετο*, agebatur, which word is used of a peculiar inward force and impulse of the Spirit. *Rom. 8. 14. Gal. 5. 18.* Chemnii.

*Vers. 2. Being forty daies tempted of the devill*] *ἡσπαζομενος*, that is, suffering temptation from the devill, from whence some collect, that Christ suffered many other temptations from Satan in these forty daies, besides the three temptations mentioned by the Evangelists; See 13. ver. Yet Luke (saith a Lapid) seemes especially in this word Multis modis quorum precipue hic referuntur. Grotius.

See Matth. 4. 3.  
Chemnit.  
Cuius horum  
lapidum: quod  
pluraliter ex-  
primitur: ut  
statuatur, ut  
alibi  
sepe. Grotius.

to have respect to those three famous temptations of Christ, which he after rehearseth.  
*Vers. 3.* If thou be the Son of God, command this stone that it be made bread ] Satan first propounded to Christ that He would either turne all or many stones of that place into bread. And presently according to the description of *Luke*, he may be understood to have added, Or if this be too much, say to this one stone let it be bread.

He might hold one stone in his hand, and shew the other stone lying upon the ground. *Brugensis.*

The opinion of many Divines is probable (saith à *Lapide*) that the Devils sin at first was this, when God revealed to him that the Son of God should assume human nature, and commanded him to submit himselfe to the man Christ, he envied Christ that he being a man should be preferred before him a most glorious Angell; and that the humane nature should be assumed into an hypostaticall union with the second person of the Trinity, therefore he rebelled against God and Christ; wherefore perceiving that this man was called the Son of God by the Father and *Iohn* the Baptist, he would try whether He was the true Son of God; that he might powre out upon him his ancient envy, anger, and indignation. Therefore it is probable (saith à *Lapide*) that the Devil did not at first abruptly say to him, *If thou beest the Son of God, command these stones to be made bread*, but that he first courteously saluted him, and by faire speeches insinuated himselfe into him, saying, what my Lord dost thou here alone, what dost thou muse on? I saw thee baptised in Jordane, and heard a voyce from heaven saying, this is my Son, I desire to know whether thou beest truly the Son of God by nature, or onely his adopted Son by grace? I see also that by fasting forty dayes thou art very hungry, therefore if thou beest the Son of God satisfie thy hunger, and turne those stones to bread; for it will be very easie for thee to do it.

Cornel à Lap.  
in 4. Mat. 3.

Qua Graeci  
proverbiali  
figura brevissi-  
mum tempus  
indicant, Bene  
autem versum in  
puncto temporis,  
quomodo loquuntur  
Cicero & Caesar.  
Nam momenti  
significatio longius  
porrigitur. Grotius.

*Vers. 5.* In a moment of time ] So the vulgar interprets it *ἐν ὀλίγῳ χρόνῳ*, in puncto temporis. *Beza*. *Erasmus* thinks the metaphore is taken from a mathematicall point. Some thinke it is a metaphore taken from the points of Scribes.

*Vers. 6.* And the Devill said unto him, all this power will I give thee and the glory of them ] *Lucas Brugensis*, on *Matth* 4. 8. Thinkes the Devill by the art of the optickes, (in which he is most skillfull) did expose to Christs view all the kingdomes of the world.

*Vers. 12.* For it is delivered unto mee, and to whomsoever I will, I give it ] Whence it is manifest (saith à *Lapide*) that he feigned himselfe to be the Son of God, God, saith *Hilary*, and consequently to be adored.

Delivered to mee ] By God, he conceales the name of God both because he hated him, and because he would be esteemed and worshipped as God.

Calvin.

*Vers. 13.* And when the Devill had ended all the temptation, he departed from him for a season ] As if he should say, that rest or truce was not given to Christ untill he was exactly tried with all kinds of temptations.

Chemnit.  
The word  
ἐξελθὼν, comprehends  
all these.

*Vers. 15.* Being glorified of all ] That is, the Galileans and others, for his doctrine and miracles, began excellently, honourably, or gloriously to thinke and speake of him, to give great authority to him, and to have him in singular honour.

Chemnit.

*Vers. 16.* He went into the Synagogue on the sabbath day ] In the time of his ministry he observed this custome, that in the dayes of the Sabbath for the most part he entred into Synagogues to teach. *Iohn* 18. 20.

Mr. Thorndikes  
Discourse of  
the Right of  
the Church in a  
christian State. ch. 4.

And stood up for to read ] Our Lord stands up to read the Law, but *v. 20.* sits downe to preach, the one, to shew reverence to the giver of the Law, the other, authority over the congregation, which he taught as a Prophet.

*Vers. 17.* And there was delivered unto him the booke of the Propbet *Esaia* ] Seing sections out of the Law and Prophets were read every Sabbath, there was given him a book which was more difficult to expound; and that book most cleerely prophesies of Christ.

When

When hee had opened the booke ] *Ἀνατίνας*, unfolding or opening. Their Bookes were not written as ours are in severall leaves; but according to the custome of those times, *ἀνατίνας* est in one large scrowle of parchment, or other matter, which was rolled together like the web upon the pin. *Psal.* 40. 7.

*Hebraeorum, ut & Latinorum, libri erant volumina, hinc evolvere librum apud Ciceronem atque alios. Idem est revolvere Livio & Martialis, qua voce & hic usus est rellē Latinus interpres. Ejusmodi libros etiam nunc in Synagogis videre est. Grotius.*

*olim libri non ligabantur sed involuebantur, sicut adhuc hodie liber Legis (quem Judaei Sepher Torah appellant) Inde & liber Esther à volvendo megillah vocatur. Elias Thisbites. Eadem de causa librum volumen Latini à volvendo nuncupant.*

*olim libri ex furilibus foliis non constabant, ut hodie constant: sed una erat continua & perpetua pagina quam circa virgam oblongam (ut hodie solemus tabulas Geographicas) quasi circa transejctum axem voluebant, ne à pulvere aut aliunde noceretur, inde libri ab Hebraeis megilloth, à Latinis volumina dicti sunt. Hinc sumpta metaphora, dicitur, *Ecclai* 34. 4. Ex coeli volventur ut liber, & *Apocalyp.* 6. 14. Ex coelum recessit sicut liber convolutus. Roma seu Codex Talmudicus à Roberto Sheringhamio Cantabrigienfi editus.*

*Vers.* 18. He hath annointed me to preach the Gospell ] Enduing with grace is called anointing for the resemblance it hath with an ointment. An ointment is a composition, and hath these ingredients, oyle and sweet odours, by vertue of oyle it soakes into the bones, *Psal.* 109. 18. By vertue of the sweet odours mixt with it, it workes upon spirits and senses; oyle represents the vertue of the power of the Spirit, and odours the comfort of grace.

*Marc.* 14. 8. aut unxit ex consuetudine illius aevi, nam unctio post lotionem facit ad obstruenda corporis spiramenta. Drusius.

*Vers.* 20. And he closed the booke ] The word is complicants, folding, roling it up, and v. 17. explicans, unfolding or opening it. See Beza on that verse. And sat down ] Challenging to himself by his own right the office of a Teacher, others of the common people did stand when they interpreted, *Act.* 13. 16.

*Were fastened on him* ] *ἀρροφίζω* significeth when with fixed eyes we do attentively, and as it were immoveably stick in the beholding of any thing. Chemnit.

*Vers.* 22. And all bare him witnesse ] That is, their mind was so convinced with those things which were spoken by Christ, that they could not doubt nor contradict the Prophecies agreeing to him. *Vide Bezam* Chemnit.

*Gracious words* ] An Hebrew phrase, in which the force and grace of the Holy Ghost was conspicuous.

*Verba χάριτος & sunt gratiosa vel gratia plena, vel acceptabilia verba, afficientia cor. Chemnit.*

*Vers.* 30. But he passing through the midst of them ] That is, with much confidence, safety and assurance, he withdrew himselfe. The same kind of speech is repeated *Iohn* 8. 59. Where it is plainly intimated that Christ by his divine power was made invisable to his enemies, wherefore it is credible that he escaped here after the same manner.

*Vers.* 36. With authority and power ] *ἐξουσία*, potestas, authority, is a right or morall faculty, *Δύναμις*, potentia, power, is an active force or naturall faculty.

*Vers.* 38. Simons wifes mother was taken with a great fever ] Peters Mother in law, (for that he had a wife is manifestly collected from this history) was ill of a fever, not a light or remisse one, but so vehement that she lay down with it. Luke calls it a great fever, for she was old being the Mother of Peters wife, and in old people such fevers are dangerous and deadly, which can hardly be cured by nature whose forces are weak. Christ did not onely heale her by his word, as he did the noble mans son that was sick of a fever; *Iohn* 4. 50. But he used peculiar gestures. He came to her where she lay down, saith Marke. 2. Laying hold on her hand, he lifted her up. 3. He stood above her, not as if he stood upon her as it were kicking her with his feet, but that he stood so neare her, that bowing his body hee did as it were lye upon her, that is the meaning of the Greeke words. 4. He reproved the fever, this declares the power of Christ, that he so healed this woman that had long conflicted with a fever, and was so worne with it, that she kept her bed, that without the relickes of weaknesse she presently recovered both her strength and health. Chemnit.

*ἑστὴς ἐπ' αὐτῆς.*

+ As the prophet did upon the woman's dead. CHAP. *King*



## CHAP. V.

## Verse 1.

*Viderur hac vox non quem vis concursum, sed cum pressura significare: unde irruere non male vertit Latinus interpres. Vide Act. 27. 20. Grotius:*

**A**S the people pressed upon him to heare the word of God ] Christs hearers did *ἐπιπύοντες*, they lay upon him, they preassed upon him; the word of God, in opposition to the traditions of men which the Pharisees taught.

*Verf. 5. We have toyled all the night ]* Which is more seasonable for taking than the day, and have taken nothing.

*Verf. 6. And when they had thus done, they inclosed a great multitude of fishes, and their net brake ]* When Jesus called those Disciples, they had been fishing all night and the Life and caught nothing; but when Christ bad them let down the net, they tooke multitude, to shew to us, that the successe of our indeavours is not in proportion to our labours, but the divine assistance and benediction.

*And their net brake ]* This verse seemes repugnant to that *John 21. 11.* Suppose *Finis miraculi* they had written both of one miracle ( as they doe of divers ) yet there is no contradiction, the one intending thereby to signifie, that the greatnesse of the burthen *fuit, ut cognita Christi Divinitates, se illi* exceeded naturall ability of instruments which they had to bear it, the other that *Petrus & alij* the weaknesse thereof was supported by a supernaturall and miraculous addition of *discipulos ad-* strength. The nets as touching themselves brake, but through the power of God they *dicerent. Generaliter tamen* held. *Hookers Eccles. Pol.*

*hpc exemplo docemur, minime timendum esse ne respondeat labori nostro benedictio Dei & optabilis successus, quoties jussu & auspiciis Christi manus operi admovebimus. Calv. in loc.*

*Verf. 7. Began to sinke ]* Would have sanke unlesse he had been upholden by a miracle.

*Verf. 9. He was astonished, and all that were with him ]* Amazement besieged on every side, and possessed them all, so the Lxx use the word *Περίχρησις*, *Psal. 18. 5.* and *2 Kings 22. 5.*

*Verf. 16. And he withdrew himself into the wilderness, and prayed ]* Thence we may gather what Christ did when he was not busied in teaching and working miracles, *viz.* was intent on prayer, praying and giving thanks for his ministry and office, and for the whole Church to be gathered in the New Testament.

*Chemnit.*

*The power of the Lord was present to heale them ]* By this Hebraisme he meanes, that the Lord healed neither by medicines, nor prayer, but that he exercised his power in healing the sick, or the vertue of the Lord, that is, the divine power, exercised it self in and by Jesus Christ in healing the sick.

*Verf. 21. Who is this which speaketh blasphemies? who can forgive sins but God alone ]* That is, he cannot be either the Messias, or a Prophet sent by God, because he speaks blasphemies.

*Verf. 27. And saw a Publican ]* Publicans were certaine Officers in the Roman Empire which did gather up the Tribute that was to be paid, and such gifts as were given: And because the goods of the Empire were called *Publica*, hence came the name of Publicans.

*Verf. 29. Levi made him a great feast ]* *δοχμῶν*, A feast for all Commers. *Erasmus* out of *Athenæus* saith the word signifieth *splendidum epulum*.

*Ad verbum acceptione, quod passim in eo omnes accipiuntur. Beza.*

*Verf. 39. The old is better ]* *vulg. melius, salubrius Beza, suavius Syrus, Piscat. Eras.* *tam ad suavitatem quam ad utilitatem sive commodum va-* *quia scilicet levius est.* For this word properly signifieth levity, as *Mat. 11. 30. Luk 6. 35. Rom. 2. 4. Ephes. 4. 32.* Old wines are wont to be of a more gentle taste, new more austere.

*letudinis referri potest. Est enim vinum nova plerunque sint dulciora, unde mustum γασῶν & dicitur, adeoque gulosis gratiora, prudentibus tamen magis arridet vetus, quia & defacatius est & generosius, nec modo palatum magis afficit, linguamque gratius vellicat, sed & stomachum benignius inuat, omnesque spiritus magis restaurat & reficit. de Dieu in loc.*

CHAP. 6.

## CHAP. VI.

## Verse 12.

**C**ontinued all night in prayer to God ] Either because it was concerning a business belonging to the kingdom and glory of God, or rather because it was a serious speech with God. Chemnit.

Verf. 13. *Whom also he named Apostles* ] This may be interpreted two waies: Either because afterward being installed into his Office he put that name upon them; or because he had now honoured them with that Elogie in hope of the future dignity, that they might know to what end they were separated from the common Vulgar, and to what use they were destinated. Calvin.

Verf. 15. *Simon called Zelotes* ] The Zealous, to distinguish him from Simon Peter; he was so called because of his earnestness and zeale for the Gospell. Par on the Rom.

Verf. 18. *Vexed with unclean spirits* ] Which Phrase he useth also, Acts 5. 16. Chemnit.

Verf. 23. *Leape for joy* ] The word signifieth, to expresse mirth by some outward gesture. *οὐσαν propriè dicuntur lascivientes pecudes: translatiè ijs tribuitur, qui præ gaudij abundantia, non possunt se continere quin varios gestus edant, hinc & inde subsistentes.* Beza, Brugenfis.

*Their Fathers* ] That is, the ancient people of the Jews, for Christ speaketh here to his Disciples and others that were Jews by nation. Perkins

Ver. 24. *But wo unto them that are rich* ] He curseth the Rich, not all, but those which receive their consolation in this world, that is, are so contented with their estate that they forget the life to come. He shewes therefore that riches are so far from making one blessed, that they are oft turned into the occasion of ones destruction. Calvin.

Verf. 25. *Wo unto you that laugh now* ] It is the property of a man to laugh, therefore he speaks of laughter, not as a naturall, but as a sinfull act. *For ye shall mourne and weepe* ] You shall have nothing but mourning hereafter.

Verf. 26. *Wo unto you when all men shall speake well of you* ] *καλῶς ἰσταν* is opposed to Chemnit. all those things which are spoken of, persecution, hatred, accusations, reproaches, separation, ejection, and persecution.

Verf. 35. *Lend, looking for nothing againe* ] Our own due and right must be parted with, when it is not the parties sin, but externall calamity that hinders him, thou oughtest then to forgive it, at least to beare it till he be able. Christ sheweth with what affection and disposition of heart men ought to lend, viz. having respect only to the good of the party borrowing, and not to the restitution of the thing lent. Vide Grotium.

Verf. 38. *Good measure* ] The good is generall of just measure. *Pressed down* ] *Levia*, light things because they are porous we use to presse down to make good measure. *Shaken together* ] Some things go together more straightly by shaking, as corne. *Running* Vide Beza in *over* ] Agrees to liquid things. The Lords meaning is, that God will most largely reward our beneficence. *Into their bosome* ] That is, he will so reward them that they shall perceive that they are rewarded.

An Hebrew phrase applied to the custome of the Nation, for the orientall Nations (among which were the Jewes) wore long garments, so it was convenient for them to receive in their bosome those things which were plentifully given. Psal. 80. 12. Esay 55. 6. Jer. 32. 18. Piscar.

Verf. 48. *He is like a man which built an house, and digged deepe, and laid the foundation on a rock. And when the flood arose, the streame beat vehemently upon that house and could not shake it: for it was founded upon a rock* ] The builder is the professour of the name of Christ. Three parts of professours of wisdom are propounded. 1. *To dig deepe*, that is, come to a deepe search and examination of his own corrupt heart, that he may know the iniquity thereof. 2. *To make choice of a rock for a foundation*, that is, Christ. Ephes. 2. 20, 21. Acts 4. 12. 1 Cor. 3. 11. 3. *To build thereon*, we are built on Christ Mr Perkins. by our faith in him. Ephes. 3. 17. Psal. 125. 1.

CHAP. VII.

Vers. 5.

**F**OR he loveth our nation ] It is no doubt but the Jews commend him for his piety, neither could the love of the Nation every where hated, elsewhere proceed, which he evidently witnessed that he favoured the Doctrine of the Law by the study of the Law and the worship of God, *building them a Synagogue*; It is wonderfull stupour in the meane while, that by their suffrage they acknowledge a Gentile to receive the grace of God, which they contemptuously refused.

Calvin.

*συναγωγῇ*  
proprie congre-  
gationem significat :

*A Synagogue* ] The Synagogue was 1. For instruction, there, as in a Schoole, they were instructed in Gods Law.

Mr Coleman  
on Ier. 8. 20.

2. Petition, there was an Oratory, whether at times they went to pray.

3. Correction, there were offenders punished, as severall passages in the Gospell shew.

Grotius.

*Nunc collige  
Judæos sepul-  
chra sua habu-  
isse non in urbe,  
sed extra ur-  
bem, ideoque  
sum ob nitorem,*

*Vers. 12. The gate of the City* ] For the Jews had their Sepulchres out of the City, as we may see, Mat. 27. 59. and other people also, whence he is said to be carried out. And so the cause of publike health requires, which is much impaired by the evill aire of graves. The more may we wonder why Christians should have their sacred meetings in those places in which those carkasses are, which was first brought in for the memory of the Martyrs, but not so well continued.

*tum ob sanitatem, ne cadavera suo fetore & putredine aerem inficerent.* Cornel. à Lapide.

Chemnit.

*Loculum tau-  
gendo forte  
ostendere voluit  
sibi minime  
horrori fore*

*Vers. 13. Ana when the Lord saw her, he had Compassion on her, and said unto her, weep not* ] He really shewed the efficacy of comfort, restoring the raised Son to his mother. He useth two instruments, as it were, in the raising up of this dead person, for he touched the Biere, and spake to the dead; 1. That he might shew that the destruction of death, and restitution of life, is the power and work of his person, not in the divine nature only, but in that also which he assuming from us, enriched with the fulness of the divinity. 2. That he might teach, that the meane, or instrument, by which those benefits of Christ are communicated to us, are his word, by which he will destroy death, and restore life in us. This is the first raising of the dead made by Christ in the New Testament.

*horrori fore mortem & sepulchrum quo nobis vitam acquireret.* Calvin.

Chemnit.

*Vers. 14. Young man, I say unto thee, arise, or be raised from the dead* ] Jesus (when those that carryed the young man stood still) cried to the dead man, not in words of praying, (as *Elijah* and *Elisha* did) but in the word of commanding. For so is the word *ἐγείρω*, used of the dead, Mat. 11. 5. and 14. 2. and 16. 21.

*Vers. 16. And there came a feare on all* ] The common people amongst them which beleaved not in Christ could not so lightly neglect or caluminate this miracle as the rest for the unusuall greatnesse of it, for in nine hundred yeares almost after *Elisha* we read of no such thing to have happened in Israel.

*And they glorified God* ] Because they declared that this miracle was a testimony and warning that God either sent some famous Prophet, or the Messias himself.

Grotius.

*A great Prophet is risen up* ] All those which were sent by God were called Prophets. They call him a great Prophet, because he restored the dead to life, not by prayers, nor by the spreading of his body upon him, but by a bare command, without all example.

*Vulg. Lat.  
pauperes Evan-  
gelizantur.*

*Vers. 22. To the poore the Gospell is preached* ] Some translations (as the Geneva) have it, *The poore receive the Gospell*: Which is more proper. *The poore* are Evangelized or Gospellized; so is the Greeke, as we say, one is Frenchified, or Italianated, when his Garbe and carriage are such as if he were a naturall Frenchman, or Italian, so their speeches or ludgements, actions and affections are transformed into the Gospell.

Christ speaks this in a twofold reference: 1. To the freeness of his love, he hath no respect of persons. 2. In reference to the effect, the poore receive the Gospell, have received



ceived a tincture or impression of the Gospell, are transformed into it.

*Poore*) These words are absolutely true of the spiritually poore or humble: 1. Because he was made so by the Gospell. 2. Was bred by it, therefore is nourished by it; yet 2<sup>ly</sup>. they are intended by Christ of the outwardly poore, because he bids them tell what they had heard and seene, they could not see the spiritually poore. 2<sup>ly</sup>. All the rest of the things which they were to tell *John* of were temporall, bodily blindnesse, lameness, death, therefore this. 3. Christ speaks of miracles, for a gracious man to receive the Gospell is no miracle. 4. This exposition agrees with other places, *Joh. 6. 26. and 7. 98.*

3<sup>ly</sup>. This is not true of them universally, nor exclusively, not all the outwardly poore, nor only they, receive the Gospell; but fourthly probably and for the most part the poore rather than the rich embrace it, and more eminently receive it; 1. Into their understandings to know it. 2. Into their judgements to allow of it as true. 3. Into their wills to consent unto the goodness of it. 4. To obey the truth of it in their lives.

*Vers. 25. Are in kings courts*) In Kings Palaces. *Piscat.*

*Uno verbo  
in regis.*

*Ovid. 2. Metam. Regia solis erat sublimibus alta Columnis, veruntamen periphrasis illa magnificentius sonat. Piscat.*

*Vers. 28. He that is least in the Kingdom of God is greater than he*] That is, the least Doctor in the time of the New Testament (who is in no wise to be compared with *John* for the gifts of the Spirit) in which the Gospel concerning the kingdom of heaven is preached, is more excellent than *John* in respect of the kind of his doctrine.

*Sculter. de pre-  
catione.*

*Vers. 30. The Counsell of God against themselves*] *his iuribus*, in or against themselves, the words will bear either: In themselves, because they knew it, and tooke it into consideration, and yet rejected it: and against themselves, because it was their destruction.

*Baddi Græci  
ut & consilium  
Latinis signifi-  
care potest aut  
Grotius,*

*id quod secum quis constituit facere, aut quod faciendum censet. Potest utraque significatio hic locum habere. Grotius, Vide plura ibid.*

*Vers. 33. But John the Baptist came neither eating bread nor drinking wine*] That is, he observed not a vulgar, but an extraordinary, peculiar and austere kind of life, he drank only water, and did eat locusts and wild honey.

*Chemnit.*

*Vers. 34. The Son of man is come eating and drinking*] That is, Christ in his externall and common life affected nothing singular or extraordinary, but applied himself to the vulgar and usuall custome.

*Vers. 35. Wisdom is justified*] That is, acknowledged and declared to be just.

*Vers. 37. A sinner*] A notorious sinner. Whereas divers others addressed themselves to Christ for corporall mercies, this only commeth for spirituall, even for remission of her finnes. There are three great things observable in this historie. 1. Great finnes. 2. Great repentance and humiliation. 3. Great love and grace of God through Christ in pardoning sinne.

*Mr. Burgess  
of Justificati-  
on.*

*Brought an alabaster box of ointment*] It was a Custome to anoynt guests at feasts, in token of welcome. See 26. *Matth. 7.*

*This was a  
present for a  
Prince, an ala-*

*baster box of Nard Pistick was sent as a present from Cambyses to the King of Ethiopia. Dr. Taylor of the life and death of Christ, the third part.*

*Vers. 44. Thou gavest me no water for my feet*] It was a custome amongst them to give water to their guests comming far for their feet, as is manifest from *Gen. 18. 4. and 19. 2. and 43. 24. and Judg. 19. 21. 1 King. 25. 41. 1 Thess. 5. 10.* They did it either that they might wash their feet which they had sullied in the way, or because of their weariness, for cold water refresheth a wearied person. *Simon* seems not to have neglected this Custome, because Christ came not farre, but was only invited to feast with him, unless it can be proved that water was wont to be given to such as were invited to a feast. *Drusus in præterit.*

*Non solum Ju-  
deorum &  
omnium Ori-  
entalium sed  
& Græcorum  
Quætor plus.*

*mor fuit, discubituus lavare pedes, in Conviviis cumprimis splendidis.*

Christ came from *Jerusalem* to *Bethany*, for he spent the dayes with teaching at *Jerusalem*, and in the evenings for the most part came to *Bethany*.

*Grotius.*

*Vers. 47. For she loved much*] Or, and therefore she loved much; The Papists make

*Particula non  
this causativa*

*sed illativa vel rationalis.* this for *causa præcedens*, and not *signum subsequens*, as if her love were the cause of the forgiveness of her sinnes. The word (*for*) doth not signifie here a Cause, but a reason drawn from the signe, as it is also used elsewhere, the sence then is, many sinnes are forgiven her, and hereby you shall know it, because, or in that she loved much. The particle (*For*) is used as a note of the effect, or signe, in our common speech, as *there is fire; for I see smoake, this tree liveth, for it sprouteth.* Mr. Pinke would have it run thus, *therefore she hath loved much*, for first the whole scope of the Parable is to shew, that he loves most to whom most is forgiven, and not contrarily that most is forgiven to him that loves most. 2. The antichesis in the same verse requires it, the words, *but to whom little is forgiven he loveth little*, suppose this thesis, *because many sinnes are forgiven her she loveth much.*

See Downam.  
Of Justificati-  
on. l. 6. c. 12.  
page 404. 405.  
To gather  
hence merit

of remission for our workes of Charity is against the ground of faith, by which we beleeve remission of sinnes, which is directly opposite to merit. Dr Taylor.

¶ *Ut aliquando est conjunctio collectiva seu rationalis & significat ideo vel propterea, ut hic, & 1 Sam. 2. 25. Possellus in Syntaxi Conjunctionum p. 300.*

## CHAP. VIII.

Verse 2.

Vide Cornel à  
Lap.

**M**ary called Magdalene. Her name was Mary, but she was married to a noble personage, a native of the Towne and Castle of Magdall, from whence she had her name of Magdalene, though her selfe was borne in Bethany.

Fieri potest ut  
Cuza Herodis  
procurator do-  
mino suo nimis  
similis  
consilio uxoris  
valde fuerit  
contrarius: sed  
pia mulier ob-  
staculum hoc  
zeli sui fervore  
& constantia  
superavit.  
Calvinus.

¶ *Vers. 3. Which ministred unto him of their substance* These examples, say some, shew that the wife in some respect may dispose of goods without her husbands consent to good uses, for it is like Herods steward was of Herods mind. But all the shew of probability that can be shewed, that the wife of Chuzas ministred to Christ without her husbands consent is, that Joanna is there said to be the wife of Chuzas, Herods Steward. But first the phrase doth not imply that Chuzas was then living. Secondly some gather, that this Steward was the Ruler, whose son Christ healed; who thereupon believed with all his house, Chemnit. Harm. Evang. cap. 33. John 4. 53. which if it were, then it cannot be doubted, but that his wife followed Christ with his good liking and consent. Chuzas being Herods Steward, and so a man of great place, and publike employment, might if he were then living, depute the managing of all affaires at home to his wife, Prov. 31. 11. and so she might have at least a generall consent.

Quid quidam

*hinc argumentum petunt, licere uxoris viros à fide alienos deferere, non video quid certi habeat. Credibilis aut uxorem dici quæ viduæ fuerit, aut maritum non alienum fuisse à pietate. Ut solet Deus rimulas quibusdam in aulis alioqui nimium sibi praeclusas penetrare. Nam & in Neronis aula non defuere qui Christianismo faverent. Phil. 4. 22. Grotius.*

¶ *Vers. 13. In time of temptation fall away* Greek, opportunity of temptation, that is, (say some) when one is tempted by his darling sinne.

Historicall and Temporary faith may be lost but not saving faith.

Beza.

¶ *Vers. 15. In an honest and good heart* Erasmus thinks it is an Hebraicall doubling, for very good, as Ier. 24. 3. the Prophet calls figs good good, that is, very good. Others thinke it is a kind of speech used by the Greeks, and fetcht from the very secrets of Philosophie, although the common people usually had it in their mouth; Because there are some externall goods of fortune, as they call them, others of the body, and others of the mind. The Græcians call a man adorned with all these *καλὸς καὶ αγαθός*, *καλὸς* is referred to the externall life, *αγαθός* to the true vertues of the mind.

Ex ὁμοφωνίᾳ  
Hæc vox ἁγίας  
lenitiis fre-

*Bring forth fruit with patience* Or as the Greek word may bear, in expectation or cariance, viz. for the fit season.

*quens constantiam illam denotat quæ inter adversa duras spe meliorum.* Grotius.

Vers. 23.

Vers. 23. *A storme of winde* ] *Λαίλαξ ἀνέμους*. It is not properly one winde, but a conflict of many windes; the LXX. use it 38. *Job. 1.*

Vers. 25. *Where is your faith* ] Or as the Greek Article intendeth, *Where is that your faith?* *Ubi est illa fides vestra?* Tolet. Comment. in hunc loc. that measure and degree of faith, which you have shewed to be in mee.

Vers. 29. *It had caught him* ] *Ελαύετο* he made him run violently, as the horse when he is spurred. Beza.

Vers. 30. *Legion* ] A Legion in the warres contains above 6000. footmen, and 700. horsemen.

*Græci mutuati sunt à Latino Legio. Fuit autem Legio apud Romanos agmen militare, constans Hefychio autore, viris sexies mille sexcentis sexaginta sex. Secundum Suidam sunt sexies mille milites. Legio in summum (inquit Varro) Constituerit duodecies millibus quingentis militibus, ut ut autem numerarentur milites veterum Legionum apud Romanos, Diabolus hic ipse reddit rationem nominis, quia multi sumus. Quia enim tunc temporis Romanae legiones in Syria & Judea, hinc inde in praediis dispositæ, & omnibus nomen illud non tantum notum sed & formidabile erat, ideo illud ipse sibi assumpsit. Chemit.*

Vers. 31. *That he would not command them to goe out into the deep* ] *ἀβυσσόν* bottomlesse deep, because there nocendi & perdendi potestas auferetur. See Beza and Grotius.

We may find three notable evidences of Satans limited power in this one history of the man possessed in the region of the *Gadarens*. 1. In that he begs leave to enter into the Swine, he that afterward boasts that all the world was his, and all the Kingdomes thereof, hath not power over a vile Swine. Secondly, as soon as he enters into the Swine, he presently carries them headlong into the Sea, why did he not so to the man possessed? not for any love he bare to him more than to the Swine, but because he was limited by God. Thirdly, his name was *Legion*, there was a whole Legion of Devills in him, though such an army of them was in one poore man, yet they were not able to destroy and drown him as the Swine.

Vers. 38. *Now the man out of whom the Devills were departed, besought him that he might be with him, but Jesus sent him away.* ] It is uncertaine why Christ refused to have this man his companion, unlesse that he expected a greater fruit of it, if he should be witnesse of so excellent and singular a benefit among the Gentiles, which Marke and Luke witnesse to be done. Calvin.

Vers. 39. *Shew how great things God hath done unto thee* ] That Christ command him to report it as the worke of God, not his, he did it to this end, that he might be accounted a true Minister and Prophet of God, and might obtain an authority of teaching, for so it behoved the rude people to be instructed by degrees, to whom his divinity was not yet known. Calvin.

Vers. 43. *Spent all her living* ] *Consumpsit πάντα βίον*, she spent her whole life, that is, the goods which maintained her life, so *Prov. 27. 27.*

Vers. 52. *Bewailed her* ] The word signifies to beat and strike, and is transferred to the mournings and lamentations that are at burials, at which time men use such kind of behaviour.

*servat, verbum hoc habere significationem feriendi & cadendi, inque funeribus lugentium tales solent esse gestus. Apud LXX. in hac significatione verbum hoc legitur Creberrimè. Vide Gen. 22. 2. & 50. 10. 1 Sam. 25. 1. 2 Sam. 7. 12. Jer. 4. 8. & 22. 18. Quistorpius.*

## CHAP. IX.

### Versè 3.

**T**ake nothing for your journey, neither staves, nor scrip, neither bread ] He commands them not to be sollicitous for food, that they might give themselves wholly to preaching, and commit themselves to the divine providence. A scrip is a little sack, in which they did put and heape their meate; by bread all food is here signified, as Novarinus. See *Math. 10. 10.*

Vers. 23.



**Deny himself** ] *Vers. 23. If any man will come after me, let him deny himselfe, and take up his Crosse daily, and follow me* ] The meaning is this, every one that will become a scholar in the school of Christ, and learne obedience unto God, must *deny himselfe*, that is, he must in the first place exalt and magnifie the grace of God, and become nothing in himselfe, renouncing his own reason will and affections, and subjecting them to the wisdome and will of God in all things. Secondly, *take up his Crosse*, that is, he ought alwayes to make a forehand-reckoning, even of private Cresses and particular afflictions, and when they come to bear them with cheerefulnesse, for there is that emphasis in the word *take up*. This done, he must *follow Christ* by practising the vertues of meeknesse, patience, love and obedience, and by being conformable to his death in crucifying the body of sinne in himselfe. *Mr. Perkins.*

*Abnegare seipsum est suo arbitrio, sue voluntati, & omnibus proprijs animi motibus placitisque renuntiare, proprios affectus negligere, suggestiones ac suasiones earum comprimere & repellere, atque posthac non sibi ipsi sed illi deditum esse, quem in Dominum ac magistrum delegit.* Polyc. Lyser.

1. In persons, He must deny himselfe in his Father, Mother, Children, Friends, all. 2. In things, He must forsake, house, lands, goods. He must deny himselfe in his profit, credit, pleasure, ease, and offer up himselfe to God. 2. Take up his daily crosse, beare with patience the cresses that come upon him daily, or day by day. 3. Follow Christ through thick through thin.

**Ne deterreat** *Vers. 24. For whosoever will save his life shall lose it* ) That is, that will not take up his Crosse to follow Christ, shall never be saved.

1. *Vite periculum.* v. 24.

2. *Opum iactura.* v. 25. 3. *Fame ignominia.* v. 26.

**Apud Latinos exitus & excessus pro morte passim occurrunt.** *Grotius.* *Vers. 31. Decease* ] *ἡ ἐξοδος*. Some think he alludes to the *Exodus*, or going of the Israelites out of Egypt; for as their going out of Egypt was to them the beginning of their liberty, so also death to Christ was a way to glory, and after his example also to us: whence also the ancient Christians loved to call death *ἐξοδος*, 2 Pet. 1. 15. As we may see in *Irenaeus*, *Clement*, and others.

*Vers. 41. Ob faithlesse and perverse generation* ] 1. *Faithlesse*, which neither by doctrine nor miracles can be overcome or reformed, so as to beleve.

Polyc. Lyser.

2. *Perverse*, which by no Lawes will be brought into order. This is taken out of 32. *Deut. 20.* where *Moses* gives these Epithets to the Israelites, who for fourty whole yeares could not be brought, neither by the Law of God, nor by stupendious miracles, to order their lives according to the will of God.

*ὁμοῦ ἐκείνου*

*περὶ αὐτοῦ*

*obfirmare*

*animum*

*est omnem*

*metum &*

*horrorem moris*

*deponere, &*

*animo suo*

*constituere*

*hanc mortem*

*esse ferendam,*

*ut ut dura &*

*horrenda omnium*

*se in ea*

*praebeant*

*LXX. interpretes*

*hanc*

*Græcam*

*phrasin*

*ponunt*

*1er. 21. 10.*

*Ezech. 6.*

*Polyc. Lyser.*

*in loc.*

*Vide*

*Bezam &*

*Piscat in loc.*

*Vers. 51. He setled himselfe* ] Or as it is in the originall, *he hardened his face*, to go to Ierusalem, as *Ezek. 4. 3.* Christ by his whole outward habite and gesture declared that it was determined for him to go to Ierusalem. For he did not now go from one town to another, as he was wont, to preach the Gospell, neither staid he any where, but presently went in that way which leades directly to Ierusalem, till he was past Samaria.

*animo suo constituere hanc mortem esse ferendam, ut ut dura & horrenda omnium se in ea praebeant* LXX. interpretes hanc Græcam phrasin ponunt 1er. 21. 10. Ezech. 6. 2. Polyc. Lyser. in loc. Vide Bezam & Piscat in loc.

*Vers. 54. And when his Disciples James and John saw this, they said, Lord wilt thou that we command fire to come down from heaven, and consume them, even as Elias did* ] Here they shew themselves to be *Boanerges*, that is sonnes of thunder, *quid mirum filios tonitruis fulgurare*? *Ambrose.* *Ragash* is to make a great tumult, as a furious multitude gathered together, that maketh a noise as the noise of a troubled sea, *Psal. 2. 1.* Therefore some not without reason say, the sons of *Zebedeus* are called *Benai regesci*, Sons of Thunder. *Rutherfords Tryall and Triumph of faith.*

Crotius.

55. *Ye know not what manner of spirit ye are of* ] Some interpret it, you know not what spirit becomes you, rather you know not what Spirit acts you. The name Spirit is of large extent, in its originall it signifies the wind; it is trasferred to other things, God, good and evill Angels, and the soule of man are so called. It is taken also for the affections of the mind, *Rom. 11. 8.* *Ezek. 13. 3.* The meaning is, you thinke you are acted by such a Spirit as *Elias* of old; but you erre, you have a zeale, but not according to knowledge, and which is therefore a humane affection, not a divine motion, as the following reason proves.

*Vers. 62. No man having put his hand to the plough, and looking back, is fit for the kingdom,*

dome of God ] As though he had said, He that starteth from the plough is not fit for the field : no more is he that shifteth from his calling, fit for Gods service.

Mr. Perkins.  
Vide Cornel.  
à Lap. &  
Grotium.

## CHAP X.

Vers. 1.

**A**ppointed ] The Greeke word \* signifies to designe to a publicke office.

\* *Ἀρραδίωσις*

Signifieth both

to demonstrate and create, whence we may collect, that Christ did not onely rightly choose these seventy Disciples, demonstrated them to his Apostles, because he thought them fit for this embassage, but also by certaine ceremonies ordained them to this office, for so the Greeke word signifieth in this place. Polyc. Lyser.

The seventy also ] As there were twelve in the old Testament, from which the twelve Tribes were propagated ; and which the whole nation of the Jews acknowledged for their Progenitors, so Christ also would have twelve Apostles which should regenerate both the Jews and Gentiles by the word, and which the whole Christian Nation should acknowledge for their Patriarkes ; and as Iacob descended with seventy soules into Egypt, Gen. 46. v. 27. So Christ would have seventy \* Disciples, but \* *Quod Latinus posuit LXXII Non*

*aliunde est quam ex antiqua traditione. Nam tot fuisse à Christo Creatos antiquitas credit, etiam Græci, qui hoc loco legerunt ἑβδομήκοντα, ut Origenes & Epiphanius. Neque vero temere, nam moris erat Hebræis LXX. nominare numerum rotundo etiam ubi constabat esse LXXII. Grotius.*

And sent them two and two before his face into every City ] This sending of two together commends brotherly conjunction, makes for consolation in adversitie, and for the greater confirmation of the truth, thereby is also signified that this businesse is such to which one sufficeth not ; but two eyes alwayes see more than one ; Moses and Aaron were sent to Pharaoh, Paul and Barnabas by the Church, *ἀνὰ δύο i. e. δύο δύο*, as Marke speaks from the idiom of the Hebrewes, ch. 6. v. 7. as we by interposing the copulation say in english two and two.

Vers. 2. The harvest truly is great but the labourers are few ] This is the force of the speech, a great harvest requires many workemen, the doctrine of the Gospell hitherto expounded by me in all Palæstina, hath the reason of a great harvest, therefore it requires many Ministers. And Christ saith this for the consolation of these his Embassadors that they may hope well.

Vers. 3. As Lambes ] Here we must not scrupulously inquire, why Christ names his Disciples here lambes, when he had called his Apostles before sheepe ? for the sense is the same in both places, and the Syriacke useth the same word in both places, by this name \* He admonished the Disciples of chastitie, simplicity and publicke profit.

Among wolves ] So he calls the Priests and Pharisees, partly for their rage, against Christ and his Apostles, and partly for their power with which they were furnished to hurt.

*habes simplicitatem & hero suo utilis est. Caro et lac cibo inserviunt, vellus & lana indumento, stercus medicina & fructandis agris. Polyc. Lyser.*

Vers. 4. Carry neither purse, nor scrip, nor shoes ] This he saith not onely to warne them that they ought to be quicke in this journe that they may returne speedily to him, but also, that he might shew his divine power, that he can provide for them and all others following their lawfull vocation, though they be destitute of these things.

Salute no man by the way ] He would warne them to make speed, so 2 Kings 4. 29. \* *Resurrectionis* Those salutations ( saith Grotius ) among the people of the East, were not done with a signum ut supra. 9. 61.

*Est hyperbole, quasi dicat, Ne divertatis ad privatas salutationes & familiares prolixasque colloquutiones, nam aliqui non vult Christus Discipulos suos esse inciviles & rusticos. Cornel. à Lap.*

Vers. 6. The son of peace be there ] He calls him so who doth not disdain the doctrine of

of peace, or the Gospell, hears that attentively and receives it into an honest heart, one worthy of peace, as 2 Sam. 12. 5. saith *Drusius*.

*It shall turne to you againe* ] Christ would teach them that they lost nothing by discharging their duty by reason of the others incredulity.

*Vers. 7. Eating and drinking* ] He implies that necessary food shall not be wanting to them, although he send them without purse and scrip.

*Go not from house to house* ] He would not have them rashly change their Inne, which is signe of an inconstant and mutable mind, or is joyned with a contempt of the first Host; as if he by his inhumanity or baseness had driven away his guest.

*Vers. 8. Eat such things as are set before you* ] That is, be content with any meane provision.

*Vers. 11. Even the very dust of your City* ] By which symbole the Jews did witnesse that those men against whom they did shake off their dust, were so execrable to them that they would not communicate with them in their dust. This shaking off the dust ought also to admonish us, that we have nothing common with wicked men, so that their dust may not cleave to us.

*Lautiores mensas sedando. Quistorpius.*

*Erasmus in Adag: cum pulvisculo. Evangelicum illud quo jubentur etiam pulverem excutere Apostoli ne minimum quidem ab eis secum auferre.*

*Apostoli ne minimum quidem ab eis secum auferre.*

*Vers. 13. Wo unto thee Chorazin, wo unto thee Bethsaida* ] Which is thought to be the country of five Apostles, Peter, Andrew, Philip, James and Iohn. Iohn 1. 44.

*Vers. 15. And thou Capernam* ] Where Christ besides many excellent Sermons wrought so many Miracles that the Nazarites his Country-men objected it to him. Luke 4. 23.

*Vers. 16. He that heareth you* ] viz. Teaching and prescribing what is right.

*Vers. 17. Through thy name* ] Christ wrought Miracles by his own power, the Disciples by Christs; whose name they also called upon, as we may see in the Acts and Books of the Jews; as before the Devils yielded to the name of the God of Israel, so now to the name of Jesus of Nazareth.

*Vers. 18. I beheld Satan as lightening fall from heaven* ] From the degrees of knowledge, power, and dominion he had in the hearts of men, as Capernaum exalted to heaven, as suddenly as lightning is wont to shine from heaven; this predication is to be referred to the incredible swiftnesse of propagating the Gospell to the destroying of false religions, and all the workes of the Devil.

*Vers. 19. \* He alludes to the 91. Psal. 13.* although there he speaks of the protection of divine providence here of a wonderfull power.

*Vers. 20. Rather rejoyce because your names are written in heaven* ] A metaphoricall speech for to be counted sons and heires by God, as if they had been noted downe in a catalogue. It is better to have that which is proper to Saints, than what is communicated also to others. *Calvin*.

*Omni sua gloria & potestate.*

\*He may have respect to Esay 11. 8.

*Sicut Latini id quod durable non est dicunt in vento & aqua scribi, ita Hebraei patri sensu dicunt scribi in terra, id est in pulvere. Jerem. 17. 13. Huic contrarium est scribi in Cælo, id est vitæ æternæ ascribi æque destinari. Grotius.*

*Vers. 21. Rejoyced* ] He witnessed his joy not only in words but also in his gesture and countenance, so the Greek word signifieth.

*Vers. 26. What is written in the law? how readest thou* ] Taking it for granted<sup>a</sup> that men must read the Scriptures privately. As if he<sup>b</sup> had said, In the written law of God (and there onely) thou shalt find what those good workes are that God will reward in heaven.

*Vers. 27. Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy mind* ] By the heart is understood all the affections, desires, and inclinations; by the soule, the will, purpose, and resolution; by the mind, the reason, understanding, discourse, and memory; and by the might or strength, all the faculties of the soule, and parts of the body, with all their functions, actions and operations, both internall and externall.

*And thy neighbour as thy selfe* ] By the name of neighbour, all men, of what condition, sex, or nation soever, are understood.

*As thy selfe* ] 1. Truly. 2. Ardently. 3. Constantly.

*Vers. 28. This do, and thou shalt live* ] Object. Life is promised to the worker, yet

*Rom.*

*Polyc. Lyser.*

<sup>a</sup> Mr. Perkins.  
<sup>b</sup> Mr. Hilder-  
sam on Psal.  
51. 6.



Rom. 4. 3. It is said, *Abraham believed God, and it was counted unto him for righteousness.* Ans. Both ipeake of the word, but not of the same part of the word, the Law promisseth life to the worker, and the Gospell life to the believer.

Vers. 30. *Wounded* ] With his sins and the sting for them ; One glosseth well on it, Chrysost. Am- not from Jericho to Jerusalem, but the contrary; Jericho was a type of hell, Jerusa- brof. & Stella. lem of heaven, a man that forsakes God and turnes to the Devill is like to be *Qui locus la- trocinijs infam- is ut notat Hyeronimus.*

Vers. 31. *By chance* ] Therefore, say\* some, one may use the word *chance*. It is a para- ble, and being uttered in the common received terms, cannot be stretched so farre beyond the scope of it. 2. The Greek words *κατὰ οὐρανοῦ* signifieth properly, it fell out, or came to passe, viz. by the providence of God overruling the matter. 3. It fell out casually to the Priest who expected no such event. \* Dr. Taylor. Vide Beza. & Piscat.

Vers. 34. *Pouring in oyle and wine* ] *Wine* serves to cleanse, and ease the paine within, oyle to mollifie the flesh, and allay the paine without.

*Wine and oyle* ] That is, the doctrine of Salvation. Ambrose, Stella, Calv. Chemnit. Wine, the Law to eat out the corruption, and oyle, the Gospell to heale it.

Vers. 35. *He took out two pence* ] Christ hath bequeathed unto us for our soules health both lawes, the old and new, say Optatus and Ambrose.

Vers. 39. *Which also sat at Iesus feet* ] It was the custome of old that the Doctors for honours sake sate in a more eminent place, but the Disciples and the common people sate at their feet. Act. 22. 3. The same custome is yet to this day observed in Temples Polyc. Lyser. and Schooles.

Mary also commends to us two gifts of the mind which in the greedy hearers of hea- venly doctrine are necessary, one is tranquillitie of mind without all distraction of Sessione signifi- catur quies, at- tentio, diligen- tia & assiduitas. body and thoughts, the other is humility and reverence toward the Teacher, the first is noted by the word *sate*, and the latter by *sitting at his feet*. Polyc. Lyser. Lucas Brugen- sis.

Vers. 40. *And Martha was cumbred about much serving* ] The Greek word rendred Cumbred, *Πεσπασμένη*, signifies to be drawne and wried round and round about. The adverb of that word, *Πεσπασμένης*, is used 1 Cor. 7. 35. and rendred *without distraction*, not being torne, vexed and drawn asunder.

Vers. 41. *Martha, Martha* ] A friendly compellation, as Matth. 7. 21. *Martha* is named twice, it signifieth bitter, as if hee had said, bitter bitter. 1. Bitter to her selfe, in mak- ing a drudge of her selfe, and neglecting the word. 2. To her sister, in chiding and accu- sing her. The doubling of the name among the Hebrewes partly signifies vehemency of affection, partly greatnesse of good will, as Matth. 7. 22. See. 22. 31. Evangelista tribus verbis utitur *Πεσπασμένης* distendi & distrahi, praeter sollicitum esse, & τρυφή- ζεσθαι tumultuari, quibus excessum Marthae circa curam rei familiaris notare voluit. Polyc. Lyser.

41. 42. Verses. 4. Attributes are given to riches. 1. They are *many things* and re- quire much labour. 2. *Vnnecessary*. 3. They will be *taken from us*. 4. They are *not the best*. See Luke. 16. 2. Porro unum est necessarium

Vers. 42. *One thing is needfull* ] So we read it with the Vulgar, that is, the word of God. Chrysost. Ambrose, Calvin. Primarily, simply, and *per se* needfull. The originall is, *there is need of one thing*, one dish is enough, but Grotius \* dislikes this. *That good part* ] By Beza. una re opus est.

*Which shall not be taken away from her* ] That hath once received it.

Christ would not suffer Mary to be drawne away from an extraordinary exercise of the word, though there was much businesse by reason of his unlooked-for coming with his Disciples. \* Non puro de uno seculo Christum hic agere quod tamē quibusdam valde placere

video: Sarius est intelligamus Christum ex occasione ejus quod gerebatur generalem pronuntiasse sententiam: varias esse ac multiplices hujus vitae curas, sed unam esse rem quae si salvi esse velimus omnino nobis sit necessaria, curam scilicet pietatis. Math. 16. 26. Grotius.

## CHAP. XI.

Vers. 1.

**W**hen he ceased ] The Greek word signifieth to put an end to a thing, properly to sit downe and rest, as if prayer were a labour.

P 2

Vers. 2.

*Verf. 2. When yee pray say our Father, &c.]* Luke somewhat varies from Matthew in laying down the forme of the Lords prayer, that he might teach, that in prayer wee ought not to be so sollicitous of words as to pray in the mind and Spirit, and to attend rather to the matter than to the words. For the sense, there is no difference to be found between both formes, onely the words are changed, when the sense is coincident. Matthew saith *ὁμιλεῖτε* this day, Luke *καθημερινῶς* dayly, Matthew hath *τὰ ὀφειλόμενα* debts, Luke *τὰς ἀμαρτίας* our sinnes, Matthew saith *ὡς καὶ ὑμεῖς*, as also we forgive, Luke *καὶ ὑμεῖς* for even we forgive, but the sense in both is the same, and in Luke the conclusion, for thine is the kingdome, the power and the glory, is omitted.

*Polyc. Lyfer.* *Omnino credibile est in Graecis codicibus adiecta ex Mattheo quae Lucas omiserat, cum non existeret in Latinis antiquis illud, quies in caelis, item, fiat voluntas tua ut in caelo ita in terra (quod & Graeci codices quidam omittunt) item, sed libera nos a malo; quae ipsa etiam non expressa videntur verbis ceteris. Grotius.*

*Verf. 5. Which of you shall have a friend, and shall go unto him at midnight, &c.]* There are five excellent things observable out of this Parable.

1. When a people of God are in the darkest condition they ought to sue to him for mercy and deliverance.

2. It is our duty then not only to be importunate but impudent with God. *Verf. 8. Because of his importunity,* in the Greek it is impudence; there should be a holy boldness in prayer.

3. A people that are so importunate with God, he will at last shew mercy to them.

4. God will not only grant what we desire, but will give more than we desire, he desired but three loves, he will give him as many as he needs.

5. When a friend comes to a friend he shall prevaile.

*Verf. 9. And I say unto you]* It is a comparison not from the like but from a greater, if an impudent beggar obtaine so much from man, what will not an humble and dayly petitioner obtaine from God.

*Verf. 11. If a Son shall aske bread of any of you that is a father, will he give him a stone, &c.]* This seemes to have been a common Proverbe.

*Videtur hoc fuisse vulgatum proverbium, cui respondet Plautinum illud quod Erasmus observat. Altera manu fert lapidem, panem ostentat altera.*

*Ver. 13. Being evill]* Either simply in our selves, or comparatively with God.

*The holy Spirit]* By which is meant, First, the gifts and graces of the Holy Ghost. Secondly, the inward sense and feeling of him in the heart, thus he who hath the Holy Ghost may pray both for encrease of his gifts, and for a comfortable sense and feeling of him. *The wind of life and the life of the wind*

*Ver. 21. His goods are in peace]* Whereby is signified, that the wicked of the world being possessed of Satan, are at peace in themselves in regard of temptations; not as if lusts do not differ among themselves, but Satan will not suffer them to question their estate.

*Mr Perkins.*

*Ver. 27. Blessed is the womb that bare thee, and the paps which thou hast sucked]* The periphrasis of a mother described from her belly and paps. See 23. 29.

*Ovid Metamorph. l. 4. fab. 8.*

*Qui te genuere beati.*

*Et mater felix et quae dedit ubera nutrix.*

*Verf. 30. As Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation]* Signum non confirmationis, sed condemnationis; a sign not of confirmation, but Condemnation.

*Verf. 33. No man when he hath lighted a Candle, putteth it in a secret place, &c.]* Christ by the name of a Candle understandes the word of God according to that *Psal. 119. 105. and 2 Pet. 1. 19. Prov. 6. 23.* The word of God is compared to a Candle in many respects.

1. For the Author, which is God, he by his Son (who is the light of the world) kindled this Candle thence from the beginning, that is to say, he hath revealed his word, and by that his will to us. 2. For its nature, because as there is nothing purer than light in all the world, with which no filth can be mingled; so the words of the Lord are pure words, *Psal. 12. 4. 7.* 3. For its effects, which are manifold, the Candle reveales those things (the darknesse being expelled) which did first lye hid, so the word of God reveales many things, which are otherwise unknown; the Candle directs the

*Polyc. Lyfer.*

*+ The wind of life and the life of the wind*  
*the word of life and the life of the word*

steps and actions of the body; the word of the Lord shines in all spirituall actions. Light alio expels the darknes of the mind, sadness, and feare; so the word of God first enlightens the consciences of men, afterward frees from the terrours of sin and eternall damnation.

*Vers. 44. Ye are as graves which appeare not* ] As the deepe grave hides the stinking Carkasse, and keeps in the stench from offending any mans smell within: so the deep and dissembling heart of man is a cunning digger of such graves, nay it selfe as it were is a grave, wherein their rottenness and corruption lies so closely covered, that hardly the sharpest noses of such as converse with them shall be able to smell them out. *Dike.*

*Vers. 45. Then answered one of the Lawyers, and said unto him, Master, thus saying, thou reproachest us also* ] As if he should say, not only the Scribes and Pharisees, but also we Lawyers, therefore the Lawyers were somewhat different from the Scribes. *Drif. de iuris Sectis Iudeorum l. 2. c. 13.*

*Vers. 51. From the bloud of Abell unto the bloud of Zacharias* ] The question is who this Zachary was of whose slaughter Christ here speaks, and there are three opinions of learned men concerning three persons: 1. We read of one Zacharie, 2 Chron. 24. 20. which agrees with those words of Christ, *Who perished between the Altar and the Temple.* For the Altar stood in the Court before the place of the Temple, and this very Zachary desired from God the revenge of his bloud, for he said, Let the Lord see and require it. But that in Matthew seemes to oppose this opinion, that Christ saith this Zachary was the son of Barachias, but in the *Chronicles* he is called the son of *Iehoiadab*, but others say, that he was *Binominis*, had two names. 2. Others say, it was that Zachary which was one of the lesser Prophets, who himself in the Book of his Prophecies, chap. 1. ver. 1. witnesseeth, that he was the Son of Barachias, but though nothing be observed in the Scripture of his slaughter, yet some thinke that he also was killed by the Jews in that holy place. 3. *Origen* and *Basil* say, it is an ancient tradition, that Zachary the Father of *Iohn Baptist*, when he tooke *Mary* the mother of our Lord for a Virgin, after her birth, He was killed by the Jews between the Temple and the Altar, being accused by the people. *Polye. Lyser.*

*candum hortatus est cuius extant vaticinia. Tamen si enim libri inscriptio filium Barachiae fuisse docet, occisum tamen fuisse nunquam legitur. Deinde coacta est expositio quod medio tempore inter altaris & Templi adificationem occisus fuerit. De altero Zacharia Joiaide filio sacra historia refert, quod huic loco optimè quadrat, cum in atrio Templi fuisse lapidatum. Templum hic sumitur pro atrio, huic propinquum erat altare. Calvinus.*

*Vers. 52. The key of knowledge* ] That is, the meanes of knowledge, whereby (as by the key) men are to have their entrance into the kingdom of heaven. *Tertullian* rightly interprets the key the interpretation of Scriptures. See *Grotius*.

*Vers. 53. Began to urge him vehemently* ] The old Latine Translation is thus, *Ceperunt Pharisei & legis periti graviter insistere & os ejus oprimere de multis*, which last words the *Rhemists* translate to stop his mouth about many things, whereas the Greeke signifies, to provoke him to speake of many things, as *Erasmus* out of *Theophylact*, and *Beza* do prove, and the words following in the Evangelists do shew, Lying in wait for him. *Vide Beza.*

*planè vox est de schola sumpta. Solebant magistri scholarum provectiores discipulos junioribus præficere, ut illi hos interrogarent. Id dicebatur ἀποσώζω. Doctè igitur hoc verbo usus est Lucas, ut indicaret Phariseos omni modo hoc conatos ut multa ex ore Christi elicerent. Sensum rectè expressit Syrus aucupandi vocabulo, & Arabs eo verbo quod significat facere ut quis differat. Grotius.*

*Vers. 54. That they might accuse him* ] The Greeke word here comprehends complaint to the Superiours, and the publike action before the people, that they might condemn him publicly before the people who was privately accused as a seditious man, and a corrupter of the Law.

## CHAP. XII.

### Vers. 1.

**H**ypocrisie) That (as the *Syriack* declares) is an affected Counterfeiting of anothers person, and Christ understands by it that affected ostentation both of learning and holiness,



Polyc. Lyfer.

holinesse, by which the Pharisees did set forth themselves among the people, and so endeavoured to win authority and beliefe to their false doctrine. Also by the Antithesis he desires that the Disciples deliver *bona fide* the Doctrine of truth received by them, and that they confirme it by a sincere, not counterfeit holinesse of life.

Id. ib.

*Vers. 2.* For there is nothing covered, that shall not be revealed, neither hid, that shall not be known ] This sentence is also elsewhere used by Christ in the Gospell, as *Mat. 10. 26.* and *Mark. 4. 22.* Christ would have his Disciples and followers abstaine from all fraud and hypocrisie, as well in sayings as deeds, since all things in their time shall be brought to light, and be manifested before God, Angels and men; therefore it is most advised to do all things sincerely and candidly according to the prescript of God, that our works may beare the light as being done in God. *Iohn 3. 21.*

*Vers. 4.* My friends ] That is, those which he knew favoured him, and he saw to be solicitous about their own safety.

Mr Dod.

Be not afraid of them that can kill the body ] It is not to be understood as though any man had any power in himself to kill it, but God gives them leave sometimes. But if you will feare profitably, and so as you shall be the better for it, I tell you whom you shall feare, and I repeat it again that you may the better marke it, *I say feare him.*

*Vers. 6.* Are not five sparrows sold for a farthing, &c. ] A sparrow is little esteemed of as the price sheweth, and the haire of our head lesse, whence the Proverb, *Non pili facio*, to signifie a thing of small moment.

*Vers. 8.* Whosoever shall confesse me before men ] To confesse Christ is not barely to acknowledge him to be the only Saviour and Redeemer of mankind, God and man in one undivided person, also our Priest and King: but also to witnesse and affirme him to be the same before men, as *Mat. 16. 16.* Nor in words only but in deeds, that so our whole life may speake Christ.

*Vers. 11, 12.* Take ye no thought how or what thing ye shall answer, or what ye shall say. For the Holy Ghost shall teach you in the same houre, what ye ought to say ] Therewere among the Ancient Fathers, some ( of which number is *Augustine* ) who interpret this promise of infallibility ( if we may so speake ) made to the Apostles by Christ, of absolute illumination made *simul ac semel* when the Holy Ghost at the feast of Pentecost descended upon them; yet the opinion of *Euthymius* seemes more probable, who expounds it of an extraordinary and infallible suggestion to be made by the Holy Ghost, as often as occasion required it, the very words of Christ seeme rather to favour this exposition, which also receives strength from thence, because it is manifest the Apostles used books, from *2 Tim. 4. 13.* But this would not be necessary the former opinion standing.

Dum Christus de rebus gra-

*Vers. 13.* Master, speake to my brother that he divide the inheritance with me )  
visissimis & eternam salutem concernentibus differit, importunus quidam de turba sermonem ejus interrumpit, & de fratris sui iniquitate conqueritur, qui tei giversans communis hereditatis partitionem vel justo diutius proroget, vel penitus recuset. Christus ob has causas hanc petitionem rejecit, 1. Non venerat in mundum ob temporalia sed ob aeterna ac proinde temporalibus hisce noluit se immiscere, 2. Noluit confirmare Judaicam opinionem neque in discipulorum suorum neque in reliquorum auditorum animis qui arbitrabantur Messie esse regnum mundanum. 3. Præcidere etiam voluit suis adversariis occasiones calumniandi, qui attentè observarent an ex dictis & factis aliquid arripere possent, quod speciem haberet, ac si magistratus politici Jurisdictionem sibi usurparer, quo seditionis ipsum accusare possent. 4. Prævidit futurum, si uni in vilioribus hisce gratificaretur, mox plures ex rudioribus adventuros, qui idem essent postulaturi, unde plus negotii in dividendis litibus auditorum, quam in plantando regno Dei habiturus fuisset. Polyc. Lyfer.

*Vers. 14.* Man, who made me a Judge, or a divider over you ] As if he should say, it is not within the compasse of my calling, for I came to accomplish the work of mans redemption, and not to divide Inheritances, hereby giving us to understand, that every thing must be done by warrant of some calling, Ministers must not neglect dividing the word to divide Inheritances. *Vide Grotium.*

*Vers. 15.* Take heed and beware of covetousnesse ] Watch and ward, watch and guard, eyes and weapons. The first word implying an ocular warinesse, an eye-watch; the second, an hand watch, a kind of manuell, if not materiall guarding of a mans self, as if he had said, to paraphrase the Text, not to mend the Translation, watch and ward, nay, watch and guard, and defend your selves from the sin of Covetousnesse. *Dike.* The Greeke word rendred *Covetousnesse*, signifieth an immoderate desire of having.

For a mans life consisteth not in the abundance of the things which he possesseth ] Christ plainly crosseth that opinion which the heart of man had conceived about riches, viz. that

that the life of man consisted in them. But whether we consider mans life in the length and continuance of it, or in the comfort of it, it consists not in riches, no man lives a day longer, or merrier for his riches. See *Brugenſis*.

*Vers. 17. What ſhall I do, becauſe I have no roome where to beſtow my fruits* ] Behold, abundance doth not bring to the Covetous tranquility and felicity of mind, but rather greater ſolicitude and miſery, he calls them his fruits, who doth not acknowledge them to be Gods, from whoſe bleſſing all things proceed; if the covetous man had acknowledged this he would have known what to have done, he would then have given thanks to God the giver.

*Vers. 21. So is he that layeth up treaſure for himſelf* ] Gets together Lands, and Goods, and all abundance of things that the world counts precious.

*And is not rich towards God* ] That is, was not plentifull in good works according to the See 1 Tim. 6. measure of wealth which he had; men are rich toward God, 1. When they are reconciled to God in the merits of Chriſt. 2 Cor. 8. 9. 2. When they receive his grace, whereby they are enabled to bring forth good works both in duties to God and man. Perkins.

1 Tim. 6. 16.

*Vers. 24. Conſider the ravens* ] See *Pſal. 141. 9. Albertus magnus* in the History of the living Creatures relates, that the young Crows are forſaken by the old out of a cruel *asopia*. Aristotle ſaith they are caſt out of their neſts. In ſuch a great want of things *Albertus* ſaith, that certaine little wormes ariſing out of their dung do of their own accord caſt themſelves into their gaping becks, and by this meanes wonderfully nourish them; When *Matthew* named the fowle in generall, *Luke* did not in vaine ſpecially inſtance in the Ravens; For *Job* and the *Pſalmiſt* extoll the ſpeciall care of God toward the young Ravens.

R Dav. *Inquin pullos corvorum candidos eſſe ac proinde non agnoſci maribus item Deum paſcere illos muſcis.* Drufius.

*Vers. 29. Neither be ye of doubtfull mind* ] Hang not in ſuſpence and doubt for the event of the work as the meteors do in the aire, uncertaine whether to ſtay there, or to fall to the ground.

In Syriaco Evangelio eſt nec immoretur vel

*suspendatur mens veſtra in illis. Videtur alludere ad geſtum ejus qui præ magna ſollicitudine angitur vultum ad Cæſum attollens; verum poteſt, ne curetis ſublimia, perſpicere deus proprie, in dubio eſſe & in incerto, ut quæ ſuſpenſa ſunt & ſublimia facile huc & illuc impelluntur, ita animus hominis qui in dubio eſt & incertus, huc atque illuc fluctuat.* Varab. in loq. Vide Arætiũ in loc.

*Vers. 32. Feare not little flock* ] There are two diminutives in the originall, the word tranſlated flock ſignifieth a little flock; but that the exceeding littleneſſe of it might appeare, Chriſt adds another word, ſo the words are, feare not little little flock, *μικρὸν ποίμνιον* little in their own eſteeme, in the worlds account, and in regard of wolves. Chriſts twelve Apoſtles, ſeventy Diſciples, and other faithfull perſons which came out of Galilee and elſewhere, were but few, compared with the Priests, Pharisees, and the reſt of the Jews.

*For it is your Fathers good pleaſure to give you the kingdom* ] Feare not the loſſe or want of earthly things, it is your kind and loving father that doth tender your eſtate and hath care of it, it ſtandeth with his good pleaſure, and he wills freely to give without any merit of yours. The kingdom ] That is, the heavenly kingdom prepared for you. *Vide Arætiũ.*

*Vers. 33. Sell that ye have, and give alms, &c.* ] Our Saviours meaning is, in the caſe of extreme neceſſity; when there is no other way to relieve thoſe that are to be relieved. See *Acts* 2. and 4. 34, 35. Mr Perkins.

*Vers. 35. Let your loynes be girded about, and your lights burning* ] By theſe words he would intimate, that all whenſoever they are called out of this priſon of the world, ſhould be ready and prepared to go out of it. By the name of lights we underſtand the word of God, and the light of faith kindled by it. *Metaphora à vigilantiũ habitũ. As thoſe who look for the returne of the Bridegroom,*

*Vers. 36. When he cometh and knocketh* ] He knocks by his word, as *Rev. 3. 20.* and when by the trouble of ſickneſſe he ſhews death to be neere, we preſently open to him, when we readily and willingly receive it. *v. 36. Beata vita hic & alibi nuptijs compa-*

*tatur, partim quia in ea nullus doloris, luctus aut lachrymæ locus eſt, ſed ſaluti & perpetui auditui plena ſunt omnia, partim quia æternus Dei filius eccleſiam ſuam ſponſam verè in ea ſibi adjungit, ut bonorum ipſa omnium particeps & Conſors fiat.* Polyc. Lyſer.

*Vers. 42. To give them their portion of meat in due ſeaſon* ] He alludeth to the care of Governours of Families or ſtewards, who do allow to every one in the houſe their portion. *James* 2. 25. *Vers. 48.*

*Can crescant  
donacrescant  
& rationes do-  
norm.*

*Gregory.*

*As the gifts  
grow so grow  
the accompts  
too.*

*Christ also  
Matth. 20. 20.  
understands by  
the word Bap-  
tisme his passion,  
the dayes of the death of  
Martyrs were called *Natalitia Martyrum*, martyrdom it selfe, *Baptismus sanguinis*.*

*Vers. 48. Unto whomsoever much is given* ] Not whosoever hath much, but to whomsoever much is given : 1. Because we have nothing but from gift. 2. It is a foundation of improvement, and of the duty of giving account. Things given are abilities naturall, acquired, advantages, opportunities and time to improve all these.

*Much* ] A comparative : First In regard of our selves, so we receive much in regard of our desert. 2. God need not to bestow any thing. Secondly in regard of others.

*Vers. 50. I have a baptism to be baptized with* ] He calls the death of his Crosse a baptism, as also *Marke 10. 38.* partly because it was a certaine immersion into extreme calamities into which He was cast, partly also because in the Crosse he was so to be sprinkled with his own blood as if he had been drowned and baptized in it.

*I sink in deep water* - *All they were dead and belies any*

*Straightned* ] Pained, or pent up, not with such a griefe as made him unwilling to come to it, but with such as made him desire that it were once over.

There seemes (saith *Grotius*) to be a similitude implied in the word *συνίξας*, taken from a woman with Child, which is so afraid of the bringing forth, that yet she would faine be eased of her burthen.

*Vers. 51. Suppose ye that I am come to give peace on earth ? I tell you nay, but rather division* ] You expect that your Messiah should be such a King as should far exceed the Roman Emperour in Riches, Power, and Majesty, who may bestow a universall peace upon you freed from the tyranny of the Romans, may subdue all nations, and so set them in safety. But I say unto you, that not peace, but separation shall follow, even of those that ought to be joyned together in the bond of the straightest kindred and affinity.

## CHAP. XIII.

### *Vers. 1.*

**T**Here were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices ] *Cyrill* and *Theophylact*, with *Euthymius* think, that they were followers of that Judah of Galilee, of whom *Gamaliel* makes mention, *Act. 5. 37.* They relate these to be his absurd opinions, that he taught that no man is to be called Lord, that the Jews ought not to pay tribute to the Emperour of Rome, nor to offer sacrifice for the Romans, and for these things Pilate was angry with them, and commanded to kill them in sacrificing, yet these things are uncertaine. This is certain (since we may gather it out of *Iosephus*) that the Galileans were alwaies prone to sedition, for they burned with an insatiable desire of getting liberty which they lost by the Romans, therefore it is probable that some of them conspired, and entred into a league to vindicate their liberty, and that things might succeed the more prosperously, they began with sacrifices, as it is usuall in making Covenants, where Pilate as a Governour in Rome comming upon them on the sudden with his Souldiers, cruelly slew those seditious persons, and so mingled and confounded their blood and the beasts together. See *2 Kings 23. 16.*

*Polyc. Lyser.  
Vide Calvinum.*

*Vult dicere  
seditiosos istos  
peccatores fu-  
isse maximos  
qui graviter  
& Deum, &  
Magistratum  
offenderint.*

*Ac proinde sup-  
plicium quod*

*sustinuerunt, justum esse atque sufficienter ab ipsis promeritum. Verum enim verò vos qui huius Crudelitatis vel spectato-  
res fuistis, vel ad quorum aures fama ejus pervenit, non debetis inde occasionem sumere ipsorum infelicitati insultandi ne-  
que tam in ipsorum quam in propria peccata inquirendi. Polyc. Lyser.*

*Vers. 3. Except ye repent, ye shall all likewise perish* ] Though not in the same kind, yet as severely, *Indicat ipsos quoque ex inopinato crudeliter & malè interituros. Polyc. Lyser.*

*Vers. 4. Or those eighteen upon whom the tower in Siloe fell* ] That the Lord may the more move them, he addes also another example. There was neer Jerusalem a river or Fountaine called *Siloe* making a Fishpoole, as is manifest from the 9th. of *Iohn 17.* By it a tower was built serving for an aqueduct through the City, as is manifest from *Esay. 7. 3.* See *8. 6.* This tower fell, and slew eighteen men.

*Polyc.  
Lyser.*

*Think*



Think ye that they were sinners above all men ] Beza and the Vulgar render it *debitores* Debtors ] *hoc* debtors, but the Syriack hath sinners which seemes more proper here.

Vers. 5. Except ye repent ye shall all likewise perisb ] That which Christ here threatens to the impenitent was fulfilled after forty yeares; for then Titus the emperour of the Romanes on the feast of the Pascheover besieged the City, and having taken it slew many impenitent Jewes as they were sacrificing.

Vers. 6. A certaine man had a figtree planted in his vineyard, &c. This vineyard notes the Church of God, Esay 2. 1. Matth. 20. 1. in which there is one vine our Lord Jesus Christ, in which all we ought to be ingrafted as branches if we will bring forth fruit to eternall life, Iohn 15. 1

Vers. 7. Behold these three years I come seeking fruit on this fig-tree and finde none ] Some Lys. of the Fathers interpret it only of the Synagogue of the Jewes, and so the three yeares wherein Christ expected fruit were three times, 1. Before the Law. 2. In the Law. 3. after the Law, as Gregory. Or the three Lawes; the first naturall, the second written by Moses, the third Evangelicall by Christ, as Ambrose. Or the three governments of the Jewes; the first under the High-Priests, the second under Judges, the third under Kings; but Theophylact, Athanasius and Basil doe expound it more largely to signifie the three ages of men; Childhood, youth, and old-age, or else the three years which Christ spent in going through their whole Land, teaching and doing good, and healing all the world possessed with the Devill, Acts 10. 38. Those which referre these things to the three yeares in which Christ taught seeme not to attend to what followes, of waiting one yeare, neither did God being intreated by the godly defer the punishment of the Jewes for one, but forty yeares after the three yeares that Christ taught them. Wherefore it is better to understand the three years thus, that figs which are fruitfull doe not longer stay from bearing,

*Arum ficus, que aliquando tertio demum anno a plantatione sua fers fructus. Sed si tertio anno nondum proferat, nunquam eos proferre solet.* Cornel. à Lap.

Vers. 11. A Spirit of infirmity eighteen years ] The disease had so prevailed over her that she was crazed by habit.

*non naturalis, sed qui ex Diaboli malitia & potentia, vel per incantationem, vel per fascinum aliquod ipsi obvenerat.* Polyc. Lys.

Vers. 13. And he laid his hands upon her; and immediately she was made straight ] He could heal her by his bare word, without touching; but he doth not only vouchsafe to touch her, to shew the certainty of his Charity and good will; but also that he might signifie, that his quickning flesh is that ordinary instrument by which he maketh us partakers of his saving grace.

Vers. 14. Said unto the People, &c. ] He strikes at Christ as a violater of the Sabbath through the fides of the people, because that Jesus had healed on the Sabbath day ] Not by applying of medicines, as the Latine *curare*, and the Greek *θεραπεύειν* properly signifieth. See 4 Matt. 23.

Vers. 16. Ought not this woman being a daughter of Abraham, whom Satan hath bound to these eigheteen yeares, be loosed from this bond on the Sabbath day ] This argument is amplified by a three-fold comparison. First He compares the Cattle together, the Oxe and the Ass, and this woman which he calls a daughter of Abraham, being not content to oppose a reasonable Creature to a beast which was enough, he addes a daughter of Abraham, which name was in great esteeme with them. See Matth. 23. 9. Luke 3. 8. Iohn 8. 33. Acts 13. 26. Secondly, he compares the bond whereby the Cattle are tyed at the stall, and the bonds of the Devill; and Thirdly the time. The Cattle peradventure for one night, or a few dayes are tyed to the stall, but this woman, even for the length of time is worthy all commiseration.

Vers. 19. and 21. Verses. By two Parables, one taken from the garden, viz. from a grain of mustard-seed; another from domesticall matters, viz. Leaven; He teacheth, that that is the nature of Evangelicall doctrine, that it growes besides the expectation of all men, and spreads it self farre.

Vers. 23. Are there few that be saved ] Christ is wont to reject curious questions without an answer, as here, and Acts 17. 7. It belongs to us to know what they are

Grotius. Respondit Christus affe-

that are saved, not how many are to be saved, although by one we may somewhat guesse at the other, for few are willing to enter into a hard and difficult way.

*Lucas, & clarè exprimitur Matth. c. 7. ver. 14. Idem offerit Iſaïas, Cap. 10. 22. & c. 24. 13. Cor. 1. 10. 13. Cor. 1. 10. 13.*

Strive with all your strength because the gate is straight. *Bradford* well compared the way of Religion to a narrow bridge, and a large and deep river, from which the least turning away is dangerous.

*Concedite, enitrimini, conamini, adlaborate omnibus viribus. Hoc enim verbo significat opus esse labore & conatu, quia non sine magna & ardua difficultate queat quis angustam portam transmittere. Luc. Brugen.*

*Verf. 28. All the Prophets in the Kingdome of God* ] Therefore also *Salomon*.

*Verf. 30. There are last which shall be first* ] The Gentiles which God in times past suffered to goe after their own ways. *Acts 14. 15.*

*First shall be last* ] The Jewes politically and spiritually, for they are the most miserable of all people.

*Verf. 32. Tell that Fox* ] The Prophets use to set forth Kings (saith *Grotius*) by the names of beasts, as the Goat, Ram, Leopard, Beare; neither undeservedly, because the greatest part of them have beastly conditions. So *Paul* describes *Nero* by the name of a Lion; *Herod* being very subtil is fitly termed a Fox.

*I cast out Devils, and doe cures to day and to morrow, and the third day I shall be perfected* ] Which words signifie both the nearnesse of his passion, and the certainty of the things, and the propension of his mind to so great a worke.

*Verf. 34. Which killest the Prophets* ] *Jeremy, Zacharie.*

*As a hen doth gather her brood under her wings* ] There is in all birds a wonderfull love ingrafted to cherish and protect their little ones, but especially in the hen. This cherisheth the young ones without feathers, provides them food, by clocking calls them to her, and contends for them against the Kite, even to blood; the Jewes were so cherished and protected by God.

*And ye would not* ] Christ speaks not here of his hidden and absolute will, according to which he doth whatsoever he will, neither can any creature resist him, but of his revealed will to which men ought to apply themselves.

*Verf. 35. Behold your house is left unto you desolate* ] First the Temple, which is elsewhere called the house of the Lord; because the Jewes made it of a house of prayer a den of thieves, He calls it no more the house of the Lord, but their house. *Desolate* ] Spoiled of all its grace; yet the word *house* may be taken more generally for the houses of all those of Jerusalem, yea even of the Jewes in that whole Countrey, as it is *Psal. 69. 26.* Yet Christ prophesieth here of the destruction of all Judæa, which came by the Romanes under *Vespasian* and *Titus*.

## CHAP. XIII.

### Verse 2.

*Behold there was a certaine man before him which had the dropse* ] It is probable that the man which had the dropse was brought thither purposely to tempt Christ, for he could not come to the table by chance, nor without the will and permission of the Master.

*Verf. 4. And they held their peace* ] As also at other times those that were asked were wont to be silent, for if they had said it had been lawfully they had opposed their own observations, but if they had said it had not been lawfull, they feared the reprehension of Christ, therefore they were silent.

*In Evangelio de multis agris legitur quibus Christus subvenit; sed illi ejus opem vel ipsi implorant, vel alii pro ipsis intercesserunt. Id. ibid.*

*And let him goe* ] He did not detain him with him for ostentation sake, nor kept him with him for his service, but let him him goe to his owne.

*Verf. 5.*

*Calvin.*  
*Hoc miracu-*  
*lum aliquid*  
*peculiare*  
*habet, viz.*  
*hoc quod non*  
*petis sanari sed*  
*tanum erat*  
*ante illum, hoc*  
*est vel adstabat,*  
*vel assidebat,*  
*vel decubebat,*  
*& recubat.*  
*Polyc. Lye.*  
*In Evangelio de multis agris legitur quibus Christus subvenit; sed illi ejus opem vel ipsi implorant, vel alii pro ipsis intercesserunt. Id. ibid.*

Verf. 5. Which of you shall have an asse or an Oxe fallen into a pit, and will not straightway pull him out on the Sabbath day ] Christ very fitly compares the man sick of the drop-sie with one fallen into a pit, in which he had been drowned in the waters unlesse he had been drawn out, so a man that hath the drop-sie will be choaked at length with the water between the skin, unlesse he be freed from the disease.

Verf. 7. And he put forth a parable to those which were bidden, when he marked how they chose out the chiefe roomes ] As in his first entrance he cured the drop-sie tumour of the man sick, so now he intends to cure the spirituall tumour and pride of the Pharisees.

*eriam aggreditur duplicem animæ hydropem, superbia tumorem & pecunie sitim. Grotius.*

Verf. 16. A certaine man ] God our heavenly Father, as Matth. 22. 2. Supper ] The felicity of eternall life, to which the elect are called by the ministry of the word. Great ] Whether you respect the provider of this Supper, God, or the multitude of those which were called, or the plenty of the dishes. Bad many ] The Jewes, especially the chief of them.

Verf. 18. With one consent ] Although they allege severall reasons, yet they all agree in that, that they pretend their owne businesses that they may not come to the Supper.

Verf. 21. Goe out quickly into the streets and lanes of the City, and bring in hither the poore, and the maimed, and the halt, and the blinde ] The remote Gentiles and barbarous people dwelling even at the end of the world. But these lie in the wayes and behind the hedges, because they wanted both divine and humane Lawes, by which a City may be established.

Verf. 23. The Lord said unto the servant ] It may be understood of the Christian Magistrate, for that is the Magistrates duty in respect of the outward profession of religion, or Ministers by the promises and threats, to be instant with them till they overcome them.

Verf. 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethern, and sisters, yea and his owne life also, cannot be my Disciple. ] That is, rather than not love Christ, if the case so stand, that they must be hated or Christ not loved, they must be hated, much more farme and Oxen; or so entirely to love Christ above all, as our love of Parents in comparison thereof is an hatred.

His owne life ] That is, in comparison of me and my gospel.

Verf. 33. Whosoever be of you that forsaketh not all that he hath ] The universality;

1. Of the Subject. 2. The object. 3. Peremptoriness of the sentence, Cannot be.

For sake all. 1. In Judgement and inward esteeme. 2. In affection. 3. In resolution.

4. In reference to an actually practise, and must actually forsake them which cometh to this point, that either he must lose them or renounce Christ.

means to hinder from good, or draw to evill. 2. As a sacrifice, if God call for it.

Verf. 34. If the salt have lost his savour ] If it be insatuated, or growne foolish (a word that suites well with Zach. 11. 15.) if it have lost his savour; If a Christian have either corrupted or cast away the word of life, and the sincere doctrine of the gospel.

*Verbum Dei*  
*bum Dei hominum mentes accendit, amor Dei quasi fervens facit. 2. Sale carnes a corruptione preferantur, sic natura nostra per verbum Dei ab æterna corruptione liberatur. 3. Sale cibi conduntur, ut ex sapore suavitatis nobis commendatur & a ventriculo facilius concoquantur. Sic verbum Dei nos gratos & acceptos Deo reddit qui alioquin coram ipso insulsi & insipidi fururi essemus. 4. In veteri Testamento salis magnus usus fuit in sacrificiis. Marc. 9. 49. In novis autem cibus Dei, omnia etiam dicta & facta nostra verbo Dei condenda esse debent, si Deo grata esse velint. Polyc. Lyser.*

Verf. 35. Men cast it out ] There is not a more miserable Creature than an Apostate Christian.

He that hath eares to heare ] He that hath eares by which he may attend to what is said, and understand it, let him heare ] that is, let him attend, ponder, and practise it.



## CHAP. XV.

*Vers. I.*

**Sinners** ] That is, those which were noted for some publick offence, as fornicators.

**Polyc. Lyfer.**

*To beare him* ] That is, that they might receive from him wholsome instruction,  
Consolation and peace in their Consciences.

*Verf.* 2. *Murmur'd*] First taking ill among themselves that fact of Christ, then making a noise among the people, and saying to them, *this man receiveth sinners*. The particle *et* here seems to have a singular emphasis, as if they should say, that magnificent Doctor, to great a man, who professeth a certain singular holiness, that he would be publicly taken for the Messiah, yet this man doth not shun the company of evil men, but admits infamous sinners to familiar conference, also to his table, that he seemes to embrace them as his household servants. Christ to defend his fact the better against the Pharisees calumnniation propounds three parables, taken from divers matters, but tending to one scope, *viz.* that men should not wonder, much lesse murmur if he converse with sinners.

**Polyc. Lyfer.**

Verſ. 4. *What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wildeſſe, and goe after that which is loſt, untill he finde it* ] The firſt parable which Chriſt alſo brought; *Matth. 18. 12.* ſeemes to propound to us the myſterie of our redemption, how Chriſt the good and faithfull Shepherd ſought mankind in the wildeſſe of this world, and finding it put it on his ſhoulders, and brought it to the ſheepfold of his Church.

Lacrime pœni-  
tentium vinum  
sunt Angelo  
rum. Bern.

Verſ. 7. *Likewiſe joy ſhall be in heaven over one ſinner that repenteth* ] That is, the holy Angels and bleſſed Trinity do rejoyce by generall conſent of all antiquity.

Ninety nine iust persons, which need no repentance ] That is, Pharisees, who seeme to themselves to be iust, and therefore not to need repentance.

*Vers. 8. What woman ] Evc. i Tim. 2. 14.*

Doth not light a candle.] *Draſius* thinks our Saviour in this ſpeech hath reſpect to a Proverbe uſed by his own nation *ſcrutari lucernis* to ſearch with candles, that is, diligently and carefully to ſeek for ſome thing, as *Zeph. i. 12.*

Druf. Prov.  
Class. 2. 1. 3.

Light is the doctrine of the Gospell, befores are sermons of the Law. It is in very ancient editions of the vulgar translation, *everit domum*, for *everit domum*.

*Verf. 11. A certaine man had two Sons* ] Adam had the image of God with other excellent gifts which he might happily use within his Fathers house, he would not obey God, but use them at his pleasure, and so lost those excellent gifts.

Call for it  
Share it with  
a friend

*Verf. 12. And the younger of them, &c.]* By the Prodigall Son some understand one that was never called or turned to God, Mr. Perkins takes him for one that was the child of God, and afterward fell away. *So do I.*

Derivant Grā-  
matici, āvāṇ  
āhā do sōlār.

**Verf. 13. With riotous living.]** The Greek words signify so to waste all that a man reserves nothing to himself.

ΑΠΟ ΤΟ ΣΩΣΤΕΡΟΝ  
 ΗΡ-ΕΝΤΕ ΔΕΚΛΑΡΕΙ

qui sibi nihil servat, quem Latini effusum & profusum simili ratione vocant. Beza.

4/25-15. To feed swine ] Which was intolerable to a Jew to whom swine were an abomination.

\* Quasi diceret:  
Porcinam qui-  
dem egit vi-  
am, & tamen

For 16. *Would faine have filled his belly with the husks* ] Which is the food rather of  
beasts than men, whence *Horace* exprest extreme frugality by these words saying,  
*siliquis vron, siliquis & pane secundo.*

am, & tamen

*Vers. 17. Came to himself.]* Or into himself, as the <sup>4</sup> Greek, As a man that was drunk, mad, or newly raised from sleepe, or out of a swoond; some Divines make allusions of all.

\* *Ad se redire  
etiam Latinis  
dicitur qui ad  
bonam mentem*

*Have bread enough* ] By bread, according to the Scripture phrase, is meant all kind of needfull

needfull wholesome food, for it is opposed to huskes which are unwholesome and fitter for swine than men.

Verf. 18. *I have sinned against heaven and against thee* ] Against the first and second Table.

*In porissimum collocatur. Caelo gratissimus amnis. Drul. Hic notant eruditi cœlum pro Deo dici, quod verum puto, non εἴς τοῦτο σῖκα sed εὐεχόμενος, ut Cœlum significet eam potestatem quæ in Cœlo maxime relucet. Grotius.*

Verf. 20. *And he arose and came to his father. But when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his necke, and kissed him* ] Amongst all the Parables of Christ this is excellent, full of affection, and set forth in lively colours. The old Father sees a great way off, dimme eyes can see a great way when the Son is the object. His bowels roll within him, he had compassion of him. *He runs* ] It had been sufficient for him to have stood being old, and a Father, and an offended Father. Love doth descend not ascend, the Son goes to the Father, he runs to the Son. Then he cannot stay and embrace him, or take him by the hand, but he falls upon him, and incorporates himselfe into him: Yet he speaks not one word, his joy was too great to be uttered, but he puts his whole mouth unto and kisseth him, the badge of peace, love, and reconciliation. Here is declared the great goodnesse of God, who most mercifully pardons the finnes of the truly penitent.

22. 23. Verses. Some understand by the robe the royalty which Adam lost, by the Lyser. *Filius ring the seale of Gods holy Spirit, by the shoes the preparation of the Gospell of peace, by the fat Calfe Christ who was slaine from the beginning. There is nothing else intended but to set forth the riches \* of Gods manifold mercyes, whereby he supplies all our wants, and bestoweth whatsoever is needfull for us upon our true repentance.*

*niosa quidem sed incerta. Maldonate in loc. Vide Grotium.*

The use of rings was ancient as appeares, Gen. 38. 18. Among the Romanes it was an ensigne of vertue, honour, and especially nobility, whereby they were distinguished from the common people, and the Son is exempted by this meanes from his servile estate, and finds place among the children free. *Annulus aureus ornatus est*

*Shoes on his feete* ] For his feete were naked.

41. 42. Rivetus. *Apud Romanos ingenuitatis, apud orientis populos dignitatis eximia signum. Gen. 41. 42. Aut etiam opulencia. Tac. 2. 2. Cum autem annuli usus inter alia sit signare, non male veteres respondere annulo putant donum Spiritus sancti qui non obfigatur, ut loquitur Paulus, 2 Cor. 1. 21. Grotius.*

## CHAP. XVI.

### Verse 1.

**T**Here was a certaine rich man which had a Steward, and the same was accused unto him that he had wasted his goods, &c. ] Our Saviours intention in this Parable is to exhort all men, especially those in great place, to improve these outward things for the advancement of their own Spirituall and everlasting good, v. 9.

*proxima nostra esse agendum, ut quum ad Dei tribunal ventum fueris, liberalitatis nostra fructus ad nos redeat. Quam dura & longè petita videatur similitudo, clausula tamen ostendit non aliud fuisse Christi consilium.*

Christ propounds in the Parable two persons, 1. A rich man. 2. His Steward.  
1. The rich man is God, whose Stewards are all men; because he gives their good things to them, although to one more, to another lesse. Those good things are 1. The goods of the world or fortune, as some call them, gold, silver, fields, cattle, livings, dominions, Gen. 9. 2. 2. Goods of the body, as health, beauty, strength, all the senses. 3. Goods of the mind or Spirituall, wit, wisdom, prudence, memory, eloquence, peace, the word of salvation, the promise of grace, righteousness and life eternall,

*In Cœlum]  
i.e. in Deum cu-  
jus sedes in Cœ*

*Gal  
Jer. 31, 10, 19, 20  
Eph. 3, 17  
I run both to b  
illustrated by  
this excellent  
parable.*

*Calvin. Poly-  
timet convi-  
um, pater ad-  
nat convivium:  
Ambros.  
\* Hoc simplex  
sed certum est,  
Cetera inge-*

*Annulus in-  
signum recupe-  
rate libertatis  
quam amiserat  
porcis pascen-  
dis admodum  
post vitam pro-  
figatam. Gen.*

*Summa huius  
Parabolæ est,  
humaniter &  
benigne cum*

eternall; God hath bestowed his gifts on us, that we may moderately use them in his feare, serve our neighbours with them, and improve them for the Lord; because wee shall give an account of them.

How to use our goods so as to shew our selves good Stewards,

1. In respect of God, we must serve him with all these goods of ours.

2. For our neighbour, if we have more than he, we should communicate freely to him. *Prov. 5. 16.*

*Prudenter* ] non quod pie & recte. Non laudavit factum, sed prudentiam & industriam qua ut pecuniam effugeret, usum fuerat. Maldonatus.

*Vers. 8.* The Lord commended the unjust Steward, because he had done wisely ] *Propter solertiam non propter fallaciam. Grotius.* As we may condemne a matter, yet commend the parties wit. The children of this world are in their generation wiser ] They are not in genere wise, but in genere suo, wise to do evill, *Ier. 4. 2.* not wiser absolutely, but secundum quid, in their generation, that is, in the things of the world. The children of light ] That is, Christians, who by the Holy Ghost and baptisme are made the sons of God.

*Vers. 9.* Make to your selves friends of the mammon of unrighteousnesse ] Riches are called unrighteous, not because they are alwayes unjustly possessed, but because they are occasions and motives of great unrighteousnesse, or else rather unrighteous is put here for false, in the Hebrew phrase, that is, they are not true riches; the words following confirme this exposition. See *Heinsius.*

*Mammon* ] *Significat copiam thesaurorum divitiarum huius mundi.* They are not so in themselves but in the common use, or rather abuse of wicked men. 1. Because they are commonly unjustly gotten. 2. Made an instrument of many evils. 3. Evill gotten goods are unjustly possessed. *Mr. Perkins.*

That when ye faile ] That is, die, so the Septuagint useth this greek word, by which it renders *Moth.* *Ier. 42. 17, 18.* They may receive you ] Receiving is not mentioned here in regard of merit (as the Papists say) as though a man could deserve it by giving almes, but either by way of hearty prayers made by the poore, that they may be received, or else because their almes shall be unto them a pledge and earnest of their receiving into Gods kingdome.

*Vers. 12.* And if ye have not been faithfull in that which is another mans, who shall give you that which is your own ] Teaching that he which is unfaithfull to another, seldom is faithfull in his own affaires.

*Vers. 13.* No man can serve two Masters ] Not contrary masters, as God and Mammon are.

*Vers. 14.* And they derided him ] The Pharisees did not simply laugh at Christ, but gave also externall signes of scorn in their countenance, gestures, they blew their noses at him, for that's the meaning of the original \*.

\* *Græcè μύω him, Thezow, id est, subannabant quasi contracto naso. μυωδης enim est nasus: atque hic est gestus fastidientis, spernentis, vafre & callide irridentis. Ignosce naso suspendis adunco. Horat. Serm. Satyr. 6. Tales sunt nasones, nasuti. à Lapide.*

*Vers. 15.* Christ doth not yeeld to the scoffes of the Pharisees, but defends the authority of his doctrine, and in like manner inveighes against them with a just zeale, and puls away the maske of hypocrisie from them.

Ye are they which justify your selves ] As if he should say, you would know what you are, I will in a few things declare it to you, whatsoever things you do, you doe them all for that end that you may get an opinion of holinesse and righteousness before men, but howsoever before men who onely judge by outward things, you may be accounted holy and righteous, God knows your hearts, which he abominates, because they are full of hypocrisie, envie, pride and scorn.

Highly esteemed ] Pharisaicall and hypocriticall pride, by which they boast themselves before men that they may seeme to be holy, they be inwardly hypocrites.

*The same thing is exprest in John, then the subordination of it now to the Gospell is taken away. But the Law was not then abolished, as the next v. shewes, as if he should say, do not mistake mee, ac si postea lex in ecclesia xauktorata sit.* Secondly, that manner of dispensation which was under the Old Testament was to last till then. The Revelation of the mind of God then

*Polyc. Lyser.*

*The same*

*thing is exprest in*

*John. 11. 13.*

*1 Pet. 1. 12.*



then was but in glorious promises of things to come; we now enjoy the things under the Gospell.

Verf. 19. *There was a certaine rich man which was cloathed in purple and fine linnen, and fared sumptuously every day* ] Whether it be a History or a Parable, \* (of which there are divers opinions) that is of no moment, because whether Lazarus were truly a certaine poore man and begger, so handled by the rich, whose soule was after carryed by the Angels into Abrahams bosome, or whether by the name of Lazarus, Christ signified a begger, (as Lawyers are wont to propound their species under the name of Titius & Sempronius) the matter comes all to one, all confessing that under that narration Christ describes the state of the faithfull and unfaithfull departing out of this life.

Ambrose from the adding of the name saith it is a History not a Parable, many things are related in modum Parabole, neither eyes, finger,

tongue, nor water are in hell. \* Rainoldus de lib. Apoc. tomo primo. prælect. 79. Credo ego, nec solum historiam, nec solum Parabolam esse, sed mixtum quiddam ex utraque, quod apud Poetas Tragicomædia esse dicitur, atque hæc ipsa est Iustini sententia. Nam quod dives ille, & Lazarus fuerit, quodque ille in inferno sepultus, hic ab Angelis in sinum Abrahæ portatus fuerit, historia est. Quod autem dives ille cum Abraham locutus fuerit, eum que rogaverit, ut Lazarum ad se mitteret, qui gutta aque linguam suam refrigeraret, parabola est historia adjuncta, nec enim qui in inferno sunt sanctos rogare solent. Maldonatus in loc.

*Cloathed in purple* ] *ἰσχυρὰ* frequentative, a new suit for every day like our Gallants, Purple a precious garment, and proper to Kings, and those which are neere them. Marke. 15. 17. *Fared sumptuously* ] Which *ἡσυχία* some where turnes *locundabatur*, for the Greeke word signifieth both, *letitiam mentis* & *hilarè convivium*, joy of the mind, and a merry banquet; it signifies feasted and rejoiced\*, so that not only the delights of feasting are signified, but that he feasted with pleasure.

*Every day* ] That thou maist understand that he was wholly given to his belly, and was not at leasure for any other things; and this he did *καταποσ*, splendide, magnifice, pompose, therefore he was wholly of their number who daily with the Epicure sing that hymne,

*Edo, bibo, ludo, post mortem nulla voluptas.*

Verf. 20. *A certaine begger named Lazarus* ] The Hebrew (for Lazarus) sounds helped by the Lord, that very word also makes for a History; He was forsaken by men, but had God for his help.

*que alij eandem hanc mendicem Eleazarum vocant, non de nihilo est, idem est Eleazari & Lazari nomen.* Erasmus. Quod autem Tertullianus, Prudentius atque alij eandem hanc mendicem Eleazarum vocant, non de nihilo est, idem est Eleazari & Lazari nomen. Grot. Quamquam quibusdam simplex videtur esse Parabola: quia samen Lazari nomen exprimitur, potius rem gestam narrari arbitror. Calvin.

Lazarus by changing of the dialect, is the proper name of Eleazar the servant of Abraham. Thus Christ placeth Lazarus in the bosome, or at the Table of this Patriarke, whose houshold servant hee had been.

*Laid at his gate full of sores* ] That if he desired to stand or sit, yet being pained with the greatnesse and multitude of sores, he could not.

Verf. 21. *The crumbe* ] Which otherwise would be trod by the feet of men, or gathered by the dogges.

Verf. 22. *By the Angels* ] Behold a sodaine change, he that even now was not onely scorned by men but dogges, is honoured with the ministrie of Angels.

*Abrahams bosome* ] The glory of heaven or heavenly Canaan is rather called the bosome of Abraham\* than of any other of the Patriarkes. 1. For the excellencie of his faith. 2. Because the promise of inheriting the land of Canaan was first of all (personally) made to him. He alludes either unto the practice of the Eastern Countreys, where when any made a feast, the guests did sit leaning about the Table, and the most beloved guest leaned in the bosome of the Feast-maker, as Iohn at the Passover in Christs bosome, so Grotius, or else to the practice of parents which lay a sicke child in their bosomes.

*dum liberi quando in absentia parentum a familia male tractantur, a matribus, que tenerime ipsos amant, in sinum excipiuntur, ibi solatia audiunt, & omnium malorum facile obliviscuntur, sic Lazarus benigne in consortium beatorum suscipitur, atque gaudijs regni caelestis quod Abrahamo promissum recreatur.* Polyc. Lyser. Vide Calvinum.

Verf. 23. *And seeth Abraham asarre off, and Lazarus in his bosome* ] Seeth Abraham rich asarre off, and Lazarus poore in his bosome, both in heaven.

Verf. 25. *Son* ] An Ironie, being a sharpe exprobration to pricke the rich man, who

who in his life boasted of being *Abrahams* son. By the scope of the Parable, the soules of the dead are but in two places, therefore no purgatory. *Thou in thy life receivedst ]* *απολαμβάνεις* here, is fully to receive.

*Thy good things ]* This is spoken also emphatically. Those good things which thou countedst the true, yea the chiefest good things, which thou hast used not as committed to thee under a certaine law and manner, but as thine owne proper goods, in which also thou hast placed all thy confidence. *Grotius.*

*Vers. 26. Between us and you there is a great gulfe fixed ] Gulfe ]* As there useth some times to be in earth-quakes.

*Χάσμα* *Gracè* *vulgatus inter-*  
*pres reddit* *Chaos*, quod per errorem videtur factū pro Chasma sic enim principio probabile est adhibitum fuisse nomen Græcum a Latino Interprete. Quemadmodum in ejusmodi biatu in quo urbæ vel terrarum tractus absorbentur, non potest transiri ab uno biatus labro ad alterum cum os non sit compressum sed biatus maneat, ita significat Dominus fieri non posse ut ullo modo transeat ab eorum statu qui sunt tormentis ad judicium ad statum quietis & consolationis æternæ, est, siue constitutus est & firmatus *ἰσχυράς*, Rainold. de lib. Apoc. prælect. 162. Vide *Grotium*.

*Great gulfe ]* Signifieth the eternity of their state, Significat decretum Dei firmum & immutabile, ne quisquam unquam transiret à statu damnatorum ad statum fidelium. Rainold. de lib. Apoc. *They which would passe from hence to you cannot ]* The glorified soules cannot go from heaven, worst themselves though they would, and those that would come hither cannot; there is an everlasting decree against it. *Psal. 36.6. fixed ]* *ἰσχυράς* a metaphore (saith *Maldonate*) taken from Forts and Castles which are fortified by a broad and deep ditch about them.

*Ambrose* will have this to be an Historie, because of the addition of a name and other circumstances, but though the narration may be grounded on a historie, yet it hath many things in it parabolically, and we may argue from the scope of a Parable, as *Jud. 9.8.*

## CHAP. XVII.

**I**T is the generall proposition of Christ, that scandals are studiously to be avoyded by the godly, lest either they be a hinderance to themselves or to others in the way of salvation. He also addes reasons, because it cannot be but offences will come; they follow from the wickednesse of the world.

Polyc. Lyfer.

*Vers. 3. And if he repent, &c.]* If he shall give signes of displeasure, by acknowledging the fault committed, and seeking pardon of it, forgive him, require no farther revenge, yea not so much as satisfaction for the injury offered. This place (saith *Mr. Perkins*) is meant of ecclesiasticall censures, that those must proceed no further after the party offending doth repent.

Polyc. Lyfer.

*Vers. 4. And if he trespass against thee seven times ]* A finite number is here put for an infinite as it is usuall in the Scriptures for its perfection; Christs meaning therefore is, as often as hee shall offend against thee and repent, forgive him.

Id ib.

*Πίστις* *ἔστιν* *Ad-*  
*de nobis fidem.*  
*Ecce.*

*Vers. 5. Increase our faith ]* Greek *adde unto us faith*, As if they had said, unlesse wee have faith, we shall never be able to abstain from revenge so oft, but if thou wilt increase our faith, we shall be able to conquer even this sin. *Mr. Hilderſam.*

The more faith the more mercy, for if you believe your owne ten thousands forgiven, you will forgive others tens.

Matth. 17. 20.

*Nominavit*  
*montem qui*  
*forte tum ipſi*  
*vicinus erat,*  
*ut digito eum*  
*Apostoli monſtrare*  
*potuerit. Hic nominat arborem*  
*Sycaminum qua absque dubio tum etiam ipſi obviam*  
*erat. Sic utrobique idem est ſenſus.*

*Vers. 6. If ye had faith as a graine of Mustard-seed, yee might say unto this Sycamine tree, &c.]* He shewes that he doth not require a great quantity of faith, but is content with a little faith which is like a grain of Mustard-seed, lively, sharp, fervent. *Proverbiale* *de re minima. Drusus.*

Our Saviour Christ useth this and the like expression of removing a Sycamine tree, and the Mountaines, upon three severall occasions.

1. Upon occasion that the Disciples could not cast out the Devill, *Matth. 17. 19, 20.* There he speaks of the faith of Miracles. 2. Upon an occasion of the drying up of the fig-tree,

fig-tree, *Matth.* 11. 20. Both justifying faith, and the faith of Miracles are there intended, one primarily, the other secondarily. See *Luke* 17. 3. Where a saving justifying faith is intended.

*Vers.* 7. But which of you having a servant plowing, &c. ] As if he had said, if a servant that hath been toying all the day long in following the plow or the like labour, at the night when he comes home weary and hungry, be commanded by his Master a further service, he is not to refuse to do it, he is still to do what his Master commands him.

*Loquitur  
Christus non de  
mercenarijs*

*qui hodie nobis ministrant, sed de veteribus mancipijs quibus ea erat vivendi conditio, ut sibi nihil acquirerent, sed cum toto suo labore, studio, industria ad sanguinem usque heris essent addicti. Calvinus.*

*Vers.* 8. Gird thy selfe ] It was the fashion in those Easterne parts, for men to go in long garments downe to their feet. And therefore when men were to go about any worke, they used to gird and take up their garments, that they might not trouble them in their worke, by hanging loose about their heeles.

*Vers.* 10. All that yee can ] To the utmost extent of naturall or gracious abilities.

*We are unprofitable servants* ] Christ speakes here with the Apostles now justified and renewed.

*Vers.* 14. Go shew your selves unto the Priests ] The Papists fondly hence build their aucicular confession. The leprous men are I confesse sent by Christ to the Priest; but not to whisper into his eares their finnes, but rather that they might offer sacrifice according to the prescript of the Law; neither were they sent to cleanse themselves, as with the Papists confession makes men cleane, but that they might shew themselves to the Priests, they were cleane before.

*Calvin.*

*Vers.* 15. With a loud voyce glorified God ] Which is a signe of a very cheerefull and thankfull mind.

*Vers.* 17. Were there not ten cleansed, but where are the nine ] He askes, not because hee was ignorant, but that by this meanes he might reprove their ingratitude and make it known to others: he meanes, it is certaine that all the ten received the same benefit of cleansing, and yet onely one acknowledgeth that with a thankfull mind.

*Vers.* 19. Thy faith hath made thee whole ] It is an excellent sentence which Christ often useth in the Gospell, *Matth.* 9. 22. *Luke* 17. 29. ult. and in many other places. For Christ observed this custome when he had a doctrine in which there was much contained which he would commend to his hearers, and deeply imprint on their hearts, then he included it in some famous sentence, which he afterward often repeated. Faith is the meanes and instrument by which Salvation is received from God.

*Vers.* 20. The kingdom of God commeth not with observation ] That is, not with a worldly splendour which the Pharisees lookt for. with observation ] with a splendour obvious to mens eyes, and which might be observed.

*Vers.* 21. The kingdom of God is within you ] That is, it was brought unto them by the ministry of Iohn Baptist, of himselfe and of his Disciples; although indeed it was without profit to many of them.

*Vers.* 22. The dayes of the Son of man ] By this he understands that outward conversation which he used in the time of his ministrie familiarly with his Apostles, by admonishing, comforting, nourishing and defending them.

*Vers.* 23. See here, or see there ] Is the Messias, for about those times *Iosephus* witnesseth that there was great store of seducers, some of which called them out into the desert; others into the Mountaine of Olives, and professed that they would be their deliverers, amongst whom also was that Egyptian *Ah.* 21. 38.

*Vers.* 24. So shall also the Son of man be in his day ] He shall come to judgement with great light, and in the majestie of the Father.

*Vers.* 32. Remember Lot's wife ] She was turned into a Pillar of Salt, *ut te suo exemplo condiret.* *Augustine.* Remember 1. Her going out of *Sodome* a type of hell, or the world, to *Zoar*, heaven, or the Church. 2. How in the way she lookt backe. 3. Her punishment.

*Consider her  
sin and her  
punishment, that  
so fearing the*

one wee may learne to take heed of the other.

R

*Vers.* 73.



Verf. 37. *Wheresoever the body is, thither will the Eagles be gathered together* ] *Gregory* and *Austen* by *body* understand heaven, by *Saints* Eagles, lift up your hearts thither. *Origen* by *body* understands the Church, by *Eagles* Doctors, gathering, that is consent. *Ierome*, *Theophylact*. *Body* Christs sufferings, *Eagles* *Saints*. *Chrysost*. *Stella*, *Maldonate*. By *body* others understand last judgement, by *Eagles* *Saints*, gathering together, brought generally to judgement.

The *Saints* are *Eagles*. 1. They molter off old feathers. 2. Renew. *Plal.* 103. 5. 3. Looke on the Sun. 4. Are heavenly. *Iob.* 39. 27. *Wheresoever* shewes Christs body is not every where, he saith not *ubique corpus*, but *ubicunque*.

## CHAP. XVIII.

### Verse 1.

Hinc Heretici,  
dixi Eucharistia  
volebant sem-  
per orare, nec  
unquam mani-  
bus laborare, sed  
stare. Scriptum est enim: si quis non vult operari, nec manducet. 2 Thef. 2. 10. Dico ergo et semper hic idem esse quod sedulo, perseveranter, diligenter, assidue, unde explicans subdit & non deicere. Grati *μη* *ἐν* *καταλείψας*, id est, non desatigari. *Cornel.* 3. 1 ap.

That men ought alwayes to pray, and not to faint ] Most firm Arguments are drawn from the scope of a Parable, although not from the parts of it. For which very cause in all the Parables of Christ, we see the scope is signified either in the precedent or subsequent words; as in this Parable in the precedent words, in *Luke* 16. 9. In the following words. *Rainold de lib. Apoc. prælect.* 163.

Scriptum est enim: si quis non vult operari, nec manducet. 2 Thef. 2. 10. Dico ergo et semper hic idem esse quod sedulo, perseveranter, diligenter, assidue, unde explicans subdit & non deicere. Grati *μη* *ἐν* *καταλείψας*, id est, non desatigari. *Cornel.* 3. 1 ap.

Hac parabola sumitur à dissimili sicuti plures huiusmodi in Evangelio inveniuntur, non Iudex iniquus cum Deo, sed perseverantia vidua in instantio, cum nostra constantia in precibus conferri debet. *Polyc Lyser.*

Christ propounds this Parable, to teach us to be constant and earnest in Prayer, saith *Mr. Perkins*, see v. 5. To pray alwayes here is not to faint in prayer, see *Grotius*.

Verf. 3. *Avenge me of mine adversary* ] Or free and defend me from mine adversary, which either hath taken away mine inheritance, or some of my goods, or otherwise injured mee. The Greek word *ἐκδικέω* here doth not properly signifie, (saith *Novarinus*) to revenge, but to free and deliver from evill; which may be done without any revenge.

Verf. 4. 5. He heares the widdow, not from feare of God, nor out of commiseration toward her afflicted, nor becauie she had a just cause, which a just Judge ought to regard. But there are other reasons. 1. Because she is troublesome to mee, as if he should say, I would be freed from the clamours of that importunate woman. 2<sup>ly</sup>. Left by her continuall comming, the weary him weary mee ] word for word, beate me down with her blowes, and it is a metaphor taken from Wrestlers, who beate their adversaries with their fists or clubs, so do they that are importunate beate the Judges eares with their crying out, even as it were with blows. *Vide Brugensem*. If the unwearied prayer of a Widdow, hath extorted an equall sentence from an unjust Judge; what may not the godly hope from God?

*ἐκδικέω*,  
ad verbum est  
obtrudere, at  
obtrudere La-  
tinitis est ad fa-  
stidium aliquid  
repetere.

*Tertullianus*: ob-  
trundis amicti intelli-  
go. Bene ergo sensum expressit *Syrus*, molesta sit mihi, & *Arabs*, vexet me. in *Grot.* *Vide Beza* & *Piscar.*

*Syrus vertit*, Ne mihi molestiam omni tempore exhibeat. *Arabicus*, Ne semper ad molestandum me veniat. See *ver. 7*. Beate long with them ] That is, the wicked.

Tempore con-  
gruo & oppor-  
tuno. *Janfen.*

Verf. 8. I tell you that he will avenge them speedily ] That is, in his owne time; speedily in regard 1. Of God. 2. Eternity. 3. The wicked.

Shall be find faith on earth ] That is a godly man that will beleve his truth.

*Polyc. Lyser.*

Verf. 10. To pray ] That is, *εὐχαριστοῦν*, here, as also elsewhere in Scripture, to do all that which belonged to the worship of God, and was finished in the Temple.

Convenit  
Pharisaorum  
nomini qui se  
gregatus est.

Ver. 11. Prayed thus with himselfe ] Leaving the Publican a far off behind him as impure. God I thank thee that I am not as other men are ] He begins with thanksgiving, he had nothing of confession for himselfe. He pleades his negative righteousness, he was no extortioner, and stands on his comparative goodnesse, not as this Publican.

*Cameron.* Pro tribus rebus debet homo ( *Rabbinus* ) quotidie Deum benedicere; *Benedictus* q. d. me non fecerit gentilem, infidelit; *Benedictus* quod me non fecerit plebeum; *Benedictus* quod me non fecerit mulierem, ex hac scaturigine emanavit oratio illa Pharisaica. *Buxtorf* in *Florilegio Hebraico*. p. 32. 33.

Verf. 12.

Verf. 12. *I fast twice in the weeke* ] Thursday, because *Moses* on that day went up to Mount *Sinay*: Monday, because then he came down. *Drusius*. He hath his positive rightcousnesse of both Tables; here he speaks of his fasting, the duties of the first Table: and for the second Table, he paid tithes.

Verf. 13. *God be mercifull to me a sinner* ] *Gravit paucis sed affectu multo. Bucer*. Here were few words, but much zeale and matter. *God be propitious to me the sinner.*

Ver. 16. *Suffer little children to come unto me and forbid them not* ] It is not spoken of Children in disposition, that is, such as are humble and meeke (as some would evade) but in age, Christ took them into his armes.

*For of such is the kingdom of God* ] Christ speaks not of these very children only, but of such, this is a standing rule; by the Kindome of God he means the visible Church, *Mat. 8. 12.* and *16. 19.* that is, these have a right and title to the privileges of the visible Church.

Verf. 19. *Why callest thou me good? none is good save one, that is God* ] Christ answered to his mind, who thought Christ to be a meere man, so *Basil*, *Ambrose*, *Jerome*, *Chrysostome*. By that answer Christ hath taught us when we are commended, to turn our own commendations upon God. *Jansen. None good but God ] Ex se & independentes, alij participati- ve.*

Ver. 25. *It is easier for a Camell to go through a needles eye* ] Whether a Camell, or a Cable Rope be understood, in the impossibility there is no difference, but something in the proportion, for a rope is liker to a thread than a Camel, but simply to draw a thick Rope through a needles eye is impossible. For the Needle, some think by that is understood a certaine gate in *Jerusalem*, which was so narrow, that the Camels could not (except their burthens were taken away, and they bowed their backs) passe through it. *Calvin would rather have it a cable-rope, but Bezas, Marlorate, Aretius, Piscator, Chamier interpret it of the Camell.*

*Rich man* ] Not so much from possession as affection; it is impossible for them to be saved in *sensu composito*, difficult in a divided sense; because they ought to be first changed, mutation cannot be easily done but by grace and power alone.

Ver. 34. *And they understood none of these things* ] It is a thing certainly worthy of admiration, that the Disciples understood none of these things, when this is not the first, but at the least the fifth or sixth time that Christ spake of the same matter: Moreover, all things were so plaine and evident, that a boy of seven yeares might understand.

Ver. 36. *And bearing the multitude passe by, he asked what it meant* ] Blind men, because they want eyes, are curious in enquiring. *Polyc. Lyser.*

Verf. 38. *Thou Son of David have mercy on me* ] Without doubt he heard in the Synagogue, *Esay 35. 5.* that when the Messias the Son of *David* should come the eyes of the blind should be opened. He heard also by common fame that this Jesus restored sight to other blind persons. *Son of David* ] which Epithete was anciently and at that time given to the Messias. He confesseth him to be God when he saith, *have mercy on me*: man while he calls him *the son of David*; and for his Office, he confesseth him to bee Jesus the Saviour. *Polyc. Lyser.*

Verf. 23. *That I may receive my sight* ] *ἵνα ἰδῶ*, These words sound as if this blind man had not been borne blind, but was made so by accident or some disease, therefore he desires the receiving of his sight lost. *Polyc. Lyser.*

## CHAP. XIX.

### Verse 2.

**B**ehold there was a man named *Zacheus* ] His name (saith *Grotius*) is purely Hebrew, *Nomen Hebraicum* as appears *Esa. 2. 9.* and *7. 14.* It is exprest for the certainty of the history, especially since he was a famous man. *Brugensis.* *um seu Syriacum Zaccai, est à munditia, innocentia, seu iustitia deductum.*

*Which was the chief among the Publicans* ] A Publican is one that gathers publick payments. He exacted tribute for the Romans, and so he seemed an oppressor of the Jews, and therefore was odious to them, and they did often exact more than the Romans required, which they reserved for themselves. *Luc. 3. 13.*

Verf. 4. *And he ran before, and climbed up into a Sycamore tree, to see him; for he was to passe that way* ] Being forgetfull of his own dignity and estate, running before as a man

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of

of mean condition. He might easily divine that all which should see this thing would scoffe at him, that he a chief and rich man should climbe a tree like boyes, whence he might see Christ passing by. But his love and desire of seeing Jesus, and especially an impulse of the Holy Ghost took away all his modesty from him.

Polyc. Lyser.

*Vers. 5. And saw him* ] He saw him not only with a corporall aspect, but with that which was every where saving; nor only saw him, but vouchsafes to speak to him, calling him by his proper name, as familiarly known unto him, See *John* 1. 48. for Christ calls his own sheep by name, *John* 10. 3.

Polyc. Lyser.

*To day I must abide in thy house* ] A wonderfull thing ! we read in the Gospell that the Lord being invited by others went to them, but we never read that of his own accord he came to their feast, as he did to this Prince of the Publicans ; so faith alwaies obtaines more than it wilhed, *Zacheus* desired to see Jesus, now he hath him his guest. Christ requires haste, that his readinesse to bestow faith may appeare to all.

Calvin.

*Vers. 7. Murmured* ] The Inhabitants of the Town, and perhaps some of Christs companions murmure, that he goes in to a man of an evill and reproachfull name, when yet no man invited him ; so when the world neglects the grace of God offered, it takes it ill that it should be given to others.

Id. ibid.

*A man that is a Sinner* ] That here, as in many other places, notes a man of a wicked and flagitious life.

*Vers. 8. The halfe of my goods I give to the poore* ) From this time I consecrate and depute them to the poore.

Polyc. Lyser.

*Vers. 9. This day is salvation come to this house* ] Because *Zacheus* should convert his whole family, as *Cornelius* the Centurion, and others did, or because the greatest part of his house were now turned to God.

*For so much as he also is the Son of Abraham* ] Because he was taken into *Abrahams* Covenant, *Rom.* 4. 16.

*Vers. 10. To seek and to save that which was lost* ) The first shewed his diligence ; the second his power ; both his singular Philanthropie. Such as were lost indeed, and in their own apprehension.

*Nobilis inge-*  
*nis bene natus,*  
*ingenuus & il-*  
*lustris. Syrus*  
*filius magni*  
*Stemma is. Lu-*  
*cas Brugensis.*

*Vers. 12. A certaine nobleman* ] That is, our Lord Jesus Christ, and he truly calls himselfe noble, for he is Coeternall and coequall with his Father in respect of his Deity, in respect of his humane nature he was conceived by the Holy Ghost, born of a pure and immaculate Virgin, Christ hath in his Genealogie above twenty Kings and Princes.

*Into a far Country* ] That is, to heaven, it is a long while from the time of his death to his last comming.

Polyc. Lyser.

*Vers. 13. And he called his ten servants and delivered them ten pounds* ] He observes a certaine number, ten, for God knows well both the number of his Servants, and gifts. *His pound* ] That is, the Doctrine of the Gospell concerning the kingdom of heaven. *Let him occupie* ] This was spoken parabolically, as a diligent Merchant spares not labour, but is intent upon all occasions, that even with the danger of his life he might promote his gaine; So let the Servant of Christ studiously strive by a diligent preaching of the Gospell, and faithfull administration of the Sacraments, to gaine many men to Christ.

*Vers. 14. His Citizens* ] That is, the Jews. *John* 1. 11.

*Vers. 15. And it came to passe when he was returned, &c.* ] This shall be in the last day, when he shall returne to the judgement of the quick and dead.

See Mat. 22. 16

*Vers. 21. Neither acceptest thou the person of any* ] Or the face of any. The Greek word *Πρόσωπον* may be rendred either way. Although the Hebrews, and Syrians, from whence that phrase proceeded, alwaies say, to respect the face, yet the Latine Interpreters use the word person, in judging to be moved with the person, face, or any outward quality, or appearance, nothing pertaining to the merits of the cause.

*Vers. 22. Thou knewest that I was an austere man* ] Then this should not have made thee sluggish, but have moved thee to the greater diligence.

*That at my comming I might have required mine owne with usury* ] Christ would no more note the rigour of God than praise Usury, when he brings in the Master of the Family so speaking, that money should be given to the banke that at least it might grow with Usury;



Usury: Only Christ signifieth that there will be no excuse for their sloath who both suppress the gifts of God, and consume their time in idleness.

Calvin.

*Vers. 23. But be perceived their craftinesse* ] The Greeke word rendred *craftinesse* signifieth a skill in ill doing gotten by long practice and experience.

Significat *πρόνοια* quam *ἐργον* composita.

*dam ad malè agendum solertiam, longo scilicet usu & tractandis rebus plurimè quæritam, à πρὸν & ἔργον composita.*

*Into the banke* ] Where either by the change of monis, or by a contract of the loane they make a gaine, and thou with them mightest have been partaker of the same gaine.

*Vers. 24. Take from him the pound, and give it to him that hath ten pounds* ] That so by his deed he may shew that he did not so much look after money as the gaine of it.

*Vers. 27. But those mine enemies which would not that I should reign over them, bring hither and slay them before me* ] Christ gave up the Jews his enemies which would not have him for their King to the Romans to destroy them, who wasted their City, and disperfed the whole nation into perpetuall exile. But in the last day he will condemne to eternall death all his enemies the Devills, Jews, Heathens, false Christians.

Polyc. Lyser.

*Vers. 42. If thou hadst known* ] The more ancient Divines take the words optatively, Oh that thou hadst known, the moderne otherwise, that is, if thou hadst considered and taken speciall notice, *Esay 1.3. Thou even thou* ] That is, *Jerusalem*, this is emphaticall. At least ] That is, after thou hast so often rejected me, and slaine the Prophets that came before me

*Bera Quam felix es & beata. Calvin.*

*curares, thou wouldst have taken heed,*

*In this thy day* ] That is, of visitation. *Vers. 44. By the word, the things that belong* ] To thy safety temporall, or salvation eternall; Christ, the Gospell, and the preaching of it.

*wouldst have embraced these things.*

*Jerusalem* in the Hebrew tongue signifies the vision of peace, these words then may meane, that contrary to her name she saw not her peace, *Jerusalem* was not *Jerusalem*. *mul permisti, neque enim tantum miseretur Christus urbis cladem, sed simul ingrato populo extremum scelus exprobrat, quod repudiatis oblatam sibi salutem ultro horribile Dei iudicium accersat.* Calvinus.

*Pathetica est oratio, ideoque abrupta. Duo affectus hic si-*

*Vers. 45. And he went into the Temple and began to cast out them that sold therein, and them that bought* ] Christ purged the Temple but twice, first, at his entrance into his Ministry. Secondly, at his going out, *Mat. 21. Marke 11.*

*Vers. 48. Were very attentive to heare him* ] Greeke, hung upon him hearing him. This very word is used *Mat. 22.40.* hang or depend upon, as a vessell upon a peg or naile on the wall: Others render it, *pendebant ex ore ejus*, as Bees on flowers, to suck out the moisture which is in them.

*ἐκκρίμα το αὐτοῦ ἀκρόν.*

## CHAP. XX.

### Vers 5.

**T**hey reasoned with themselves ] *συνορίζεσθαι*, (Whence *Syllogismus*) signifieth to reason, by arguing to conclude, to infer one thing from another.

*Vers. 10. At the season* ] The word *Kairos* here notes a certaine time of the yeare, viz. of fruits, as *Matthew* expressly names it, ch. 21. 34.

*Vers. 20. And they watched him* ] *Παρατηρεῖν* is to be curiously intent, cunningly and treacherously to observe. As in war all the actions of the Enemy are wont to be studiously observed, or as in hunting, the steps of the wild beasts are wont to be observed. The Pharisees were intent upon all occasions and waies how they might intangle Christ.

*Gerh. Harm. Evang.*

*Vers. 37. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob* ] Christ cites a place out of *Moses*, because he had to do with the Sadduces, who did not much beleve the Prophets, at least esteemed them no more than we do the Book of *Ecclesiastes* or the *Maccabees*: Moreover, because they brought *Moses*, he chose rather to answer them out of *Moses* than to oppose any one of the Prophets.

Calvin.

Span-

Spanhemius dub. Evang. parte 3<sup>ia</sup>. p. 3. & Canæus de Republica Heb. p. 476. say, the Sadduces received the whole Scripture, and not the Pentateuch only. The originall of the other assertion came thence (saith Hottinger) that some made the Sadduces the same with the Samaritans, which acknowledged only the five Books of *Moses* for Scripture.

## CHAP. XXI.

## Vers. I.

Novarinus.  
Brugenfis,

**A**nd he looked up, and saw the rich men casting their gifts into the Treasury ] Not because the Treasury was in a high place that he had need to lift up his eyes; but because Christ being a patterne of modesty had cast his eyes upon the ground. The Greek word *ἀναβλέπειν* signifieth studiously to behold, which notion doth best agree here. See Chap. 8. 25.

Ver. 3. Hath cast in more than they all ] *Qualitate, animi intentione, quantitate, profectum ratione.*

Ver. 4. Hath cast in all the living that she had ] That is, all the meanes she had to sustaine her self that day.

Vide Grotium  
in loc.

Ver. 11. And fearefull sights, and great signs shall then be from heaven ] *Josephus* of the wars of the Jews l. 7. c. 12. recites divers signes which happened before the destruction of *Jerusalem*, 1. That a blazing star in fashion of a sword hung over the City. 2. That at the feast of unleavened bread a light shone round about the Altar as cleare as day. 3. That a Cow led to be sacrificed calved a Lambe. 4. That the brazen Gate of the Temple, which twenty men could scarcely open, was seene to open at midnight of its own accord. 5. That in the first of May there were seen in the aire Chariots and standing battles skirmishing in the clouds, and compassing the City. 6. In the Temple was heard the sound of a wonderfull terrible voice which said, *Migremus hinc*, let us go hence.

Ver. 13. And it shall turne to you for a testimony ] That is, you shall have great honour by it, as you give testimony to Christ, so Christ shall give testimony unto you.

Mr Perkins.

Ver. 19. In your patience possesse ye your soules ] As if he should say, if you would save your soules, you must labour to beare all crosses that fall on you with patience.

Patience and strength to beare afflictions must be ours, not by usurpation, nor yet by lawfull use and occupation, as a thing borrowed for the present, but by just title and possession, we must have it of our own, and be provided of it to use when time shall serve. When one is comfortable and cheerefull, we say he enjoyes himself, so when one keeps himself quiet in crosses he possesseth his soule in patience.

So Judges 18.  
27.

Acies gladij  
tam Hebrais quam Græcis os vocatur, quod acie tanquam ore gladius mordeat & occidat omnem carnem obviam. Lucas  
Brugenfis.

Ver. 24. And they shall fall by the edge of the sword ] In the Greek by the mouth of the sword: For the sword bites in that part in which it is sharper, therefore the sword is called *disquot* two mouthed for two edged, Heb. 4. 12.

Ut solent qui  
de loco superiori  
liberationem  
expectant.  
Hoc est quod  
ἀποκατάστασις  
dicit Paulus.  
Grotius in  
loc.

Ver. 28. Then look up and lift up your heads ] That is, be of good courage, as the Syriack hath exprest the sense in its Paraphrase by a metonymy of the effect, for when men are merry they lift up their heads, when sad they cast them down, and the reason which is added confirms this exposition.

For your Redemption ] That full deliverance in which death shall be triumphed over, draweth nigh.

Gerh. Harm.

Vers. 34. Be overcharged with surfetting and drunkenesse ] With a surfetting arising from drunkenesse, or a drunkenesse which produceth a surfetting; but it is better in this place to take the metonymicall signification of this word for too much cramming or pouring in of meat or drink, from whence a surfet ariseth as an effect, so it is taken by the Septuagint in 77. Psal. 71.

And so that day come upon you unawares ] It comes unawares when peoples hearts are hardened

hardned against the threatnings and Judgements of God, as the deluge came on the People in the old world.

*Vers. 36. Worthy to escape all these things. ]*

*ceat vobis effugere, sed græcum est significanti, ut digni reddamini vel efficiamini. Geth. Harm*

Luke 17.

Erasmus

reddidit ut li-

ceat vobis effugere, sed græcum est significanti, ut digni reddamini vel efficiamini. Geth. Harm

## CHAP. XXII.

*Vers. 6.*

*[In the absence of the multitude ] absque turba, without the multitude, that is, vel clam populo, vel sine tumultu. Brugenfis. Either secretly without the peoples knowledge who were wont to follow, or without any tumult.*

*Latino turba multitudinem & tumultum. Sensus utrumque desiderat intelligi, cum abesset populus qui tumultum excitare posset. Lucas Brugenfis.*

*Verumque significat, & ex-  
ag. græcè &*

*Vers. 12. And he shall shew you a large upper roome furnished, there make ready ]* There was no need of a spacious roome for the present number there to meet and communicate, but it might be to signifie that the Lord would not have this Communion confined for the future. In that it was an upper roome, it set forth the divinenesse of the Sacrament, and the duty of lifting up the hearts of the Communicants; In that it was a prepared roome, cleane and ready trimmed, it was to teach the purity of the Sacrament, and what preparednesse is meet for Communicants.

Philip Goodw  
Evangelic.  
Communic.

*Vers. 15. With desire have I desired ]* An hebraisme, that is, I have exceedingly, earnestly, and heartily desired to eat it with you.

Dike.

*Summopere  
desideravi.*

Beza, Piscat. As if he should say, I have desired it in respect of the Passover, to fulfill all righteousness, and in regard of the Supper, to institute the same.

*Vers. 19. This is my body ] This, this bread say we, this body of Christ say some Papists, this third thing, Individuum vacuum, say others, a substance confusedly taken. Bishop Morron* The neuter gender will agree with any thing which hath not life; in the Vulgar translation it is said of Evab the wife of Adam, *hoc est os ex ossibus meis, Gen. 2.*

Bishop Morron  
of the Masse.

*Which is given for you ]* The other two Evangelists omit this particle, which yet is in no wise superfluous: for therefore is Christs flesh now bread to us, because by it salvation was once brought to us.

Calvin.

*Vers. 27. But I am among you as he that serveth ]* Vix. not as a Master, but as a Disciple. All Prophets whom God employed upon his messages had their Disciples to wait upon them, which is called *ministring* to them in the language of the Scripture.

See 24 Exodus  
13.  
2 Kings 2. 9.  
and 3. 11.

*Vers. 29. And I appoint unto you a kingdom ]* This is not so in the originall; it rather hath relation to the words following, *as my Father hath appointed unto me a kingdom, so I appoint unto you to eat and drink.*

Vite

Bezam.

*Vers. 30. Judging the twelve Tribes of Israel ]* The Apostles are said to judge by way of affection, or approbation, say the Schoolemen.

*Vers. 31. Simon, Simon ]* That Epizeuxis notes the singular affection and good will of the mind, that is, my most dear Simon, as 10. 41.

He putteth him in minde, First of his fall to humble him. 2. Of his rising to comfort him. 3. Of his duty to quicken him unto Christ.

Piscat.

*Satan hath desired ]* Satan signifies an adversary; The word that is here rendred *desired* is not used againe in the new Testament. But in other Authors that use it, it signifies such a desiring, as when one man doth challenge another into the field to a Duell. Or such a desiring, as when a man comes and calls for open, and publick punishment upon a man. That is (saith Grotius) he hath desired you to be given to him, it being an allusion to the history of Job. *Winnow ]* The word signifies to shake up and downe, as in a fan wheat is used, the kernell scarce ever lies still.

*In oribratione  
duo sunt, unum  
Concussio illa  
atque agitatio  
qua omnia sur-  
sum deorsum  
Vertuntur, al-  
terum vero se-  
gregatio atque  
separatio, se*

*cundum priorem significationem hoc leconsurpatur, ut Christus nihil aliud voluerit, quam Satanam voluisse Petrum dedi sibi v. hoc conturbaret. Cam. de Eccles. com. 1.*

*Significatio iustitiae. Græcè est deposcere ad supplicium vel ad quæstionem, nempe ut Satanus Iobum, & Apoc. 12. Caution. Myroth. Evang*

+ See Dr. Montanus's sermon on the words, *Vers. 32.*

*Satan made a claim of him as legally he had as he supposed a right because of Petros union in baptizing Christ and Christs calling of him Satan &c.*



*Verf. 32. That thy faith faile not* ] Be not wholly eclipsed in the original. A mans faith is said to faile, either when it falls short of what it hath been, or should be. Christ now not only poured out these prayers for *Peter*, but also for the whole company of the Apostles, except *Judas*, who then cast in his mind his betraying of Christ. This is manifest, first because Christ faith Satan hath desired you, not thee, for he laid not snares for *Peter* alone, but for the chief of the Apostles, although especially for him, because he made shew of greater constancie than the rest. Secondly this is manifest from the words of Christ, *John 17. 9. and 20.* where he openly witnesseth that he prayed for his other Apostles and Disciples, *Psal. 6. 58.*

\* *Peter* was converted from the state of sinne before, but now from a particular fall.

*Converted\** ] or returnest again so *Pf. 58. 6. strengthen thy brethren* ] That is, all the faithful.

*Verf. 38. Here are two swords* ] *Ut sit parata defensio non ultio. Ambrose.* That he may be prepared for defence not revenge. It is credible (saith *Grotius*) when the way from *Galilee* to the City was infested with thieves that many went to the City with swords, which we may collect also out of severall places in *Josephus*. Two of the Apostles here imitated this custome.

*Verf. 41. Was withdrawn from them* ] Not severed and separated, but pulled and plucked like a tree by the root from the kindly soyle.

*Avulsus. Αποσπαρα.*

*Aut violentam avulsionem ac distractionem significat. Alardi Pathologia N. T.*

*Verf. 44. Being in an agonie* ] *Αγωνία* signifies *summam Christi luctantis angustiam. Beza.* The word agonie signifies a striving or wrestling against something, as two combatants or wrestlers doe each strive against other. The thing which our Saviour strove against was the feare and griefe which pressed his soule, that he might not be so farre overcome as to bewray any manner of impatiency.

*Magnus angor*  
*gutte grosse.*  
*Janfen.*

*His sweat was as it were great drops of blood falling downe to the ground* ) He wept with his members. *Bern.* A strange watering of a garden.

*Non dicit simpliciter guttas sanguinis sudasse sed quasi grumos. Concrevi terrore sanguinis, & propterea addidit particulam word ad leniendum id quod dixerat. Steph. Thes. Particula word hic non est similitudinis, sed veritatis, quomodo etiam alibi à Lucâ usurpatur. c. 3. 22. c. 24. 11. ubi etiam Joh. 1. 11. Alardi Pathologia Novi Testamenti.*

*Verf. 47. Drew near unto Jesus to kisse him* ) That signe was given to the Souldiers of the *Romane* band, who otherwise had not known Christ altogether unknown to them. But a mystery also lay hid under this kisse, for a great heap of execrable wickednesse came by that betraying kisse, Therefore the Lord faith to *Judas*,

*Casaub.*

*exercit. 16. ad*  
*Annal. Eccles.*  
*13.*

*Verf. 48. Judas betrayest thou the Son of man with a kisse* ] That also the greatnesse of the sin committed might appeare from it.

*Verf. 63. Mocked him and smote him* ] See *Esay 50. 6.* He declareth how they scoffed at him, not so much with their words as hands assauling him; among the scoffes which consist in the deed it selfe, it was not the least to pull the beard and to pluck away the haire, wherefore the Evangelist used *ἀνέσχευ* a most fit word, which signifies to pull away the skin it selfe, much more the haire.

*L'Empereur*  
*de Legibus E-*  
*braeorum.*  
*c. 8. Sect. 6.*

## CHAR. XXIII.

### Verse 2.

**P**Erverting the Nation, and forbiding to give tribute to *Cesar* ] There was nothing more odious than this crime with *Pilate*, who cared for nothing more than to defend the quiet state of the empire. Therefore *Pilate* neglecting other things, most of all insists on that about sedition, because if he had found that Christ had troubled any thing in the publick state, he would willingly without delay have condemned him, this is the reason why *Pilate* questioned him about the Kingdome.

*Calvin.*

*Verf. 5. He stirreth up the people* ] They say not in the preterperfect tense, he hath stirred up the people, but in the present tense, he doth stirre up, signifying that his whole

whole life was seditious. The Syriack hath a word which signifies to move with a certaine tumult, which word the Targum useth, *Exod. 14. 24.* and *Ier. 51. 7.* therefore Gerhard. the Priests meane this by their accusation, that Christ moved the people in Galilee and Judæa with new and seditious doctrines.

By the very mentioning of Galilee they desire to provoke *Pilate*, and make him an enemy to Christ, for the Galileans above others were prone to sedition, and impatient of the Romane yoke. See *Luke 13. 1.* *Acts 5. 37.*

*Vers. 11. Mocked him* ] He derides Christ, as if he had been a foole who had boasted great things of himselfe, but when it was come to the point could performe nothing *ipsum* is properly to handle one like a childe, to mock and scoffe at him. The Syriack hath a word which signifies to scoffe at, and play with. The Septuagint use this greek word of *Sampson* scorned by the Philistines, who was a type of Christ. *2 Pet. 3. 3.* *Jude 18.* They are called mockers who esteeme the doctrine of the last Judgement but a fable, and sharply scoffe at it; such a scoffer in this place is *Herod*, who not only refuseth the doctrine of Christ, but also jests and sports at it. Christ foretold this mocking of him, *Matth. 20. 19.* *Marke 10. 34.* *Luke 18. 34.* which he would undergoe for us.

*Vers. 17. They delivered at the feast a malefactor* ] Some say in remembrance of the delivery of *Jonathan* by the people; others say to cause greater joy; others say it was a signe of their delivery from Egypt.

*Vers. 18. Release unto us Barrabas* ] No marvell to see murderers desire a murderer.

*Vers. 21. Crucifie him, crucifie him* ] The Epizeuxis or repetition notes the vehemencie of the hatred; as if they would crucifie him twice, they crye out twice, crucifie him, crucifie him.

*Vers. 27. And there followed him a great company of people; and of women, which also bewailed and lamented him* ] Although in publick all the people with one crye condemned Christ, yet we see that some of them forgat not his doctrine and miracles, so God kept to himselfe a small remainder in that miserable dissipation.

*Vers. 31. If they doe these things in a green tree, what shall be done in the drie* ] This shewes First Christ and the godly flourish. 2. The wicked are drie. It was a proverbiall speech, for the Hebrewes call good men green wood, bad men drie wood. If husbandmen spare not their green trees which are of good use for timber but burne them, they will not spare old stumps.

*Vers. 34. Father forgive them, for they know not what they doe* ] *Beza* saith, here he is a true High-Priest, he prayed for those that persecuted him, because he foresaw their Conversion.

*Vers. 38. A superscription also was written over him in Letters of Greek, and Latine, and Hebrew &c. Iesus of Nazareth King of the Jewes* ] or rather as the originall sounds, Iesus that Nazarene, that King of the Jewes. Three languages, to shew first that he is a Saviour of all sorts. 2. Prayers in a knowne tongue. 3. Nothing can hinder Christs kingdome. *Pilates* purpose was that it might be read and understood of all, both inhabitants and strangers then gathered together over the whole world, but the counsell of God herein is to be regarded by us, who would by this way consecrate these three tongues for the propagation of his kingdome. The Scripture of the old Testament was written in Hebrew, that of the New in Greek, both were turned into Latine, which version was hitherto more usuall and common in the Church than all the rest, moreover the most excellent Commentaries upon the Scripture were written in one of these tongues. *Gerhard.*

First here is an exact description of the substance of our faith. Secondly, he acknowledged his name on the Crosse. Thirdly, he is King able to save, no power is lost in his abasement.

ob locum in quo supplicium sumebatur; Græco ob maximam turbam Hellenistarum quæ ad Pascha convenerat: quamquam aliqui Græco sermone à Macedonicis temporibus & in Palestina Judæi vicinæque gentes assueverant. *Grotius* in 27. *Matth. 37.* These three Languages were the most knowne of all the rest. The Latine because of the Romane Empire, and the Greek by reason of the studies of Philosophie, and the Hebrew for the antiquity of it, and being the Language of the Jews.

Perkins.

*Verf. 39. And one of the malefactors, which were banged, railed on him* ] *Matth. 27. 44. saith, the thieves. Some say it is a Synecdoche, and the Scripture ascribes that to both the thieves which agreeth but to one. Others answer it thus, that at the first both the evill doers did mock Christ, and of that time speaketh Matthew: but afterward one of them was miraculously converted, then the other alone mocked him, and of that time speaks Luke; this is the better.*

*Verf. 40. But the other answering, rebuked him, saying, Dost not thou feare God, seeing thou art in the same condemnation* ] It shewes First, a true Convert cannot abide sinne. Secondly, will reprove it in others, yea his companions. Thirdly, want of the feare of God is the cause of all disorder. Fourthly, mockers have great cause to feare. Fifthly, It is fearfull not to repent when there is a great Judgement on one.

Many therefore deferre their repentance.

*Hic est impiissimus optimi exempli abusus.*  
\* *ὁ ἀπὸ ἀποστόλου.*

It makes not for late penitents. First it is an example without a promise. 2. A miracle and rare, we may as well looke for another crucifying of Christ. 3. He did not wittingly refuse before. 4. He had no meanes before. 5. He expressed more than our late penitents doe at last.

*Verf. 41. But this man hath done nothing amisse* ] Or that is absurd, or out of place, as the \* originall word doth import.

*Verf. 42. Lord remember me when thou comest into thy kingdome* ] First, Christ is King. Secondly, not of this world. Thirdly, hath the keyes of heaven. Fourthly, we must flie only to Christ for salvation. Fifthly, must believe in Christ though all be against it.

*Ἡ ἀποστολή*  
*vox est, ut Pol-*  
*lux verè dicit,*  
*Persica, quan-*  
*quam & Hebraei usurpant, ut Ecclef. 2. 5. Nehem. 2. 8. Sed Græci usu hanc vocem suam fecerunt. Grotius.*

*Verf. 43. This day thou shalt be with me in Paradise* ] Christ promiseth more than the other asked. This day is emphaticall, and is wont to be added to the mention of benfits, as *Ier. 1. 10.*

Over all the Earth ] viz. in Iury, and most Countries about. Philosophers saw it in Athens. Signifies First, Sun of righteousness did not set. 2. Shews the Jews blindness. 3. Deteatation of the fact. 4. Vilenesse of our sins. 5. Teacheth us compassion.

*Verf. 44. There was a darknesse over all the earth untill the ninth houre* ] This darknesse was not a naturall Eclipse of the Sun. For first it cannot be so totall. 2. Not so long, for the interposed Moone goeth swiftly away. It was dark, first to shew the sin of the people in crucifying of Christ. 2. That darknesse of ignorance should come on the people. *Bellarmin.* This darknesse was spoken of by *St. Dennis the Areopagite.*

*Ἡ ἀποστολή*  
*est commenda-*  
*re veluti com-*  
*mendatur depositum servandum, ac reddendum tempore. Eras. & Gerh.*

*Verf. 46. Into thy hands I commend my Spirit* ] That is, to thy safe custody and blessed tuition, I commend my soule, as *1 Cor. 6. 20. Acts 7. 59. Gal. 6. 18. 2 Tim. 4. 22. 1 Pet. 3. 19.* as a speciall treasure or Jewell most charily and tenderly to be preserved and kept. *Mr. Ball.*

## CHAP. XXIII.

### Verf. 4.

*Dicuntur assistisse mulieribus ex improviso &c. & imperatores eodem modo verbum illud usurparunt, Luc. 20 ver. 1. Act. 4. v. 1.*

Gerh. Harm.

**B**Ehold two men stood by them in shining garments ] *Matthew* and *Marke* say that one Angel descended. It is usuall with the Evangelists to put one for many, and many for one. It may be that *Matthew* makes mention but of one Angell, because but one did speak unto the women; but *Luke* testifieth of two, and ascribes the speech to both of them, because he that spake not, did give consent to all that was spoken.

The two described by *Luke* have shining garments, but that one Angel which *Marke* remembred was cloathed with a white robe. The two Angels in *Luke* appear in a mans shape, but the Angel in *Marke* appears in the forme of a young man. Therefore we must determine that these women came to the sepulchre of Christ two severall times after the resurrection, and at both times saw and heard the Angels, the Messengers of the Lords resurrection. *Luke* describes their first comming to the Sepulchre, and the appearing of the Angels made in it; *Matthew* and *Marke* their running out to the Sepulchre and the apparition of the Angel seen in it.

Their



Their garments are said to be shining, either because they sent forth a splendour and brightnesse, or because they were white like lightning; the proper signification of the Greek word confirms the first interpretation; For *asegaton* is to shine as lightning, and also the nature of Angels, *Psal.* 104. 4. The Syriack hath a word which is used of lightning shining out, *Matth.* 24. 27. *Luke* 17. 24. *Acts* 15. 13.

*Vers.* 5. *All they were afraid and bowed their faces to the earth*] The brightnesse of the Angells garments did smite their eyes, an unwonted species and appearance struck their mindes, therefore they bow their faces being turned away from the Angells toward the earth, which also is an argument of their humility and modesty. *Rev.* 5. 14. and 7. 11. and 11. 16.

*Why seek ye the living among the dead*] A friendly chiding, as if he should say, since there is life in Christ whom you seek in the grave, why do you yet seek him among the dead, that is, in the grave, which is the house of the dead.

*Vers.* 6. *But is risen*] *Viz.* as a Conqueror and triumpher. *When he was yet in Galilee.*] The Angels warne the women of the Sermons of Christ had in Galilee, which are described *Matth.* 17. 22. *Marke* 9. 31. *Luke* 9. 44. because both the women were Galileans, *Gerh.* and when Christ first of all manifested himself in Galilee to be Christ, he also added this expressly, that he was to suffer, and by his suffering to enter into his glory.

*Vers.* 10. *It was Mary Magdalene, and Ioanna, and Mary the Mother of James, and other women that were with them, which told these things unto the Apostles*] Therefore God chose these women, to which the resurrection of Christ should be first manifested, First, that he might observe his ancient Custome, by which he is wont to choose things contemned, ignoble, and base in this world, *1 Cor.* 1. 27, 28, 29. These women were not only contemned for the infirmity of their sex, but also for their Country, being of Galilee, *John* 1. 46. but God exalted them by manifesting to them the resurrection of his Son, which is a principall article of our faith, and afterwards he sends them to the Apostles that they might be *Apostolorum Apostole*, as the Ancients speak. 2. The women more weak by nature, were struck with most vehement griefe of mind for the ignominy and torments of Christ, which they standing under Christs Crosse saw in the day before the passeover, therefore to them first of all the most joyfull resurrection of Christ is told, as also Christ afterward appeared severally to *Peter*, because as he offended more hainously than the rest of the Disciples, so he was more grievously troubled, whence it appeares, that the resurrection of Christ will bring consolation to the troubled Consciences and contrite hearts. 3. God would by this meanes prevent the calumnies of the Jews, the Priests lied, and said that the Disciples stole away the body of Christ from the grave, that therefore the impudencie and absurdity of this lie might be reproved, it came to passe by the wonderfull providence of God, that the women should come to the grave before the Apostles. Now it is no wayes probable that women and those few should steale his body out of a sepulchre kept with armed men, and shut up with a great stone. 4. The death of all rose by *Eve* a woman, therefore Christ would that his resurrection by which righteousness and life is restored to us, should be told by women. 5. These women went with a great deale of courage early in the morning to Christs Sepulchre, the Apostles in the meane while being shut up for fear, therefore Christ would have this pious study of theirs rewarded with the most joyfull tidings of the resurrection.

*Vers.* 11. *Seemed to them as idle tales*] They doe not believe their words, they hear them as a pleasant tale, they think that these foolish women dreame, the sense is, that they said, that a false vision was offered to the women, as those that doate imagine many things to themselves.

*Vers.* 12. *Stouping downe*] *John* useth the same Greek word, both of himself and of *Mary Magdalene* in this historie.

*Vers.* 13. *And behold two of them went to a village called Emmaus, &c.*] Although *Marke* doth only briefly touch this historie, and *Matthew* and *John* mention it not, yet because it was very profitable to be knowne and worthy to be remembred, *Luke* doth not in vaine prosecute it so exactly; so, many visions which *John* mentions, the other three Evangelists speak not of. *Calvin.*

*Vers.* 16. *But their eyes were held that they should not know him*] The Evangelist expressly

*Vim vocabuli rectè expresserunt Syrus & Arabs, ille introspiciendi, hic explorandi verbo.*  
*Grotius.*

Calvin.

expressly witnesseth this, lest any should think that the figure of Christs body was changed; Therefore although Christ remained like himself, he was not acknowledged, because the eyes of the seers were taken, by which the suspicion of a Ghost or false imagination is taken away.

Vers. 19. *A Prophet mighty in deed and word*] He excelled as well in the gift of teaching, as in holiness of life and excellent gifts.

*αὐτὸς σὺν  
mente, sensu,  
intellectu, ex-  
peries intelle-  
ctus.*

Vers. 25. *Obfooles*] So also Paul styles the Galatians 3. 1. therefore 5. *Matth. 22.* such words are not forbidden, but anger, casting out such a word imprudently is forbidden, saith *Grotius*. Sometimes it is for the profit of the hearers that they should be sharply dealt with. *Crudelem medicum intemperans aeger facit.*

*Finxit] Ut ha-  
bet vulgata edi-  
tio, & posuisti-  
ro, Erasmus  
præ se ferebat  
(quod honestius &  
convenientius indi-  
cat Jansenius) longius ire. Hoc gestu  
externo voluisset dominus au-  
gere & propalare desiderium quo tenebantur  
discipuli ut eum retinerent & ejus presen-  
tia diutius fruerentur, ad communica-  
tionem ampliorem: quem finem si non ha-  
buisset, tunc re ipsa deservisset, aut  
ulterius processisset. Rivetus. Hæc simu-  
latio fuit non verbis veritati contradicen-  
tibus, sed in gestibus veritati consensuen-  
tibus. Composuit sese Dominus tanquam  
longius, nisi in contrarium vehementer in-  
starent discipuli & quasi vi ipsum  
retinerent. Amel. de cons. l. 5. Vide Cor-  
nel. à Lap.*

Ver. 28. *And he made as though he would have gone farther*] Equivocaters abuse this place; he did not pretend one thing and intend another, but as he made an offer to depart, so without question he would have gone further if the importunity of the Disciples had not staid him. See ver. 29.

Vers. 36. *Peace be unto you*] This was the ordinary way and manner of salutation, as if he should say thus much unto them, that they should find him every way as courteous and loving towards them now being risen, as he was before he dyed.

*In the Psalms]  
That is, in the  
Booke of the  
Psalms, as 20.  
42. & Acts 1. 20.  
Vetus est ab  
Hebraeis usurpata  
librorum veteris  
Testamenti distinc-  
tio, in Legem,  
Prophetas & Ma-  
giographia, Thora-  
h, Nebim, Ceteri-  
bim, ad hanc res-  
pexisse Christus  
videtur quando scri-  
pturam, in Mo-  
sem, Prophetas &  
Psalms hic distin-  
guat. Psalmos ut  
præcipuum inter  
Hagiographia  
librum, pro illis  
exprimens. Quistorpius.*

Vers. 44. *In the Law of Moses, the Prophets, and in the Psalmes concerning me*] By the name of which he comprehends all the Scriptures, as it appears from this verse com- pared with the 27. where Christ is said to interpret concerning himself, the things written in all the Scriptures, and that which he first called all the Scriptures, that here he sheweth is to be understood of *Moses*, the *Psalms*, and *Prophets*. *Rainold de lib. Apoc. 42. & Acts 1. 20. Præleſt. 160.*

Vers. 47. *Beginning at Jerusalem*] Peter sheweth that Christs preaching began in *Galilee*, *Acts 10. 37.* Therefore not at *Jerusalem*. 1. This place here is meant of the preaching of Christs Apostles, and not of his own, as that in the *Acts* is. 2. This is meant of their preaching of him after his death and resurrection, that in the *Acts* of his own, and in his life time. 3. This was a ministerial publishing of Christ, that in the *Acts* speaketh only of a voice, fame and good report in the mouths of the common people. *Dr Taylor.*

Vers. 49. *The promise of my Father*] Our Saviour calls the gifts of the Holy Ghost the promise of the Father, either because it was promised of the Father by the Prophets, *Esay 44. 3. Ezek. 36. 24, 25, 26. Joel 2. 18.* Or else because it was the Spirit of the Father promised by Christ, but to be obtained of the Father, *Iohn 14. 26. and 15. 26. and 16. 7.*

Calvin.

Vers. 53. *Continually in the Temple*] Not that they spent daies and nights there, but because they frequented all the meetings, and at set and solemne houres were present to give thanks unto God. This cheerefulness is opposed to the feare which first held them shut up and lurking at home.

# ANNOTATIONS

## UPON

### S. JOHN.

#### CHAP. I.



*I*ohn in the Hebrew signifieth the grace of God, he wrote the last of all the *Johannes scrip-*  
 Four. Jerome. When he returned from the Isle of Patmos. Eusebius. There- *fit, ita, ut vide-*  
 fore there is something more in every Chapter of Iohn than any other *atur scripsisse*  
 of the Evangelists. *napademoqua-*  
*va, i. e. reliqua*  
*ab alijs, ut resu-*

*scitationem Lazari & alia, quæ præsertim non sunt apud alios, mihi non est dubium, quin videris Evangelium Luca. Melan.*  
 postil. parte postrema in festo Luca. p. 427.

De loco & tempore scriptiois dissentiunt auctores, alijs in Pathmo scriptum hunc librum volentibus, alijs Ephesi, & alijs quidem triginta, & quod excurret, alijs vero sexaginta aut amplius post Christi in Cælum evulsionem annis. Causam post alios hæc scribendi præcipuam tradunt omnes, ut veneno in ecclesiam jam tum sparso auctoritate sua, quæ apud omnes Christi-anum nomen proficiens non poterat non esse maxima, medicinam faceret. Grotius.

Johannes Græcè Evangelicam historiam scripsit, post Matthæum, Marcum & Lucam, adductus duabus potissimum rationibus. Unâ eaque præcipua, ut Gerinthi, Ebionis, Cætorumque, nascentes adversus Jesu Christi divinitatem hæreses, refutaret; Altera, ut adderet quæ observat à prioribus Evangelistis prætermissa, facere posse ad illorum & totius Evangelicæ historie intelligentiam. Hæc fere Hieronymus, partim in catalogo scriptorum Ecclesiasticorum, partim præfatione in Commentarium Evangelij secundum Matthæum, consentientibus reliquis patribus. Hoc Evangelium, ordine perfectionis obtinet primus, quia divinam Christi naturam potissimum declarat ac docet, cæteris circa humanam magis versantibus. Sed sicut tempore, ita & naturæ doctrinæque ordine postremum est, quo ab imperfectioribus ad perfectiora, & à faciliioribus ad difficiliora cognitu, pergitur. Lucas Brugenfis. Vide Calvin & Tolet argument. in Johan.

John in his Epistles was an Apostle, in his Apocalypse a Prophet, in his Gospel an Evangelist. Jerome.

In this Gospel is declared, 1. Christ's Person, chap. 1. 2. His Office, chap. 2. to the 12.  
 3. His Death, chap. 12. to the end.

He begins not with words but wonders, yea, thunders, saith *Ardens*. Iunius was converted by reading this Chapter.

He begins his history with Christ's eternal generation. Christ's Divinity is described to the 14. verse. His humanity verse 14. Many in his time questioning Christ's Deity, he writes this Gospel to prove the Divinity of Christ, and because he begins with that, is therefore (say some) called Iohn the Divine.

Vers. 1. *In the beginning was the word*] Not because he is the internal word of the Father, but because he is the subject of the word, 1 Iohn 45. 1. The substantiall word whereby God created all things. 2. As a word is begot of the mind, so is he of God. *Desumptum ex Græco Genesios, sicut vicissim Syrus ex Hebræo hicpo-*

3. God spake to us by him. See Brugenfis. Before creation, in the beginning of the world. Christ is in the beginning, Creatures from the beginning. Here is a distinction of the Persons in the Trinity, Christ is God, and equall with God. *fuit Bereshit. Grotius. Johannes Videtur Augustum*

*hoc & magnificum Evangelij sui initium & Prov. 8.22. sumpsisse. Mercerus in Prov. 8.22. & ἀρχὴν ἐστὶν cum primum rerum universitas cæpit creati. Grotius.*

*Word*] Or speech rather, *Essey*. Not Son lest we should look for a carnall generation. *Theophylact.*

*Was*] *Fuit* imports a thing that once was and is not now; *Erat* was and is. *Chrysost.* Cyril, *Theophylact.* Rev. 1. 4.

*With God*] Not a locall, but personall distinction. *The word was with God*, there word is taken personally; *And the word was God*, there it is taken essentially.

Vers. 2. *The same was in the beginning with God*] A repetition of the former to imprint



it in our minds, proves he was not only from eternity, but God from eternity.

*Vers. 3. All things were made by him, and without him was not any thing made that was made* ] This *verse* proves Christ to be God. Here we have the creation of Angels with other things. *Beza*. Sin is nothing but a privation of good, therefore not made by him, for an Idoll is nothing. Not of him, but of the Father by him. *Heb. 1.2*. This shews the distinction and order between the Father and the Son.

*Notam universalem omnia optime explicat Paulus ad Col. 1. 16. Omnia ab angelo usque ad vermiculum inquit Augustinus.*

*Without him* ] Not by him alone, all works *ad extra* are equal in the Trinity.

Here is the being of things, *verse. 3*. Life, and reason, *verse. 4*.

*Vers. 4. In him was life\** ] As in the fountaine, *Alt. 17. 28*. not as an accident in the subject, *Exemplariter, intellectualiter*. Light ] *Lux rationis. ver. 9*. All men may see Christ if they be not wilfully blind.

*Ubi omnem exceptionem remove volunt sacra litera id quod affirmarunt explicant oppositi negatione. Esa. 38. 1. Jer. 4. 2. 4. Grotius.*

\* 1. *Christus vita est nostra*. 2. *Efficit vitam in creaturis pro earum conditione*. Duplex vita est quam Christus efficit in creaturis, viz. *natura & gratia*, hanc posteriorem Paulus vocat vitam Dei.

*Vers. 5. And the light shined in darknesse, &c.* ] Minds are made ignorant by mans fall. *Calvin* understands by light reliques of conscience left in man, and by darknesse mans corruption, and the light reforms not corruption; Others say, that the word was little respected before Christs comming. *Ephef. 5. 8. Rom. 1. 21. John 12. 35*. Christ is a help against darknesse of sin, ignorance, misery, death, Gods wrath. He alludes here (saith *Grotius*) to *Esa. 9. 2*.

*Vers. 6. A man* ] Mans Ministry. *Sent* ] Must have a calling from God, *Rom. 10. 15. John* ] *Iehobanan* Preacher of the grace of God, *Luk. 1. 13*. This shews that Christ is author of the light in man.

*Vers. 8. He was not that light* ] *Ob. Iohn 5. 35. Ans.* It speaks not of the same light, *Iohn Baptist* was not the Sun of righteousness, the Messias, the light that brings light into the world, but he was a light, and gave a notable testimony to the light. See *Grotius*.

*Was sent* ] Is not in the originall. *Mat. 5. 15. Iohn 5. 35*.

*Vers. 9. True* ] Truly heavenly. See *Iohn 6. 32. and 15. 1. Lighteth* ] *Luce rationis*, the soule of a man is called a Candle in Proverbs. See *Cameron*.

*Every man* ] Jew and Gentile, without respect of persons, all that are enlightned cannot say they have light from any other. *commeth* ] *Viz. borne*, *Mark. 16. 15. Mat. 20. 19*. The world was ignorant before his Incarnation, *Luk. 1. 79. world* ] is taken, First, for things created. Secondly, *Per synecdochen integri*, for men in the world, both are here meant.

Some understand this of the light of grace, but it will be more universally and necessarily true of the light of Reason, which is in Infants radically, though not actually.

*Cyrill* took this light for the light of nature and naturall reason, because of the universall enunciation, so do our reformers for the most part following him. Divers others of the Fathers take this universall light (because Christ is said to be this light) to be Baptisme. For in the Primitive Church, as the Nativity of Christ was called the Epiphany manifestation, so Baptisme was called Illumination. And so Christ lightens every man that comes into the world (that is, into the Christian world) by the Sacrament of Illumination in Baptisme. Dr *Donne*. *Augustine* thus expounds it, that is, all that were enlightned in the world were enlightned by Christ.

*Vers. 11. His own* ] Some say, all men are here meant, because he made all, the Jews were his people in a speciall manner, *Psal. 85. 1. Received him not* ] Believed not. *Calvin*. That is, they obeyed not his word, they would not be taught and directed by him. *Iohn 3. 32*.

*Ver. 12. As many* ] Either Jews or Gentiles. *Calvin*. Bond or free. *Chrysostome*. Power ] Therefore the Papists say, power is in man. See *ver. 13*.

The word *ἐξουσία* never signifies possibility, but as in other places it is translated power or authority; so here, as also *1 Cor. 8. 9. and 9. 12. right or privilege*, or as *Iansen. Concord. Evang. c. 1. interpreteth, auctoritatem, dignitatem, jus*.

Christ gives you the privilege of Sons three waies :

1. By way of merit, *Gal. 4. 4, 5*. In the sufferings of Christ there was not only *debitum legale*, but *superlegale meritum*. 2. By virtue of the mysticall union, he is the Son of God, as man by virtue of the personall union. *Luke 1. 35*. and makes us the Sons of God by the mysticall union. 3. Christ receives the Spirit and sends it into our hearts, and so makes us the Sons of God, *Gal. 4. 25*.

His name ] Gospell preached, *Acts* 4. 12.

Verf. 13. Which were borne, not of blood, nor of the will of the flesh, nor of the will of man, but of God ] Faith comes not by naturall generation. Blood ] Enallage numeri, genitale semen. The flesh ] *Gal.* 5. opposite to the Spirit. Man ] The same with flesh. Calvin. Some by flesh would have the woman to be meant. *Augustine*.

Not of the will of man ] Not by any naturall power, vertue, or strength which is naturally inherent in them. But of God ] That is, of the Spirit of God.

Verf. 14. The word was made flesh ] Viz. incarnate, man by Synecdoche, *Heb.* 2. 16. Flesh signifies contemptuous man.

And dwelt among us ] As in a tabernacle or tent, that is for a short time. The Evangelist in that phrase *ἐν οἴκῳ* probably alludes to the feast of \* tabernacles, in or near the time of which celebrated, by consent of many Authors of best note, he was conversant with us, *Zach.* 2. 10. Heavens are his home, here was his pilgrimage.

Beheld & his glory ] Saw it in his doctrine, miracles, life, passions, which agreed only to the only begotten. Full ] *Acts* 6. 8. All things in the Law were fulfilled in him. Grace ] favour. *Ephes.* 1. 6. Truth ] All Christs were true and not fallacious, true knowledge, *Col.* 2. 3. See *Piscat.*

*Spectaculum. ἰδὲν αὐτὸν ἡμεῖς, contemplati sumus, quasi in aperto, quasi in theatro. Maldonatus in loc.*

Verf. 15. And cried ] *Alta & clara voce*, *Esa.* 58. For he was before me ] So we read it, but in Greek it is *He was my first*, preferred before me, for he was my first. *de Baptista scriptum erat ecce vox clamantis, utque significaret. Baptistam hoc testimonium publice omni populo audiente, idque sonora voce, summa cum libertate, magno zelo, & peculiari Spiritus exultatione predicasse hoc de Christo, quem diu expectatum jam manifestatum gaudebat & predicabat. Ita enim usurpatur hoc verbum clamandi, Esa. 58. 1. & de voce gratulabunda usurpatur. Luc. 1. 42. Polyc. Lyser.*

Verf. 16. Of his fulnesse ] The greek word *πληρωμα* is sometimes taken for abundance, *Psal.* 24. 1. there is not only plenitudo abundantie, but plenitudo redundantie, an overflowing of fulnesse in Jesus Christ. Secondly, for fulfilling and perfecting of a thing: So love is said to be the fulfilling of the Law. Properly it is given to vessels that are brim full of liquor, and metaphorically here applied unto Christ.

Grace for grace ] Interpreters all agree in this, that the scope of the words is to set out the abundance of grace we have from Christ; a kind of Hebraisme (say some) and notes the cumulation of grace, grace upon grace; grace answerable to the grace in Christ say others; or the grace in Christ which we partake of answers the grace in all Moses rites, and Ceremonies. See 14. 17. verses. and de Dieu. in loc. *Pro. grati sunt gratie.*

That is, as one sweetly expounds it, as a child in generation receiveth from his parents member for member, or as the paper from the Presse receiveth Letter for Letter, the waxe from the Scale print for print, or as the glasse from the Image receiveth face for face, so doe we from Jesus Christ receive grace for grace, that is, for every grace that is in Christ, there is a grace in us in some measure and proportion answerable and agreeable to the same in him.

Grace for grace ] That is, whatsoever Grace there is in Christ, there is the like stamp upon the heart of every Christian, like unto that expression. *Matth.* 5. 38.

Grace ] The word Grace is sometimes taken for the love and favour of God, *Ephes.* 2. 5. 2. For holinesse, *Col.* 3. 16. 3. For excellency or ability, as *Ephes.* 4. 7. In all these respects there is a fulnesse of grace in Christ.

Verf. 17. Grace ] In opposition to the curse of the Morall Law, truth ] in opposition to the figures of the Ceremoniall Law. Dr. Reynolds. Grace comprehends all the perfections of the will, truth all the vertues of the understanding, Dr. Preston. *Vide Fulleri Miscell. sac. lib. 1. c. 8. & de Dieu. in loc.*

Verf. 18. Seen ] Known fully, as he is or now shall be revealed by Christ. *Exod.* 33. 20. In sinu esse est proximum & intimum esse;

*dicatur de conjugibus inter se, Deut. 28. 54. 56. de amicis. Luc. 15. 22. Grotius. Vide Brugensem in loc.*

Who

*Significat* *ἐκ*  
*κρυφῶν* res a-  
*loiqui latentes*  
*& obscuras*  
*planè & dilu-*  
*cide declarare.*  
*Gloss. Onomat.*  
*Vide Piscat. &*  
*de Dieu. in loc.*

Who is intirely loved with such affection as is due only to her who is to be laid in the bosome. *Deut. 13. 6.* Men admit those into their bosomes with whom they impart all their secrets, the breast is the place of counsells. *Calv.* That is, Christ revealeth the secret and mysterious Counsells, and the tender and compassionate affections of the Father unto the world. *Dr. Reynolds. declared ] exposuit,* discovered a secret, *41. Gen. 25. Matth. 11. 27.* The originall word signifies to conduct, and direct, and lead a man as it were by the hand to the finding out of something that was hid before.

*Usus est Evangelista proprio admodum verbo, ut Chrysostomus admonuit, ἐκκρυφῶν, Explicavit, quod est res obscuras, & quasi in tenebris latentes in lucem proferres, & penitus explanare. Maldonatus in loc.*

No man by the naturall force of his wit can know God with a saving knowledge necessary to eternall salvation.

*Vers. 20. And he confessed and denyed not ]* See third verse. It is familiar with the Hebrews by affirming and denying to expresse the same thing for the greater confirmation. *Esay 39. 4. Jer. 42. 4. See 1 Iohn 1. 5.*

*Vers. 21. And they asked him? What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, no. ]* John so denyed that he was *Eliab*, as he denyed he was the Prophet, neither absolutely, for so his answer had been false, (for he was the *Eliab* which was to come by the testimony of Christ, *Matth. 11. 14.* and the Prophet, witnesse not only *Zacharie*, *Luke 1. 76.* but also Christ, *Matth. 11. 9.*) but in that sense in which the Pharisees askt him. For they by *Eliab* in the 4th. of *Mal.* understood *Eliab* the Tishbite, viz. that ancient Prophet, which they expected in his own person before the Messiah came, and by the Prophet 18. *Deut. 18.* they understood not Christ himselfe, but another famous Prophet that should come in the time of the Messiah, distinct from him, and also from *Eliab*. *Iohn 7. 40, 41. and 1. 20, 21.* and this was called of them\* *ἡ προφητὴς κατ' ἐξοχήν*. This is not only our interpretation of the words of *Malachy* and Christ, but of the most learned Interpreters among the Papiests, viz. *Paulus Burgensis* on *Malachy 4.* and *Ferus* on *Matthew 11.*

*Vers. 29. Behold the Lamb of God which taketh away the sinne of the world ]* Every word is emphaticall, he makes here an opposition between Christ and the Paschall Lamb of *Moses*, which may be called the Paschall Lambe of men.

As offerings and sacrifices are called theirs who presented them, so Christ is called Gods Lamb, because he offered him. Christ was *agnus in passione*, but *Leo in resurrectione*. *Rev. 5. 5.* A Lambe suffering death, but a Lion rising from death. The originall and our last translation reade it, *That, or the Lamb of God\**, foretold by the Prophets, *Esay 53. 7.* and resembling a Lamb in native innocency and godly simplicity, *1 Pet. 2. 22.*

*Episc. Down.*  
*Diarrib. de*  
*Antichristo*  
*parte secunda,*  
*c. 63.*  
*Non sum ] Hoc*  
*nimirum sensu*  
*quo interroga-*  
*barur.*  
*Grotius.*  
*Vide Calvi-*  
*num.*  
*Perkins.*  
*There was a*  
*standing sacri-*  
*fice in the*  
*Temple, morn-*  
*ing and even-*  
*ing, and that*  
*was a Lamb,*  
*therefore he is*  
*so called here*  
*to shew that he is the daily sacrifice.*

\* *Eximus ille agnus & singularis, qui per agnos Sacerdotii Levitici adumbratus est. Piscat. Ecce agnus Dei ille. Syr.* Other beasts were sacrificed besides; but *John Baptist* names the Lamb, because the killing of the Paschall Lamb, and the effusion of his blood was a most illustrious figure of the sacrifice of the Son of God. *Gerb.*

*Which taketh away, or beareth ] ὁ αἰών tollens,* the word is of the present tense, signifying that it is as it were the continuall act or perpetuall office of Christ to take away our finnes, as long as we are in this life; it may signifie either taketh away, or taketh upon him. *The sin ]* The baptist names not finnes, but sinne in the singular number, not as if Christ should satisfie for originall sinne only, but rather to shew that universally Christ hath taken upon himselfe the whole burden of sinne, and all the filth of the finnes of the world, all the guilt of sinne, the anger and curse of God, and whatsoever belongs to the stipend of sinne, and so perfectly expiated the finnes of the world, for when *Paul* speaks in generall and universally of sinne, he names it indefinitely, in the singular number *ἀμαρτίαν* sinne, *Rom 6. 12.*

*Of the world ]* There is a secret Antithesis in the word *world*, in the Leviticall sacrifices only the sins of the people were imposed on the Levites, but here the Lamb takes away the sins of the whole world.

*Vers. 31. Knew him not ] Viz. de facie,* for otherwise *Iohn* could not be ignorant that the Messiah was at hand, unlesse he was ignorant of his own calling. *Beza.*

*De facie inquit*  
*unt nonnulli*  
*magni Theologi,*  
*id est, tamquam de nomine & fama,*  
*quod nonnullis placet. Heinsius.*

*Vers. 38.*



*Vers. 38. Rabbi* ] *Rab* in Hebrew signifies *multum, magnum, much, great*. Hence *Rabbi* (which is here interpreted *Master*) properly signifieth one which abounds with much knowledge, wisdom and learning. This name was given by *Esay* to *Christ*, *9. Esay 5.* and that deservedly. *Christ* challengeth this appellation as proper to himselfe, reproving the ambition of the *Pharisees*, which would be calld of men *Rabbi, Rabbi*, and admonisheth his *Discipies* not to seek after that name.

*Rabbi* vel *Rab*  
significat ex-  
cellentem ali-  
quem, sive is  
excellat generis  
nobilitate, sive  
virtute & re-  
bus gestis,  
sive denique

*doctrina & rerum cognitione: Hoc autem loco, ut in Evangelis passim, in postremo hoc significato accipitur, & Latine red-  
ditur per nomen magistri vel Doctoris, vox ipsa Etymo suo sonat eum qui sit instar multorum, vel eum qui propter excellen-  
tiam aequet multos. Rollocus.*

*Inde nostro seculo auditur Rabbiorum nomen. Chetomæus de Græco-Barbaris N. T. Est apud Hebræos significationis ex-  
cellentioris Rabbi quàm apud Latinos Magister, & apud Græcos Διδάσκαλος. Tolerus in loc. Vide plura ibid.*

*Vers. 39. And abode with him that day* ] *Viz.* from the Sun rising, so that only two houres remained to the evening. Therefore they could not returne that day to *John*, but remained that day with *Jesus* in his *Inne*. *Polyc. Lyser.*

*Vers. 42. We have found the Messias, which is by interpretation, the Christ* ] *Viz.* that *Messias*, who was peculiarly foretold by the *Prophets*, prefigured by the rest that were annointed, was then expected by all, annointed to be *King, Priest*, and *Prophet*.

*qui Judæis Messias, gentibus Christus dicitur, utrisque & Judæis & Gentibus æquè communis, quacunque tandem lingua effe-  
ratur. Interpres Syrus, ut hebraicè scriberet, omisit pericopen hanc interpretativam. Lucas Brugensis.*

*Vers. 43. Follow me* ] When that phrase is used of the *Master* and the *Schollars*, it signifies to yeeld himself into anothers discipline, to follow some one as an individu-  
all Companion, for instructions sake, so *Luke 9. 49.* *Philip* was the first whom *Christ* called to be his disciple.

*Vers. 47. Nathanael* ] Is an *Hebrew* name, signifying the same that *Theodosius* with *Jonathan* in the *Greeks*, and with *Augustine Adeodatus* given by *God*. *Hebrew.*

*Behold an Israelite indeed, in whom is no guile* ] That is, a man of an upright heart that serveth *God* in *Spirit* and in *truth*, for otherwise it is true only of *Christ*, he was with-  
out guile, *1 Pet. 2. 20.* *Like a straight rod with no guile*

*Mr. Perkinsi*  
Respicit ad hi-  
storiam Jacobi  
à quo Israelita  
nomen habent.

*No guile* ] That is, none raigning, none imputed.

*Vers. 48. Before that Philip called thee, when thou wast under the fig-tree, I saw thee:* ] *Christ* speaks of three wonderful things which are above man. First, although thou wast very farre distant, yet I saw that *Philip* called thee. Secondly, yea I saw thee before *Philip* found thee, when thou wast under that fig-tree. Thirdly, I saw into thy heart, that thou art without guile.

*Polyc. Lyser.*

*Vers. 49. Rabbi, thou art the Son of God, thou art the King of Israel.* ] *Nathanael* compre-  
hends three things in his confession concerning the *Messiah*, whence it is gathered that he was learned in the *Law*, who rightly understood the speciall sentences of the *Prophets* concerning the *Messiah*. First he calls him *Rabbi*, according to the opinion of *Moses*, *Deut. 18. 18.* Secondly, he confesseth him to be the *Son of God*; As the *Messias* is called, *Pf. 2. 7.* and *89. 7.* Thirdly, he confesseth him to be the *King of Israel*, *Ier. 23. 5.* and *33. 14.* The promise is *Zach. 8. 9.* and *Psal. 2. 6.* Therefore he speaks of the essence and office of *Christ*, in which the true knowledge of him consists, and therefore the article *is* added, thou art that *Son of God*, and that *King of Israel*, viz. promised and expected.

*Vers. 51. Verily verily I say unto you, Hereafter ye shall see Heaven open, and the Angels of God ascending and descending upon the Son of man.* ] *Christ* proves himselfe the *Sonne of God*, because they should see the heavens opened, and the *Angels* ascending and descending upon him, as was figured in *Jacobs ladder*; see this Prophecie fulfilled *17. Mat. 1. 2.* *28 Mat. 4. 5.* and *Acts 1.*

*Vide Beza  
& Brugensem.*

*Quacunque Deo tribuuntur in veteri fœdere eadem in novo Christo tribuuntur. Angeli ascendentes & descendentes Deo mini-  
strant. Gen. 28. 12. Grotius.*

## CHAP. II.

## Verse 1.

**T**Hird day ] After Christ came into Galilee. Rolloc. After he went from Iohn. Beza hath both. Tolet reckons up five severall expositions, but follows that of Origens, as most probable, which numbers the third day from the calling of Philip, and Christs going into Galilee, for this was the last time described by the Evangelist. It is probable that some of Christs kinsmen married a wife, for Christ is here added as a companion to his mother. Calv.

Scriptores ex multis circumstantiis colligunt, vel sponsum vel sponsam fuisse ex cognatione Mariae. Polyc. Lyser.

Verse. 3. They have no wine ] Because she knew that the Messias would worke miracles, and Jesus was declared to be the Messias, therefore she expects some such thing as the Prophets foretold.

Non hoc reprehendit, quod de proximi districtius sollicita intercedit pro alio, hoc enim est mandatum charitatis. Reñe etiam facit, quod Christum ipsum interpellat. Sed hoc vult dicere, in ijs qua ad officium meum pertinent, ut in exaudiendis precibus, in conferendis beneficiis divinis, nihil mihi & tibi est, nullum hic tuum jus, nulla austeritas est, nihil in hoc officio commune mihi tecum est. Ideo appellat non matrem sed mulierem. Polyc. Lyser. Mulierem vocat matrem suam hic & Job. 19. 26. ut ostendat se alium esse & majorem aliquem quam Maria filium. Rolloc.

Verse. 4. Woman ] As if he should say, in this case thou cease to be a mother, and art to be reputed as a bare woman. What have I to doe with thee ] A meere Hebraisme, Josh. 22. 24. as if he should say, in this businesse I am not to be advised by you, neither will I; He reprehends this in her, viz. that for the prerogative of carnall kindred she thought Christ was obliged to doe this for her and her kindred, Matth. 12. 48. Luke 11. 17. See Rolloc.

Mine houre is not yet come ] That is, fit and opportune time, Rom. 13. 11. Rev. 14. 15. Iohn 13. 1. Luke 22. 53. When the wine was quite spent, when all took notice of the want, lest water should have seemed to have been mixt with wine, when all things were almost desperate, then is Christs houre, by this means the miracle is made more famous, than if he had prevented the defect of wine.

Verse. 8. Draw out now and bear unto the Governour of the feast ] Because this belonged to his office who was the taster, and who could judge of the goodnesse of the wine.

Vide Martialis. epig. l. 1. 24.

Verse. 10. Every man at the beginning, doth set forth good wine, and when men have well drunke, then that which is worse ] It was a custome in the beginning of their feasts to give the best wine, and to reserve the worser unto the last, to which Custome our Saviour alludes.

Polyc. Lyser. Canah ] Significat a Raed, Reeds grew round about this Town. Interpretor hoc fuisse primum signum, non omnium omnino qua fecit Christus, nec eorum qua eo facit loco, sed eorum qua fecit, ut gloriam suam palam manifestaret, ut Johannes ipse indicat, utque sese ostenderet esse Christum. Maldonat. in loc.

Verse. 11. This beginning of Miracles did Iesus in Cana of Galilee ] The Evangelist twice names the place where this miracle was first shewed, for the certainty of the miracle, and distinctly names it Cana of Galilee. That is, the miracles which Jesus shewed in the time of his ministry had such a beginning, so that this which was done in Cana of Galilee was the first. Admirable revelations were made in the Birth and Baptism of Christ, but the Evangelist speaks of those things which Christ himself being incarnate properly did.

And manifested forth his glory ] Viz. That this Jesus is the Son of God and the Messias.

And his Disciples beleevd on him ] Beleevd that his doctrine which he was about to deliver was true, divine, and heavenly. 2. They trusted beleieving that they should have eternall life through his name.

Ver. 12. He went down to Capernaum ] Which is a daies journey distant from Cana, Iohn 4. 52. It was a principall City, a famous mart Town, and as is were, the Metropolis of Galilee, thither therefore presently he went after he had shewed this miracle, that his glory there might be manifested to many, and might be farther spread for the celebrity of the place and frequent commerce, and would prevent him about to go to Ierusalem, and therefore he brought thither the Disciples that were his kinsmen with him, who might testifie of that miracle which they saw.

Ver. 16.

*Verf. 16. My Father's house* ] My Father, not our Father; therefore he shews that he is the only begotten Son of God, and that the purging of the Temple belongs to him. He calls the Temple *the house of God*, because God promised that he would dwell there, and hear his people, by exercising his power. Polyc. Lyser.

*Verf. 19. Destroy this Temple* ] By the Temple he understands his body, *ver. 21.* That is, his humane nature being figured by the materiall Temple; that is, if ye shall destroy, as *Prov. 25. 4.* and *Ephes. 4. 26.* *Non jubetis esse, aut adhortantur ad eadem, sed*

*Ver. 20.* The Jewes presently, as if they had gotten the occasion of calumniating, which they sought for, crie out, *forty six years was this Temple in building*, and repeat also that calumny after three dayes in the history of the Passion; forty fix yeares happened between the first laying of the foundation of the Temple of Zerubbabel and the consummation and dedication of it. *partim praedicentis partim permittentis, scilicet cur Jude dicat, quod facit facit.* Polyc. Lyser.

*Ver. 22. And they beleevd the Scripture, and the word which Iesus had said* ] That is, they understood the Scripture, and that speech of Christ in his death and resurrection being fulfilled.

*Ver. 24. Did not commit himself unto them* ] He did not acknowledge them for true Beleevers.

## CHAP. III.

## Verse 1.

**N**icodemus ] His name signifies the victory of the people.

*Ver. 2. Came to Iesus by night* ] Both out of shame, for he was ashamed openly to come to Iesus who was poore, and to be his Disciple when he was a Master in Israel, *ver. 10.* This seemed unworthy of his authority and gravity; and that he might not incur the hatred of the Pharisees. This is three times mentioned *cb. 7. 50.* and *19. 39.* *Ne collegas jam Iesu male volentes offendere: simile quid de Iosepho Arimatensi dicitur. 19. 38. Grotius.*

*Rabbi* ] He acknowledgeth him not to be the Messias, nor the Son of God, but a singular Doctor, and a famous Prophet. Polyc. Lyser.

*Ver. 3. Verily, verily* ] See 5. and 8. verses. No Evangelist but Iohn useth this double asseveration, and that in matters of weight nineteene times in this Gospell. See *Mat. 5. 18.* and *Cornel à Lap.*

*Except a man be borne* ] He useth the Verbe borne or begotten to shew that our very nature which we received at our birth is vicious, and shews also in that the cause why none by their own good qualities or works can come to the kingdome of heaven unless they be regenerated, because their very nature is so depraved.

*Again* ] The Greek word again is significant, it imports (saith Beza) we must go over all that is past, and reject it as unprofitable, and begin a new. The Syriack interprets it here again, and so the Greek word is taken, *Gal. 4. 9.*

*Cannot see the kingdom of God* ] *Iohn 12. 42.* and *7. 48.* Cannot be a partaker of life eternall, as *Ver. 5.* Polyc. Lyser. Rather spirituall life is here meant. Calvin.

*Ver. 4. How can a man be borne when he is old* ] Hee names an old man, because he speakes especially of himself; as if he should say, I am an old man, and desire to enter into the kingdom of heaven, how can it be that I which am an old man should be born anew?

*Ver. 5. Except a man be borne of water and of the Spirit, he cannot enter into the kingdom of heaven* ] Those words must be understood of inward regeneration, in this sence, that is, by water which is the Holy Ghost, as *Mat. 3. 2.* for to be born from above, and of water and the Holy Ghost, is in our Saviours Phrase all one thing.

It is spoken to Nicodemus a Pharisee, who came not to Christ as the rest of the Pharisees with a bitter Spirit, he though a Jew, a Doctor in Israel, one that had good thoughts of Christ, *verf. 2.* yet he must be born again. 2. Must not be new dressed, but borne again, wholly new. 3. A man not a heathen, but one that lived in the Church. working of the Holy Ghost. Perkins. *Nicodemo Christus (pro quidem minime malo sed tamen supra modum elato vana estimatione nobilitatis sue) obijcit considerandam necessitatem novae cujusdam generationis, scilicet regenerationis. Cameron. de Ecclesia.*

*Or above, as James 3. 17. So Chrysost. Theophylact. Cyril take it here, by a heavenly generation.*

*Our Saviour alludes to some speeches of the Old Testament, as Ezek. 36. 25. He sheweth that this cleansing of us is by the inward*



4. Cannot else see the kingdom of God ] Of grace. Calvin. He can neither be a true and living member of the Church here, nor shall have a share in glory.

5. The manner of expression, *verily, verily*, shews the earnestness of Christs Spirit in him and the importance of the matter.

It is a great question whether he meaneth Baptism here, for then it was not instituted though some did baptize; others think it to be like that phrase, *Baptized with the Holy Ghost and fire*; but if it be meant of Baptism, it implyeth only a contempt of it when there is an opportunity, and who can think that if a Parent should wilfully condemn Baptism, his Child should be damned for it?

Error fuit eo-  
rum qui hunc lo-  
cum intellexere  
de conspicuo  
baptismo, ejus-  
que eam esse

The Spirit working like water. There are these reasons of this exposition: First, Collation of other places where the Spirit is set out by water, as *Iohn 7. 38, 39. Esay 44. 34.* Secondly, Collation of this with *Mat. 3. 11. 3.* Because the other Interpretation, understanding it of Baptism, cannot stand, men may be saved without it, as the Thiefe. Dike.

*crediderunt necessitatem, ut sine eo eternis penis infantes subiacerent, cum mollius de circumcissione Judaei sentiant, cujus omisse penam non ad infantes, sed ad infantum parentes atque pertinere. At perspicaci lectori satis apparet agi hic de hominibus adultis rationisque & emendationis capacibus. Quod Graeci non ignoraverunt: apud quos mos fuit ad plenam aetatem, annum puta vicesimum aut ultra differre baptismum. Grotius differrat. An semper communicandum per symbola.*

This Text makes no more for the necessity of Water, than the like *Iohn 6. Except ye eat the flesh of the Son of man*, for giving the Communion to Infants. Dr Fulkers Annot. on Rhem. Text. on *Mar. 1. Incredible dicebat Nicodemus, quod de regeneratione & nova vita audierat: quia regenerationis hujus modus altior erat ejus caput. Christus ut ejusmodi scrupulum illi eximat, in vita etiam corporali mirificam Dei virtutem extare docet, cujus ratio oc- culta est.* Calvinus.

Perkins.

*Verf. 8. The wind bloweth where it listeth ]* That is, God gives grace, and vouchsafeth favour, to whom, when, and where it pleaseth him. Because he began to speak of the Spirit he instanteth in the wind, which is wont also to be called a Spirit, as *Gen. 8. 1.* and elsewhere often.

*Verf. 11. Verily, verily I say unto you ]* Speaking in the singular, he immediately annexeth that which followeth in the plurall, *we speak*, where passing on the sudden from (*I to We*) and so to *Our*, he intimated, that he was one of that plural of whom Moses spake in the creation.

Fulk in his an-  
swer to Greg.  
Martins pre-  
face. p. 14.

*Ver. 12. If I have told you earthly things ]* Si per similitudines terrestres caelestia vos docui; If I have taught you heavenly things by earthly similes. Our Saviour Christ himself calleth the doctrine of regeneration in such plaine manner as he uttered it to Nicodemus, earthly things, in comparison of other greater mysteries, which he could have expressed in more heavenly and spirituall sort.

Ascensus in cae-  
lum puram my-  
steriorum Dei  
notitiam & spi-  
ritualem intel-  
ligentiam lucem  
significat. 1 Cor.  
2. 14. Calvin.

*Ver. 13. And no man hath ascended up to heaven, but he that came down from heaven ]* Therefore none but Christ ascended bodily into heaven, and so not Enoch, *Heb. 11. 5.* This place is not meant of corporall ascending, but of understanding mysticall and heavenly things, as *Prov. 30. 3, 4.* No man ascendeth to the full knowledge of heavenly mysteries but Christ alone who descended from the bosome of his Father. Perkins Dike.

Ascendere in caelum dicitur, qui arcana caeli penetrat. Prov. 30. 3. Grotius.

*Ascendere in caelum dicitur, qui arcana caeli penetrat. Prov. 30. 3. Grotius.* *Eo loco ut inventi Christi scopum satis liquet, ascendentem in caelum est inquirere aut admitti in conscientiam consilij divini. (Eodem ferè sensu eadem locutio usurpatur ab Apostolo, Rom. 10. 6.) Fortasse autem alluserit Christus ad factum Moysi, qui in montem ascendebat Deum consulurus, inde idemque veluti à Deo ad populum descendebat, ut hæc sit Christi sententia, nemo inquam conscius fuit consilij Paterni, aut consilium Patris revelavit, præter unicum filium. Cameron. Prælect. in Psal. 68. 19.*

*Verf. 14. Must the Son of man be lifted up ]* Not on the Crosse, as *Piscator*, but by the preaching of the Gospell, *Esay 2. 2. Calvin.*

*Ver. 16. For God so loved the world, that he gave his only begotten Son, &c. ]* This was a sic without a sicut; that sic, so, signifieth the vehemency of his love. Chrysost. So vehemently, so admirably. Polanus. His Son, not his Servant; his begotten Son, not adopted; nay, his only begotten Son, Non unum è multis, possit quis habere unigenitum & odio habere, saith Hugo Cardinal, but Christ was not so. *Mat. 3. 17. Prov. 8. 30. Possit quis habere unigenitum sed stultum*, saith he again, but he was the wisdom of the Father. *Col. 2. 3.*

*Verf. 17. God sent not his Son into the world to condemn the world ]* Ob. *Iohn 5. 27. Ans.* The time of his abasement at his first coming, when he came not to judge, but to be

be judged, must be distinguished from his second coming in Glory and Majesty to judge the quick and dead.

*Verf. 18. He that believeth not is condemned already* ] Five waies : First, in Gods Counsell before all worlds, Secondly, in the word, wherein this sentence of condemnation is read already, *Mark. 16.16.* Thirdly, in their own consciences, which is a forerunner of the finall judgement. Fourthly, By Judgements begun already upon them, as hardnesse of heart, blindnesse of mind. Fifthly, By the horrible torment of the foules offuch as are in hell with the devils and damned ones.

*Ver. 21. But he that doth truth* ] That is, practiseth what he knoweth, and maketh conscience of his wayes.

*Verf. 26. Rabbi, be that was with thee beyond Jordan* ] *Viz.* Iesus who came to thee to be baptized.

*metuunt enim ne mox deferatur magister à frequentia.* Calvinus.

*Ver. 29. He that bath the bride, is the bridegroome : but the friend of the bridegroome, &c.]* As our Saviour was the Bridegroome, so his Apostles were the marriage-guests, for by an Hebrew phrase the children of the marriage Chamber here signifie.

*sponsi erant intimi & familiarissimi, adeo ut ad ipsum cubile & thalamum nuptialem, cæteris exclusis admitterentur, adpoque amici sponsi vocabantur talis enim erat Johannes Christo.* Cornel à Lap.

*Verf. 32. And what he hath seen and heard that he testifieth* ] It is not only a generall phrase of things most evident ( for we can certainly witnesse of those things which we see and heare ) but there is a greater emphasishere in this phrase, *viz.* That Christ hath not the things which he teacheth here by revelation, as the Prophets and Apostles, neither from the Law nor Testimony, had he learned those things as other Ministers.

*Verf. 33. He that hath received his testimony, hath set to his seale, that God is true* ] That is, gives unto God, as it were, a testimony of his truth, and thereto puts his hand and seale.

*Mr Perkins.*

*Metaphora*

*sumta à contri-*

*tionibus qui publicè impressis signis firmantur. Sic 1 Reg. 21.8. Nehem. 9.38. 10.1. Esther 8.8.9.10. Jer. 32.10. Dan. 6.17. Grocius. Metaphora petita est ab ijs, quæ apud Judæos fieri consueverunt : Nam solebant septem vicibus interrogare testes diligenterque singula eorum expendere verba atque testimonia. Petit. Var. Lect. 1.1.c.10.*

*Ver. 34. Giveith not the Spirit by measure* ] That is, he hath received the Spirit of God in a wondrous extraordinary measure. In the time of the new Covenant God is not said to measure, but to powre out his Spirit, first upon the Head, then on the Church, *Chap. 1.16.* and *7.39. Acts 21.17. Tit. 3.6.*

*Ver. 36. He that beleeveth not the Son* ] *æreudaw.* He that will not be perswaded, or is obstinate; obstinacie against perswasion is either in the understanding, called unbelieve, properly to be understood here, as appears by the Antithesis, and so translated, *Rom. 11.30,31.* or in the will, and then it is called disobedience, so translated, *Rom. 1.30.* *manet. Nam in Tit. 1.16. "He that rejecteth Him, the vengeance of God awaiteth him"* *Scripturis ubi singulari* *habet significationem, notat enim constantiam & penitissimam adbasionem rei illius quæ dicitur manere, nam est quedam ira Dei quæ transiit & quodammodo (si ita loqui liceat) lambit, ut ignis qui non destruit sed excolit potius ut est Esa. 94. ira quedam Dei momentanea, quam experiuntur etiam filij Dei. At ira manens ea est quæ ira perdit ut nunquam disperdat, & cruciat ira ut nunquam perimat. Cam. de ecclef. Tomo.10.*

*Mr Pemble.*

*Ubi notanda est*

*emphasis vocis*

*11.30,31. manet. Nam in*

*Tit. 1.16. "He that rejecteth Him, the vengeance of God awaiteth him"*

*Scripturis ubi singulari*

*habet significationem, notat enim constantiam & penitissimam adbasionem rei illius quæ dicitur manere, nam est quedam ira Dei quæ transiit & quodammodo (si ita loqui liceat) lambit, ut ignis qui non destruit sed excolit potius ut est Esa. 94. ira quedam Dei momentanea, quam experiuntur etiam filij Dei. At ira manens ea est quæ ira perdit ut nunquam disperdat, & cruciat ira ut nunquam perimat. Cam. de ecclef. Tomo.10.*

## CHAP. IIIII.

*Verf. 6.*

**N**ow Jacobs well was there ] A well which Jacob when he dwelt there digged for his own use, and the use of his Family. See *ver. 12.*

*Verf. 9. For the Jews have no dealings with the Samaritans* ] Have not common commerce, no not so far as that one should give the other meat or drink in his want, or help him to it, as appears in the words foregoing, they might not eat together.

*Nonum est Samaritanos fecem populi fu-*

*isse ex alienigenis collectam. Quia corruperant Dei cultum, multosque perversos & adulterinos ritus colebant, Judæis me- ritò erant exosi, interea tamen non dubium est, quin Iudæi magna ex parte carnali suo odio Legis zelum prætulerent. Calv.*

*Verf. 10.*

*Gen. 21. 30.*

*and 26.15.*

*Nonum est Sa-*

*maritanos fe-*

*cem populi fu-*

*isse ex alienigenis collectam. Quia corruperant Dei cultum, multosque perversos & adulterinos ritus colebant, Judæis me- ritò erant exosi, interea tamen non dubium est, quin Iudæi magna ex parte carnali suo odio Legis zelum prætulerent. Calv.*

*Verf. 10.*

*Ver. 10. The gift of God*] This is interpreted two waies, some expound it of Christ himself, his own person, so *Kollock*, and Dr. *Hall* in his Paraphrase. 2. Others of the present occasion and opportunity he had now to know and receive Christ, we may take it for both.

*Living water* ] In the letter he meant spring water, for so she understood him, and so the word is used, Gen. 2.2. 19. yet thereby, as by a metaphor, he meant the Spirit of God. *Hilderfam. Vocat aquam viventem & ratione fontis Christi in quo est, & ratione effectus, quasi vivificantem aquam. Polyc. Lyser. Vide Piscat.*

Verf. 12. Art thou greater than our Father Jacob who gave us the well ] Because there was great use of wells in the hotter Countries, the woman commends this grant of Jacobs of the well as a singular benefit.

*Verf. 14. Of the water* ] By water our Saviour means the Spirit of grace, as *Iohn* 7. 39. *Efay* 44. 3. wherewith whoſoever is once endued he ſhall never be after deſtitute of the Spirit, or of grace.

*Never thirst* ]

i. e. with a  
tormenting and  
deadly thirst.

Mr. Hildersam.

**That is, be in  
the condition  
of nature**

He was in be-  
fore, with a  
thirst of com-  
placency, nor  
of total indi-  
gency. 66. *Eq. I*

*Shall never thirst*] That is, shall never be dry, or utterly destitute of grace, *ver. 13.* The Spirit shall be in him an ever-springing fountaine, untill he hath attained eternal life; it shall continue in him, and worke effectually to his salvation. The Spirit in its operation is like to water, *44. Esay 3. and 58. 11. See 10. and 11. verses, and 7. John 37. 38.* The comparison lies in foure things, as *Cornelius à Lapide* and others shew. First, water serves to coole burning, any scorching unnaturall heat, so the Spirit of God cooles the soule when it is scorcht with apprehension of Gods wrath. Secondly, quencheth the thirst, so the Spirit of God satisfieth the soule. Thirdly, water hath a cleansing vertue, it purgeth away filth, so the Spirit of God, *Ezek. 36. 25. 12 Zach. latter end, and 13. beginning.* Fourthly, water fructifieth, *17. Ier. 5. 1 Psal. 3.* so the Spirit of God.

*Est duplex sitis, alia quæ tota se indigentia de qua Christus, Non sitiet in æternum, scilicet ut totaliter indigens. Est alia quæ partialis quæ quis de gratia salvifica degustavit, et quæ amplius satiari anhelanter expetit, sic beati qui sitiunt. Matth. 5. Amef. in coron. ad collat. Hag. art. 5. c. 2.*

*Non dicit, ne-  
scitis quid ado-  
ratis, sed ado-  
ratis quod nes-  
citis, hoc est*

quia verbum Dei non est lucerna vestra; ideo incerta & vaga sunt imaginationes quas de Deo habetis; de essentia & voluntate eius nihil certi & firmi potestis absque verbo statuere. Polyc. Lyser.

*Verf. 22. Ye worship ye know not what*] That is, although you have a good intention, and direct your worship to God, and pretend the examples of your Fathers, yet because your worship was instituted without the manifest word of God you know not what you worship. See Dr. Reynolds on 110. *Pfal.* p. 136.

**Dr. Hall.**

*Salvation is of the Jews* ] Which is understood First of the Messias being to be borne of them, *Rom. 9.* Secondly, of the Word committed to them, *Rom. 3.2. Polyc. Lyser.*

Verf. 23. In Spirit and truth ] First in Spirit ] That is, not carnally. *Truth* ] That is, according to the spirituall meaning of the Ceremoniall Law. They had killing of sacrifices in the Ceremoniall Law, now there should be killing of sinne; they had fire, we should have zeale; they sate, we sincerity. See Mr. Mede on this place.

**In Spirit and truth** | **inwardly and sincerely.**

Or secondly, *Spirit* ] for the manner of his worship, *truth* ] for the matter as he hath revealed. Inwardly, in their hearts and soules, and truly. *Spirit* ] That is, in the mind, Conscience, will, and affections. *Perkins*.

*Significat ad-  
ventum Messie  
prophetibus esse.*  
Polyc. Lyfer.

*Vers. 25. That Messias commeth* ] The word is the present tense, he is even com-  
ming, and when he commeth, he will tell us all things, that is, all these things that we  
speak of concerning the worship of God, he will teach us far otherwise. Like to this  
is that which the Jewes say at this day of *Eliab*, *Elias veniet & revelabit omnia*, *Elias* will  
come and will reveale all things.

Polyc. Lyfer. *Verf. 29. Is not this the Christ*] Not that the doubts, but from the declaring of things hidden he infers that he is the Messias.

Wilhelmi  
Langi de Annis  
Christi, l. 2. c. 4.

Ver. 35. Say not ye, There are yet four moneths, and then cometh harvest? behold I say unto you, lift up your eyes, and looke on the fields: for they are white already to harvest. As if he should say, you reckon yet foure moneths to the harvest (viz. to a naturall harvest) but see the fields waxing white with fruit for a spirituall harvest.

Verf. 42. Now we believe, not because of thy saying, for we have heard him our selves, and know



know that this is indeed the Christ ] That is, we are experimentally convinced by what we have heard and seen, that this is he.

This is indeed the Christ ] The adverb *indeed* is opposed either to false Christs as *Thudas* was, or typicall worldly Saviours, as in the history of Judges, it is sometimes said he sent them a Saviour : but this Jesus indeed is the Messias, the Saviour of the world. Esay 49. 6.

Vers. 44. A Prophet hath no honour in his owne Countrey ] It seemes probable to me that the Prophet arose from thence, that the Prophets were so ill entertained by their own nation.

Vers. 46. A certaine noble man ] Not by reason of stock or family, but by reason of office, as the Syriack hath rendred it, a Minister or steward of the King. Herods Courtier, who though he was a Tetrarch, yet he was commonly called King ; it was his wife whom Luke 8. 3. reckons among the followers of Christ, viz. Chusa who was Herods Steward, as is there said. Polyc. Lyser.

Vers. 48. Ye will not believe ] Viz. The word and promises of God, or you doe not believe that I am the Messias.

Vers. 52. At the seventh houre the fever left him ] By that consideration it appears that the noble man did not anxiously make haste, because he believed the word of Christ, but went on quietly in his journey, which is an excellent description of true faith. Esay 28. 16.

## CHAP. V.

IN this Chapter because the Jews objected that Christ came of himselfe, he telleth them six times that his Father sent him.

Vers. 1. A feast of the Jews ] The acts of that Feast containe three heads, viz. a Miracle, a disputation about the Sabbath, and a famous Sermon. When a Feast is simply named without addition, it is often used of the Feast of the Paschever, Math. 27. 15. John 4. 45. and so also John 11. 56. and 2. 12. it is used, John 6. 4. there seemes to be an explication of this place, and the Paschever a Feast of the Jews was nigh. The reason of the Antonomastie is, because the Paschever is the beginning and chief of the Feasts, there is a certaine prerogative given it above the rest, both for the memory of the benefit past, and the signification of the future redemption. At this feast Jesus went up to Jerusalem, as also to other Feasts often in the time of his ministry. Chrysostome gives three reasons of it. First, that he being so subject to the Law for us might free us from its bondage. Secondly, lest he should seeme to be an Adversary of the Law, as if he had come to have broken it, but that he might shew that he would fulfill the shadowes and figures of him. Thirdly, because to the Feasts at Jerusalem there came Profelytes and religious persons not only from all the parts of Judaea, but the whole world, Christ would take occasion, both that he might instruct many, and that his fame concerning his doctrine and miracles might spread the more.

of the greatest benefit, and also was the most lively type of Christ his sacrifice. Mr. Pemble in loc. Vide Cornel. à Lap. & Grotium.

Vers. 2. By the place of the sheepe ] Some understand *market*, others *gate*, which is most probable, because mention is made of such a gate nigh the Temple, Neb. 3. 2. where the seventy translate it so, using the same word. Howsoever, it was a place where sheep were kept for sacrifice. That poole was to wash and water the sheep that were brought thither.

ὡς ὅτι οὐκ ἐστὶν οὖν. Ἰτα διὰ τὴν ταύτην πύλιναν οὐκ ἔστιν ἐν τῇ πόλει, ἀλλὰ ἐκτὸς τῆς πόλεως, ὅπου οἱ ποιμένες ἐκτρέφουσιν τὰς προβάτους, καὶ ἐκεῖ οἱ ποιμένες ἐκτρέφουσιν τὰς προβάτους, καὶ ἐκεῖ οἱ ποιμένες ἐκτρέφουσιν τὰς προβάτους. Deo sacrificanda congregabantur & abluabantur. Ita Theophyl. Jansen. & Hieron. Cornel. à Lap. in loc.

In the Hebrew tongue ] That is, in that tongue which the Hebrews now use, which was Syriack not much differing from the Hebrew.

Βεθβηδα ]

Bethesda De-  
mus beneficen-  
tia seu benigni-  
tatis. Vide de  
Dieu, Grotium,  
& Toletum

**Bethesda**] The house of bounty, because in that place God freely exercised his pow-  
er in curing all diseases of the people, and because there the godly relieved the sick with  
their almes. *Brugensis* hath both these.

The greek books have *Bethesda*, the Latines *Bethsaida*, which signifies a house of fish-  
ing, and so agrees with poole.

**Having five porches**] Or Galleries, *sais*: it signifieth a spacious place to walk in.  
These were made for the reliefe of those poore people, that they might be dry from  
winde and weather, because they were to tarry a great while before they could be  
healed.

Non quod vi-  
deretur Ange-  
lus, sed quod  
persuasum esset  
Judeis, talia  
a Deo non nisi  
per angelos agi.  
Itaque ex mo-  
tu aqua presen-  
tia angelus in-  
tellegebatur, ut  
ex terra motu.  
Matth. 28. 2.  
Grotius.  
Vide Bezaam,  
& Toletum.

**Vers. 4.** An Angel went downe at a certain season into the poole, and troubled the water.]

The Evangelist hath not marked, what signe there was by which the descent and pre-  
sence of the Angel was represented, but it is necessary that there was some such visible  
Symbole by which men might marke, that the water was not troubled by any storme,  
or hidden cause lying in the very fish-poole, but that the Angell was sent from heaven  
into the very fish-poole, and when that visible Symbole descended into the fish-pool,  
then the water which otherwise stood was not only moved in the top, but was trou-  
bled even from the bottome. *Job* 41. 12. The Syriack hath a word which signifies  
Commotion with trembling; it was found by experience, that whosoever first entred  
into that troubled water (howsoever he was held) presently he returned whole. But  
if after the first, one, or another, or more entred into that fish-poole, they perceived no  
vertue of healing. *Polyc. Lyser.*

An Angell was sent here that they might know, that the vertue to cure came not from the goodnesse of the waters, but that  
it was a divine work, seeing that could not cure till the Angel came. *Mr. Pemb.*

**Certo tempore**]

**Circa Pascha**,  
ut veteres  
crediderunt.  
Grotius.

Multa concur-  
rebant, ne na-  
turalis per a-  
quam medicatio crederetur. Primum stato tempore fiebat. Deinde sanabantur omnia morborum genera: postremo commota  
prius aqua, cum aliqui ad remedia quaratur ea qua tranquilla est. Grotius.

The Angell did not daily descend into the water and trouble it, but at a certaine  
season. *Lyra* thinks that it began when the time of the revelation of the Messiah drew  
nigh, and ended after he was glorified. Some of the Shoolemen say that it began then  
when Christ being baptized in Jordan sanctified the waters; of the article of the time  
when it began nothing can be determined, but it appears that it began not long before  
Christ's time.

**Vers. 5.** A certaine man] In that he is only called so, it implies that he was a man  
of no great name or note, but that he was a poore man, as appeares in that he had  
layne here so long without help.

**Had infirmity thirty eight years**] The woman with the bloody issue was sick twelve  
years, the woman bound by Satan eighteen years, the blinde man, *Iohn* 9. 21. till he  
came to mans age, yet all cured. *This man must have been advanced in life.*

**Vers. 6.** Wilt thou be made whole] He doth not ask this (of which there was no  
doubt, for therefore was he brought thither) as if he was ignorant, neither is it a sarcasme,  
but that he might declare the desperate force of the disease, and the want of humane  
help, which made for the commendation of the miracle, and so both he and those that  
were about him, and those that did lie together with him, were stirred up to the conside-  
ration of the miracle; that they might know who was the author of it.

This is also a peculiar observation, that he healed only one among such a multitude  
that lay there, in Galilee he cured every kind of disease, *Matth.* 4. 23. and in *Caper-  
naum* all that were brought to him. *Matth.* 8. 16. But when Christ wrought almost  
innumerable miracles elsewhere, he wrought famous ones at Jerusalem, but those ve-  
ry rare, and that without doubt was done for this cause, lest they should rest in out-  
ward signes, or lest they should think that the benefits of the Messiah are limited to the  
healing of mens bodies, or other externall commodities, but that the externall mi-  
racles might lead them to the spirituall kingdome of Christ.

**Vers. 9.** Took up his bed and walked] The Law by name forbids to carry any burthen  
on the Sabbath-day, *Jer.* 17. 21. but there was a twofold reason why Christ would

In N. T. ubi de  
aeris fit mentio  
aliquoties legi-  
tur non caros. Quater hoc ipso capite, & Marc. 2. v. 4. 9. 11. 12. cap. 6. v. 55. Act. 5. 15. & cap. 9. v. 33. Etiam  
Amos 3. 12. est grabatum. Apud probatos autores Latinos non semel invenire est. Senec. Epist. 18. Grabatus ille verus sit  
& sagum & panis durus ac sordidus. Marcial. lib. 1. 93. Nec focus est, nudi nec sponda grabati. Lecticorum usus solis  
aeris quasi proprius eras. Dieter. Antiq. Bibl. part. 1.

*Polyc. Lyser.*  
*Calvin.*  
*See Mr. Pemble*  
*and Cothel.*  
*a Tap. in loc.*

*Polyc. Lyser.*

shew such a spectacle. First, that the miracle might be the better knowne to the common people. Secondly, that occasion might be given, and a way as it were made open for that excellent sermon which he presently made.

*A Lapid* gives two other reasons: 1. Because Christ was Lord of the Sabbath, and therefore might dispense with his Law, 2. Because the work forbidden on the Sabbath was a servile work, not a pious and divine worke, as this.

*Ver. 12. What man is that which said unto thee, take up thy bed and walk* ] Behold the wit of malice, they say, not who is it that healed thee, but who commanded thee to take up thy bed. *Querunt non quod mirentur, sed quod calumnientur.* Grotius.

*Ver. 13. Iesus had conveyed himself away* ] This word is used only here in all the New Testament: It signifies to escape privily, and steale out of a multitude; it is properly spoken of those which swim out of the waters.

*Ver. 14. Findeth him in the Temple* ] Without doubt praying and giving thanks for his health recovered.

*Ver. 16. Did prosecute Iesus* ] The word is taken from Hunters which pursue the Beast, and suffer him not to be at rest, till he be taken.

*Sought to slay him* ] That is, they thought of a publick accusation, that according to the Law, Num. 15. 25. he might be stoned.

*Ver. 17. My Father worketh hitherto, and I work* ] In which phrase is expressed a notable work of Gods heavenly providence, viz. that after the Creation of all things whereby God gave being unto the Creatures, and power and vertue to do the things for which they were created, he doth by his providence still preserve that being. Mr. Perkins. See à *Lapide*.

*Ver. 19. Likewise* ] In the same manner, with equall liberty, knowledge, power.

*Ver. 21. Raiseh and quickenb* ] Two phrases implying one thing, as appears in the other clause where but one is exprest. Hereby is implied 1. a Spirituall quickning from the death of sin, and 2. a corporall quickning, the raising of our bodies out of the graves.

*The Son quickenb whom he will* ] With the same and equall power.

*Ver. 22. For the Father judgeth no man* ] Four things are to be considered in judgement: 1. Judiciary power. 2. Internall approbation of good, and detestation of evil. 3. Retribution of reward; all those things agree to all and every person of the Trinity. 4. Externall sitting on the Tribunal, and publishing of the Sentence; and in this manner the Father judgeth no man, but commits all judgment to the Son.

Some say these phrases *judgeth*, and *judgement*, are not to be taken (only) concerning the last judgement, but concerning the supreme disposition and government of all things in the world.

*Ver. 24. Verily, verily I say unto you* ] Happy are we that Christ makes such serious protestations for us to beleve, unhappy are we that cannot beleve without them.

*Geminasio hac attentionem excitat. Significat enim rem quam offerit, non tantum esse certissimam, sed & summè necessariam ad salutem eternam. Vide c. 3. 3. Cornel. à Lapide. Brentius.*

*Shall not come into condemnation* ] In all the english Books, even the last Translation too, it is, *The beleevvers shall not come into condemnation*, which I marvell at, that's to expound, not to translate. The originall is *eis nplaw*, that is, judgement; not damnation, and words are to be turned not as they meane in Trope, but as they signifie. Christ indeed meant in trope, *Reis* for *κατάρα*, So St Augustine, *Vtique judicium pro damnatione posuit*, The Genus for the Species, the faithfull shall not come into damnation. But the proper sense is judgement, and the Rhemists read it so.

*Ver. 25. When the dead shall beare the voice of the Son of God, and they that beare shall live* ] Not such a voice as shall call them out of their graves, as in *vers. 28.* for he saith, *now is*, but the meaning of the place is to shew, that those that were dead in sin should be quickned, either by Christ in his own Person, or by his word in his Ministers.

*Ver. 28. Marvell not at this: for the boue is comming, in the which all that are in the graves shall beare his voice* ] His meaning is, though this be a stupendious thing, and exceed the capacity of all reason and sense, yet you ought not therefore to esteem it incredible, vain, and false. Christ saith that that houre comes, draws neerer and neerer, he names not the day but the houre or moment hastening.

Beza.  
Vox hac usur-  
patur in Græca  
versione,  
Jud. 18. 26.  
2 Sam. 11. 24.  
& 23. 16.  
Jud. 4. 18.

Ferus in loca  
Vide Iansen  
Judetb no  
man ] That is  
by himselfe a-  
lone, but in and  
by the Son.

Geminasio hac  
attentionem  
excitat. Significat enim rem quam offerit, non tantum esse certissimam, sed & summè necessariam ad salutem eternam. Vide c. 3. 3. Cornel. à Lapide. Brentius.

See Drusus of  
four that come  
not into judge-  
ment.  
Dr. Clerke.

Mr Perkins.

Polyc. Lyfer.



*Quia sepeliri communiter so-* All that are in the graves ] That is, by a Synecdoche of one kind for all the rest, by  
*lent mortuis per* what manner of death soever they dyed, and howsoever they were consumed. *Heare his*  
*synecdochen* voice ] That is, the voice of Christ, *ver. 27.* As the voice of the Son is the voice of the  
*omnes intelligit,* Father, so the voice of the Archangell is the voice of Christ which shall send him. See  
*qui pridem ex-* 1 Thej. 4. 16. 1 Cor. 15. 51. Mat. 24. 51.  
*stintis sum;* *vilij clangorem tuba significat qui Christi iussu & virtute personabit:* Mat. 24. 31. 1 Cor. 3. 57.

*Vers. 31. If I beare witnesse of my self my witnesse is not true ] Ob. John 8. 14. Ans.* Christ's  
 Testimony is to be considered two wayes, as the Testimony of a meere man, and so he  
 yeelds to the Jews, that his Testimony was unfit and insufficient in his own cause, be-  
 cause by the Law, out of the mouth of two or three witnesses every word must stand: But se-  
 condly, consider him as a divine person coming from heaven, and having his Father  
 giving witnesse with him, thus his Testimony is infallible, and so the latter to be un-  
 derstood.

Mat. 3. 17.

*Vers. 32. There is another ]* That is, God the Father, not *Iohn*, as some say: For  
 Christ would here bring in an undeniable Testimony. He is another from Christ, 1. In  
 regard of the Jews conceit, that Christ was but a man. 2. In regard of his humane na-  
 ture. 3. In regard of his Office, as he was Mediator between God and man. 4. In re-  
 gard of his Person, as he is God, being a distinct person from the Father.

*ἡ ἀπὸ τοῦ Θεοῦ, id*  
*est ipsa lucerna,*  
*scilicet eximia*  
*& singularis.*  
 Cornel. 2 Lap.

*Vers. 35. He was a burning and shining light ]* Greek that Lampe burning and shin-  
 ing; burning to himself, shining to others. *Iohn* was not only a Lampe shining in his  
 Sermons, but a Torch burning with zeale, *Nam qui non ardet, non accendit.* Bernard.  
*Nec lucere potest nisi prius ardeat.* Aquinas.

*And ye were willing for a season to rejoyce in his light ]* All liked him very well, yea, they  
 even danced about him, as Children about a bonfire (so much the word beares) for a  
 season.

*Vers. 36. The same works that I do ]* αὐτὰ τὰ ἔργα αἱ ἡμετέρας those very works which  
 I doe.

*ἡ ἀπὸ τοῦ Θεοῦ*  
*scilicet eximia*  
*& singularis.*  
 Cornel. 2 Lap.  
 is used. Act. 17.  
 31.

*Ver. 39. Search the Scriptures ]* Though in the Originall and Latine Translation, the  
 word be ambiguous, and may be taken in the Indicative Mood and the Imperative also;  
 yet I rather take it in the Imperative, as most Translations do, for a precept and duty,  
 than in the Indicative, for a commendation of them, noting what they did, as if he had  
 said, ye search the Scriptures.

*Non legite tan-*  
*sum sed attento*  
*animo expendi-*  
*te. Sic ἡ ἀπὸ τοῦ*  
*θεοῦ*  
*sumitur infra*  
*7. 52. 1 Pet. 1.*  
 11. Grotius.

*Search the Scriptures ]* That is, shake and sift them, as the word signifieth, search nar-  
 rowly till the true force and meaning of every sentence, yea, of every word and sylla-  
 ble, nay, of every letter and jot therein be known and understood, confer place with  
 place, the scope of one place with another, things going before with things coming  
 after, yea, compare word with word, letter with letter, and search it thoroughly.  
 Mt. Perkins.

The Jews themselves thought the Scriptures necessary to salvation. Mark. 12. 24. Col. 3. 15.

*Communiter* It is not only a metaphor taken from digging minerals, but also from hunting dogs  
*reddi solet per* who labour by smelling to find out the Hare. *Cbrysof.* Which elegant similitudes sweet-  
*indagare, sive* ly commend to us the accurate search of the Scriptures. The Lxx use this word, *Prov.*  
*per inquirere,* 2. 4. *Alphonfus* the King of *Arragon* read over all the Bible foureteene times with Com-  
*mentaries.* *Beza* being above fourscore yeares of age could say perfectly by heart any  
*quorum hoc me-* Greek Chapter in St Pauls Epistles.  
*salis fossorum*

*est, & eorum qui Margaritas ac lapidos preciosos ex locis abditissimis magnâ solertia eruunt, illud verò venatorum proprium.*  
*Waltherus in exercit. Bibl. Vide ejus Harm. Bibl. in loc.*

One Mistris Elizabeth Wheatenball, the Daughter of one Master Anthony wheatenball of  
 Tenterden in Kent, late deceased, not yet being ten yeares old, having been about three  
 yeares brought up in the house of her Unkle Sir Henry Wheatenball, a very religious  
 Knight at East-Peccam in Kent, and there carefully instructed by his vertuous Lady, be-  
 fore she was nine yeares old (not much above eight) could say all the New Testament  
 by heart, yea, at that age she was so perfect therein, when she had not been there above two  
 yeares, that being asked where any words were, she would presently name Book, Chap-  
 ter

ter and Verse. One Mr Stoughton a Minister writeth this upon his own knowledge and examination of her, in about forty places at one time, wherein she never missed Book and Chapter but once: yea, she never erred in the number of the Verse, but alwaies told the just Verse, within one or two at the most, under or over.

Ver. 43. *I am come in my Fathers name* ] To come in the name of the Father, is to be sent by him to do all things according to his prescription, to seek his glory, for God to be present with, and efficacious by his Ministry. *Palyc. Lyser.*

To come in his own name ] Is not to be sent of God, to work from his own or others will, not Gods command, to seeke his own glory and profit.

## CHAP. VI.

**B**ellarmino himself (*de Euchar. l. 1. c. 5.*) tells us, that many Papiſts (as *Biel, Cusanus, Cajetane, Tapper, Heſſels, Janſenius*) deny, that our Saviour in this Chapter treats of the Sacrament. And for those which hold otherwise, they are divided also, (as *Ferus* sheweth on this Chapter) Some of them will have that which our Saviour here speaketh about the bread of life to be meant of the Eucharist, others will not have the Eucharist to be spoken of here till *verse 51.* and thus holdeth *Bellarmino*, and à *Lapide*. But first, this Sermon was uttered by our Saviour (as *Bishop Vſher* saith) above a yeare before the celebration of his last Supper, wherein the Sacrament of his body and bloud was instituted, at which time none of his hearers could possibly have understood him to have spoken of the externall eating of him in the Sacrament. For in *verse 4.* this fell out not long before the Pasſeover, and consequently a yeare at least before the last Pasſeover, wherein our Saviour instituted the Sacrament of his Supper, See *John 11. 55.* Secondly, The eating which Christ speakes of here is by faith, even the very act of faith, *ver. 29, 35, 48, 47.* therefore it is spirituall eating, not sacramentall, which may be without faith. Thirdly, If those words *ver. 53.* be meant of the Eucharist, then how can our adversaries defend their Communion under one kind, seeing here the drinking of Christs bloud is required, as without which there is no life, this is *argumentum ad hominem*, a forcible reason against the Papiſts, and it prevails with divers of them to interpret this Chapter not of the Eucharist.

*quod cibum, in quo, si de Sacramentis loquutus fuisset, quod adversariorum plerique nunc existimant, nihil expressius esse contra Communionem sub utraque specie his verbis, verse 53. Rivenus in Cathol. Orthod.*

The eating of the flesh of Christ, and the drinking of his bloud, spoken of in this Chapter, is not the eating of the Sacrament of the Supper, but all manner of participation with Christ in the word and Sacrament. This eating here spoken of necessarily giveth life everlasting to the eater, *27, 35, 51, 54.* but the Sacrament doth not so. 2. This eating of Christ is perpetuall, and that without which no man can have life in him, *ver. 53.* But the eating of the Sacrament is not perpetuall, nor that without which a man cannot have life in him.

*Cena exponi totum hunc locum, nam si verum esset, quicumque ad Sacram Domini mensam se ingerunt carnis & sanguinis ejus fieri participes, omnes vitam referrent, scimus autem multis in exitium cedere. Et certe ineptum fuisset ac intempestivum de cena tunc differere, quam nondum instituerat; ideo de perpetua fidei manducatione eum trahere certum est. Simultamen factor, nihil hic dici quod non in cena figuratur ac verè præstetur fidelibus, adeoque sacram. cenam Christum quasi hujus conditionis sigillum esse voluit. Atque hac ratio est cur apud Johannem nulla fiat cena mentio. Calv. in ver. 54. hujus Capituli,*

Verſ. 9. *There is a lad here* ] *Παῖς παῖς*, a little Lad, *puerulus*.

*Two small fishes* ] *ὁ ἰσχυρὸς*, two small fishes. Small they must needs be, as the word in the originall signifies, otherwise how could the little boy have tugged them thither? The multiplying is thought to have been first in the hands of our Saviour (as *Augustine* notes with *St Hierome*) then to have continued under the hands of the Apostles (as *Tolies* in loc. *Cbrystome*) and lastly to have its complement in the hands and mouths of the eaters, as *St. Ambrose* concludes with *St. Hilary*.

Verſ. 12. *Gather up the fragments* ] That is, forget not the least benefits.

V 2

Verſ. 13.

Bernard.

*Cophinus* Graecum est nomen generis quoddam Cistae significans, in usu erat apud Iudaeos, unde *Martialis* Iudaeum Cistiferum vocat. Toletus in loc. Alardi Epiphil. Philolog. c. 8.

*Græcè ἰσχυρός, id est, opera, studio, & labore vestro contendite, & sedulo curate*

*Messias certas notas seu signa vel sigilla addidit, ex quibus præ reliquis filiis hominum cognosci possit.*

*Loquens erat de operibus: Christus ad unum opus eos revocat, hoc est ad fidem, quo significat, quicquid extra fidem homines moluntur, inutile ac vanum esse, solum verò fidem sufficere quia hoc unum à nobis Deus postulat, ut credamus.*

*The promise of never hungering and thirsting is not made good fully till we come to heaven. Psal. 16. v. 8. Rev. 7. 17. First, this promise doth not exclude the feeling and sense of our present wants. Secondly, it is not put to exclude those fervent desires that the faithful have after more grace. 1 Pet. 2. 3. A taste of Christs sweetnesse will make us hunger and long after more.*

\* Therefore there is no free will. Perkins.

*Vers. 13. And filled twelve baskets with the fragments of the five barley loaves* ] It is demanded whence the Jews being so poore, and in the wilderness remote from the society of men, had baskets so quickly to keep so many fragments reserved. Some think that baskets and hay was their household stuffe, and that they never went without them.

*Delubra locantur*

*Iudeis quorum Cophinus fœnumque suppellex.*

But they give no reasons of this their opinion. They still carried these with them, both because in Egypt they carried their clay in their baskets, and because they used hay or straw to make bricks, that by these monuments they might remember their great slavery in Egypt. Tolet saith, it is likely that so great a multitude of people had many baskets with them in which they carried things necessary for themselves.

*Vers. 14. The miracle that Jesus did* ] Although Christ to illustrate the miracle commands the baskets to be filled, yet also he exhorts his to frugality. Calvin.

*Vers. 27 Labour not* ] The greek word is work not, take no paines for, and it signifieth also the work of the soule, study not, care not, take no thought for. *Matth. 6. 3.* It must be understood comparatively, rather for the food that lasts to everlasting life.

*ut acquiratis cibum, non corporis qui perit, sed anime qui non perit. à Lap. Vide Beza & Piscat.*

*The Son of man is come* ] That is, the Messiah, a title known to the Jewes. *Dan. 7. ver. 3.*

*Him bath God the Father* ] That is, the heavenly Father, *Sealed* ] That is, made his Commission authentically, as men doe their deeds by their seale. It is a metaphor taken from them who ratifie their authorie whom they send, that is, approve of them as it were by setting to their seale.

*Vers. 29. This is the work of God* ] That which he esteemeth in stead of all works, *That ye believe on him whom he bath sent.*

*Vers. 35. He that cometh to me shall never hunger, and he that believeth on mee shall never thirst* ] Shall a believer that partakes of Christ be so satisfied as never to hunger more? we are subject to wants, and commanded to hunger and thirst againe. *Iohn 4. 14.*

First, our Lord may speak this in opposition to outward food, grace is an everlasting spring, he shall never have a totall drouth. Secondly, it may be meant of corrupt motions to these outward objects, he shall never long more after them with that eagerneffe or impatience. Thirdly, it may be spoken in regard of the full content that the soule may take by reflecting on its interest in Christ. Fourthly, they shall not thirst with an utter despairing thirst accompanied with a totall privation of Gods grace and love to them.

*Vers. 37. All* ] The greek word is neuter, that is, the whole body of the Church. *giveitb* ] That is, electeth, *shall come to mee* ] by faith and love, *I will in no wayes cast out* ] An emphasis in the originall, two negatives, *in no wise, by no meanes, cast out*, He that believes in me shall certainly have everlastingly life, 47. ver.

*Vers. 40. And I will raise him up at the last day* ] He repeats this foure times in the same words, that we may be certaine about this hope.

*Vers. 44. No man can come to me* ] There is a double cannot saith a reverend Divine, one of mere weaknesse, shewing that he which cannot doe the thing wants power to doe it. Another of malignity or willing averfenesse which shewes a violent bent of the will to the contrary, that he will not use the power he hath. I will not undertake the maintaining of this distinction.

*Except the Father which bath sent me draw \* him* ] That is, incline and turne mans will unto



unto his aime, and make it of an unwilling will a willing will; the reason hereof is Rom. 8. 7. In the calling of men by the word, there is a *Trabere* and a *venire*. The Father draweth, and the man commeth, that notes the efficacy of Grace, and this the sweetnesse of Grace. Grace works strongly, and therefore God is said to draw, and it worketh sweetly too, and therefore man is said to come. Dr. Reynolds on Psal. 110. ver. 1.

*Vers. 45. In the Prophets* ] It is only in *Esay* 54. 13. but because it is contained in that part of the bible which they called the Prophets, it is rightly so said. *Calvin.*

*They shall be all taught of God* ] *Non singula generum sed genera singulorum, Cajetane,* that is, men of any nation, condition, sex, all that will shall be docible, say *Chrysostome* *Quid dicit omnes ad electos restringi debet, qui soli sunt genuina ecclesie filii: Calvinus.*

*All* ] Because none is taught but of God, as he that only teacheth the children in a City teacheth all, not because all learne, but because whosoever learns learns of him; rather all the sons of the Church. *Austen.*

*Commeth unto me* ] That is, beleeveth in me.

*Vers. 47. He that believeth on mee hath everlasting life* ] Sanctification is the beginning of glorification, therefore Saint Paul omitteth it. *Rom. 8. 30.*

*Vers. 48. I am that bread of life* ] What ever was in the *Manna* formally and really, was in Christ transcendently, there was infinitely more in him to the soule than could be in that to the body. It was admirable in many things, yet it was but a creature, Christ is the Creator. Secondly, it was wholly an instrument in the hand of Christ, he fed them with that *Manna*, often in this chapter. Thirdly, though it was used to preserve life by the blessing of God, yet it self was without life; but Christ here tells them he is the *manna*, that living bread. It could not preserve from death, 49. ver. but Christ doth. v. 51.

*Vers. 51. I am the living bread* ] Or quickning bread, according to other translations. The person of Christ incarnate is meant under the metaphor of bread, and our believe is signified by eating. Christs flesh is living bread, both *formaliter in se, & effectivè in nobis*, makes them that eat it live for ever. 57. ver.

*Panem se vocat similitudine expressissima, quia omnes conditiones*

*ones panis perfectissime implet. Panis famem tollit, satiat, alit, & vitam prorogat. Polyc. Lyser. Rhem. annot. in ver. 32.*

*My flesh* ] Or my body, this place, and that *Heb. 10. 10.* is to be synecdochally understood, under one kind comprehending all his sufferings.

*His panis verbum dabo, quia verè duplici*

*ratione caro Christi datur pro mundi vita, una ratione acquisitionis quando caro Christi in Cruce traditur in mortem pro totius mundi vita. Altera ratione applicationis & distributionis, qua in predicatione Evangelii hac vita iidem omnibus in mundo offertur. Polyc. Lyser.*

*Vers. 52. Give us his flesh to eat* ] Here is not meant an externall eating and drinking with the mouth and throat of the body, as the Jewes then and the Romanists more grossely since have imagined, but internall and spirituall by a lively faith. *Bishop Usher.*

*Vers. 53. Except ye eat the flesh of the Son of God, and drink his blood, ye have no life in you* ] We may ask a Papist whether the Eucharist be here spoken of; if it be not, why doe they allege this Chapter to establish their transubstantiation? if it be, why doe they deprive the people of that life in taking the Cup from them? It doth not serve the turne to say, that the people receive the blood together with the host by a concomitancy, for he that so receives the blood doth not drink. *Per. du Moulin.*

*Quem locum qui de symbolica manducatione interpretari sunt, è devenerunt, ut non*

*modo recens natis infantibus exhiberent Eucharistica symbola, sed & nisi id fieret, aeternas penas ipsi infantibus crudeliter scito denunciant, cum revera ibi manducare & bibere nihil sit aliud quam intelligere, meditari, & in usum convertere. Grotius. Dissertat. an semper communicandum per Symbola. Hinc homines mala lingua sibi persuaserunt Christianos filiorum suorum carnem esse, & sanguinem bibere. Dilher. Eclog. Sac. Dic. 18.*

*Vers. 54. Who so eateth my flesh and drinketh my blood hath eternall life.* ] To give us to understand that his manhood hath quickning vertue in it; yet not of it selfe as by it self, but as it is the manhood of the Son of God. *Mr. Perkins.*

*Vers. 55. For my flesh is meat indeed, and my blood is drink indeed* ] It is as much as if he had

had said, reall meat and drink, yet meaneth he not corporall but spirituall meat and drink: v. 65. Spirituall and corporall are opposit one to the other, not spirituall and reall. That is reall which is not imaginary or in conceit only, but in deed and truth.

See 57. *Verf. 56. My flesh and drinketh my blood* ] That is, not only Christs body but person, all his merits, his passions and priviledges which flow from them.

He that eateth my flesh and drinketh my blood, dwelleth in me and I in him ] Christ in this Chapter is oft resembled to food; the Spirit of God delights in this metaphor, not only because they of *Capernaum* followed him for the loaves, but because the resemblance is suitable in five particulars. First, in regard of the necessity of Christ for the soule as of food for the body. *1 Tim. 6. 8. Gen. 28.* Food and raiment, food is more needfull. *Adam* in *Paradise*, and many Nations subsist without raiment, but none can without foode. Secondly, in respect of its complacency and delight. Thirdly, its efficacy, it continues and strengthens life, so Christ. Fourthly, because of the union between the meat that nourisheth and the body that is to be nourished. Fifthly, there is a unity. *1 Cor. 6. 17.*

Verſ. 62. *What and if ye ſhall ſee the ſon of man aſcend up where he was before* ] It is neceſſary to underſtand it one of theſe two wayes, either then you ſhall not be ſcandalized, when you ſhall ſee, &c. or contrarily, then you ſhall be more ſcandalized. Many follow the former ſenſe, *Chryſoſtome, Auguſtine, Cyrill, Theophylact, Beda, Rupertus*. I can hardly perſwade my ſelfe (ſaith *Maldonate*) that it is to be underſtood then you ſhall ceaſe to be ſcandalized, or then you ſhall underſtand, believe, as all the authors which I have read interpret it. What will you doe when you ſhall ſee me aſcending into heaven, how much more will you be ſcandalized, how much leſſe will you believe. I deny not (ſaith *he*) that I have none, the author of this interpretation, but I approve of this more than the other of *Auguſtine*, the moſt probable of the others otherwiſe, becauſe this is more repugnant to the ſenſe of the Calviniſts, which to me is a great argument of probability.

See Heb. 9. 12.  
and 10. 10.  
Matth. 26. 27,  
28. and 51. of  
this chapter.

Prodest quicquam] *ad vivificandum* sc. Terril.

*Vers. 63. The flesh profiteth nothing* ] That is, the fleshly eating of Christ; for in no other sense can the flesh be said to profit nothing, for Christs flesh was as necessary to the worke of our redemption as his Godhead. The Godhead supported but the flesh suffered.

The words that I [speak unto you are Spirit and life] Because the word of God is the pipe whereby he conveigheth into our dead hearts spirit and life. *Perkins.* As Christ when he raised up dead men did only speak the word and they were made alive, and at the day of Judgement by his very voyce, when the trumpet shall blow, all that are dead shall rise againe. *"Ye are alive!" The life conveys life.*

The flesh is his humane nature wherein by death he is become our bread ; the Spirit his divine nature which maketh his flesh to live, and which gives a quickning vertue to this bread.

*Verf. 70. I have chosen you twelve* | To the Apostolicall function. *Calvin.*

**Calvin.**

*Vers. 71. When he was one of the twelve* ] Yet we doe not reade that he was moved,  
so stupid are hypocrites that they feele not their owne wound.

## CHAP. VII.

*Verse 5.*

*Hinc colligi-  
mus quod ni-  
bili sit carna-  
lis propinquitat  
perpetuam enim*

**N**either did his brethren believe in him ] That is, they did not know nor believe that he was the Messiah, and the Son of the living God, but they thought that he was only a man like to themselves. It belongs to a witness ingenuously to utter that which he knows to be true, not to do any thing for any mans favour or hatred which may oppose truth. *Polyc. Lyser.*

Hinc colligi-  
mus quàm ni-  
bili sit carna-  
lis propinquitās  
perpetuam eūm  
infamiae no-  
tam Spiritus in-

*Vers. 17. If any man will doe his will* ] That is, beleeve it, and subject himselfe to it, He

He shall know ] Viz. by that comfort which he shall feel upon his subjection.

Perkins.

Vers. 20. Thou hast a Devil ] It is all one as if they had said, thou art mad; It was an ancient saying among the Jewes that men are troubled by the Devil when they were in a fury, or when their mind and reason was taken away.

Calvin.

Vers. 24. According to appearance ] The original is (as the vulgar rightly) *secundum faciem*, because the face only appears, the rest is hid.

Vers. 35. The dispersed among the Gentiles ] By the Gentiles he here understands the Hellenists, that is, dispersed Jewes, so called because they spake the Greek tongue, and used the translation of the Septuagint (which was made in Egypt) in their Synagogues.

Mr Mede on  
Acts 6. 5.Placet doctis  
per dōctos hic

*intelligere Hellenistas, id est, qui origine & natione Judaei (in qua apertim Graeci erant) utpote inter Graecos dispersi, quales etiam intelligi videntur Ioh. 12. 20. de Dieb. in loc. Vide Beza, & Druſ. Præterita.*

Vers. 37. Jesus stood ] When otherwise the custome of that age carried it, that the teachers sat, even as Christ also often did, but here he stood that he might signifie that he would seriously execute the great Office of Teaching.

Cried ] Both for the multitude of the company that he might be heard of all, and that he might declare that he would speake of those things which it belonged all to him to hear and know, and also that he might shew an undaunted mind, and that he feared no man.

If any man thirst ] The metaphor of thirsting was suitable, because it was hot weather. A thirst in Scripture in generall meanes a vehement desire, but here more, it is the same in the soule that thirst in the body. Three things meet in bodily thirst: 1. A failing of moisture. 2. A sense of unnaturall heat, therefore it is said in Scripture, burnt up with thirst, dried with thirst. 3. A vehement desire after moisture which may coole this heat, and supply this want. That is, finds himself empty of grace, is sensible of his corruption, and of the wrath of God, and then vehemently desires Christ.

Esay 55. 1.

Rev. 21. 8. and  
22. 17.Sitis est sensus  
deficienti hu-  
miditati in  
corpore.

Vers. 38. As the Scripture saith ] That is, as the Scripture is wont to expresse it, for otherwise there is no such place to be found. See Dr. Hall's Paraphrase.

Ad scripturam  
alluditur, non

*quod hæc eadem verba in uto veteris Testamenti loco reperiantur: sed quod sensus idem, non uno, sed multis apud prophetas locis sit. Maldonat. in loc.*

Ita saepe Johannes ubi non unum aliquem locum sed & multorum consensum indicat, quare & Syrus plura hic Scripturas posuit. Grotius.

With the faith of which the scriptures speak, i.e. There is no Scripture that saith this in terminis, but all those Scriptures which speak of the pouring out of the Spirit may be alluded to saith Grotius; yet he and Rollock say Esay 58. is especially meant, Joel 2. 28. saith Brugenſis.

Adi consensu id  
scriptum non in  
uno loco, sed in  
multis, idque

*omnino non quoad verba, sed quoad rem & sensum. Cornel. à Lap. See ch. 4. ver. 14.*

Christ interprets what he meanes by the next verse. By Waters is meant the inward welling vertue of the Spirit. See Ver. 39.

Vide Iun. Pa-  
ral. 1. 1. paral. 9.

By Rivers of water, the abundant and various operations and gifts of the Spirit.

Cato.

By living water, or water of life, some say is meant the reality of these, they have reall graces, and comforts; others say it is so called from the effect, because the nature of this water is to give and preserve life; this phrase is rather an Hebraisme, amongst the Jews a spring that never failes is called living water. See John 4. 10, 11, 12, 13. That is, in his inward man shall be those inward graces that never faile.

Ventre per  
catachresin vo-  
cat interiora  
anima. Cornel.  
à Lap.

Flow out ] He shall not only have enough for himself, but wherewith to refresh others.

Vers. 39. The Holy Ghost was not yet given ] That is, in comparifon; he was given before, but so sparingly, as in respect of this pouring out, Tin. 3. 6. He might seeme not to be given at all.

Examen præ-  
fat. Morini. p.  
180.

See Calvin.

The miraculous and sanctifying gifts of the Holy Ghost were not as yet so fully given as they were afterwards when Iesus was received into glory. Dr Hall's paraphrase.

Because that Iesus was not yet glorified ] He had not yet ascended into heaven. That was the highest and perfect glory of the man Iesus when that of the Psalmist Psal. 109. 1. was fulfilled, when the Father said to Christ triumphantly ascending above all heavens, Sit at my right hand. Brugenſis Comment. in 4or. Evangelia, vide plura ibid.

Vers. 48.



Ver. 48. Of the Rulers, or of the Pharisees] Yet Nicodemus was a Ruler and a Pharisee. John 3. 1.

## CHAP. VIII.

Verf. 1.

**[Jesus went unto the mount of Olives]** He sought this solitariness, partly that he might refresh with necessary rest his body wearied with the daily labour of teaching, partly that he might be more for prayer.

Polyc. Lyfer.

About halfe a mile and a furlong from Jerusalem toward the east stood the mount of Olives, so called from the multitude of Olives. See *Travels of the Patriarchs*. p. 483.

Verf. 3. And the Scribes and Pharisees brought unto him a woman taken in adultery, &c.] The Græcians read not this history; Chrysostome and Theophylact wrote whole Commentaries upon this Evangelist, but explained not this history; Jerome also witnesseth that this history is not extant in any of the Latine Books, and it is not found in the Syriack Edition of the New testament. Polyc. Lyfer.

*Quia hac historia semper a Latinis ecclesiis recepta fuit, & in plurimis vetustis Græcorum codicibus reperitur, & nihil Apostolico spiritu indignum continet, non est cur eum in usu nostrum accommodare recusemus.* Calvin.

*Omiserunt hanc historiam Interpretes & Commentatores, non quod apocrypham censerent, sed quod in suis codicibus non invenirent.* Paulus Tarnovius in loc.

*Vide Piscat. in loc. & Selden, Uxorem Ebraicam.* c. 11. p. 368. ad 372. It is found in a Syriack book of speciall note, therefore Ludovicus de Dieu, who wrote it out thence, mentions it in his Animadversions. Tatianus (who lived within threescore yeares after John) expressly mentions it also in his harmony of the Gospels, as Mr Selden shews in his *Uxor Ebraica*. Bezam, & Drusii præterea, Grotius, & Waltheri Harmoniam Biblicam.

**A woman taken in adultery]** In the very act, *ἐν τῷ αἵματι*, that is, in the theft, perhaps to intimate the great theft which is in adultery. *Id est, ἐν αὐτῷ αἵματι.* In ipso furto. Piscat. *Hoc est, deprehensa est in ipso facinore.* Some say, they brought the Adulteresse and not the Adulterer, that they might try Christs chastity; but rather because she was easier to be taken than the man, saith Maldonate. *She might be the wife of another, but not the husband.* *est enim deprehendere in facinore ipso, & huiusmodi deprehensionem αἵματιον appellat Erasmus. Tam manifestum ut negari non possit. Vox est Græca forensis. Grotius. Ἐν τῷ αἵματι (quavis id αἷμα nullibi inveniat) in ipso furto, & per Synecdochen generis pro specie. in ipso facinore. Dilher. eclog. Sac. Dictum. 6.*

See Boys his Sermon on this Text in his Remains.

Ver. 4. Master] They call him Master, whose Disciples yet they would not be, and whom in the former Chap. ver. 47. they called a Seducer. But they flatter him shamefully hoping by that the more easily to deceive him. They propound both the greatness and certainty of the crime.

Verf. 6. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not] The Syrians write not to the left hand as the Hebrews, not to the right hand as the Greekes and Latines, but downward, as Masius shews in his Syriack Grammer, which custome of writing it is probable was then observed by Christ, because at that time the Jews used the Syriack tongue. Piscat.

Polyc. Lyfer. *Hoc gestu eorum contemptum præ se tulit.* Calvin.

By this gesture Christ would shew that he was offended with the accusation of these men, and that he judged them unworthy of answer, because they carried all maliciously and fraudulently, and would be swift in punishing when they were slow in doing rightly. See *Rom.* 2. 1, 2, 3.

What Christ wrote, and wherefore, it is not exprest, yet the Fathers diligently inquire after

after both. *Aug. l. 4. de Consens. Evang.* gives these reasons why Christ wrote, First, that he might signifie that those wereto be written on earth, not in heaven, as he had said to his Disciples, *Luk. 10. 20.* Secondly, That he might shew that he works miracles on earth, for in loc. miracles are certaine signs which are done one earth. *Ambrose* saith, that he wrote that, *Ier. 22. 29.* And in another place he saith, he wrote, *Tbou seeft the mote that is in thy brothers eye, but dost not see the beame which is in thine own eye. Sunt hæ Patrum meditationes. Certi tamen nihil statui potest* saith *Dilber.* These are the meditations of the Fathers, but nothing certaine can be determined. That he wrote with his finger significant letters, and made some words which might reprove the sins of most fraudulent men it is probable, but what they were it is beyond our capacity to understand, saith the same *Dilber.*

*Vers. 7.* He that is without sin among you ] He condemnes their Hypocrisie, not the fact simply.

*Ἀναπύπτῳ* signifieth properly, one that is impeccable and not subject to sin. But *Tolet* thinks it is here rather taken for one that is now without sin.

*Calvin* thinks that he spake this according to the Law, *Deut. 17. 7.* by which the witnesses were with their own hands to kill the guilty person. But there God warned they should not condemn that person with their tongue which they would not kill with their hands, here Christ requires perfect innocency in witnesses, that none should undertake to punish a crime in another, unlesse he be innocent and free from all fault himself. See more in *Calvin.*

*Vers. 9.* Being convicted ] Or reprovèd, the Greeke word signifies conviction by argument.

*Went out one by one* ] *Unus & deinde unus,* One and then one; we have the same expression, *Mark 14. 19.*

*Beginning at the eldest* ] Either because the younger for honours sake offered the first place of going out to the Elder, or because the elder were conscious to themselves of more and greater sins; and that he might give them the more confidence of going out, he againe bowed himself, *Vers. 3.*

*Vers. 10.* None but the woman ] In respect of the accusers, the Disciples were yet present, and the people which *Jesus* taught.

*Vers. 11.* Neither do I condemn thee ] He came not then to the judgement of the world, but that he might give place to repentance Christ while he was in the forme of a servant neither condemned whoredome, nor absolved it civilly. *John 3. 17.*

*Sin no more* ] Willingly, deliberately. *Particularly that same sin.* *Non ad Christum spectabat Politici magistratus officium, morte multando fontes exequi, sed hortari potius nec pergeret adulterari: sed quò minus illa puniretur ab aliis quorum inter fuis infantes animadvertere, nihil absuit.* *Dr. Twiss. vind. l. 1. parte 1. digr. 10. c. 2. Vide Bezam, & Piscar.*

*Vers. 12.* I am the light of the world ] The light of the world visible by Creatures, of the invisible by grace; the light of the world which I have created by my word, redeemed by my blood; not of the Jews only, but of all men, of all times, places, orders, and conditions, *Esa. 42. 6.* and *49. 6.* *Luk. 2. 32.*

*He that followeth me* ] To follow Christ is to receive his Doctrine, to acknowledge him for the true Messiah of the world, to worship and invoke him, the following of Christ therefore comprehends true faith Charity and obedience, as Christ himself explains it, *John 12. 36.* and *46.* not only a lively knowledge of the true God and salvation, but also as *Austen* will, a continuation of the same even to eternall life.

*The light of life* ] Which may be referred either to Christ, who is the light, and enlightens every one coming into this world, he shall, I say, possesse this Christ the fountaine of life, that is, shall be partaker of his benefits and merits; or it may be referred to eternall life, that last end of our afflictions, as if he should say, he that obeys me shall have eternall life, shall once see that light inaccessible where God himself dwells, and enjoyes it.

*Vers. 32.* And the truth shall make you free ] *Austen* observed here the emphasis of the Greeke word, for they are said to be freed by the Latines, who are brought out of danger, or from a disease; but the Greeke word belongs to liberty which is opposed to servitude; also, he is called a free man amongst the Latines who is out of danger, but the Greeke word signifies, an ingenuous man, and one that is obnoxious to no servitude,

Vide Rollo-  
cum in loc.

Seldenus de  
Jure naturali  
& Gentium  
parte tert. 1.  
6. c. 19.

*Duos maxime modis homines servi fiebant nascendo ex servis, aut bellico casu incidendo in captivitatem. Utrumque à se remouent. Non sumus nati ex Canaan aliisque servilibus populis, nemo nos in seruitutem bello redegit. Non agitur hic de libertate status publici sed privati.* Grotius.

tude, the stomach of the Jews so declares it, *We never served any man.*

*Verf. 33. We were never in bondage to any man* ] Some of the ancient Fathers judge this speech of the Jewes to be the Character of an arrogant mind, and also a manifest lye, See *Gen. 29. 20. & 39. 1.* Their Fathers served in Ægypt forty years, *Gen. 15. 13. and Exod. 20. 2.* They served also the *Babylonians*, and even then the *Romans*. Mr Selden distinguisheth of a twofold servitude, one inherent in the person or intrinsecall, another extrinsecall consisting in outward services, and civill obedience, they deny the first only here (saith he) as the words following in *Verse 34.* shew, *Who soever committeth sin is the servant of sin.*

*Verf. 34. Committeth sin* ] That is, giveth himselfe unto it, *Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν*, he that maketh sin, That is, that doth it as his work. *Verily, verily* ] He was about to speake of a great matter, and that which the Jewes would hardly admit of, and therefore he seriously confirms it. *Is the servant of sin* ] As if he should say, You understand my speech of a corporall servitude, of which I in no wise speake; there is another spirituall servitude far more hurtfull, viz. the bondage of sin, from whom you and other men are in no wise free.

*Verf. 36. If the Son* ] That is, himselfe who was the naturall Son.

*Verf. 43. Why doe ye not understand my speech* ] That is, approve and assent to it.

*Because ye cannot bear my word* ] That is, understand it, *ubi audire pro intelligere est.* Glasius.

*Verf. 44. He was a murderer from the beginning* ] That is, the first murderer, and the author of murder, opposite to God, who is the first good, and author of all good, life to himselfe and in his creature. *From the beginning* ] Not of the Creation of the world, or of time, but of man. *He is a liar, and the father of it* ] So he is of all finnes, but of lies because he brought sin into the world by way of lying at the first.

*Verf. 47. Ye therefore beare them not, because ye are not of God* ] That is, profitably, for they all heard.

Melancthon.  
Luther.

*Verf. 49. Jesus answered, I have not a Devill* ] When the Jewes objected two crimes against our Saviour Christ, one that he was a Samaritane, another that he was a Devill, he neglected the crime which concerned his person, and passed it over as being of the least sort of wrongs, and stands upon that other especially which touched his doctrine, *I have not a Devill.*

Perkins.

*Verf. 56. Saw it* ] A farre off, *Heb. 11. 13.* How could this be when Christ was borne many hundred years after? *Answer*, Not by the eye of sense or reason, but faith, whereby he saw Christ more lively, and more to his joy and consolation, so many hundred yeares before he was, than many which lived in Christs time, and saw him, and conversed with him.

The Fathers say that he saw Christs birth at the vallie of Mamre, *Gen 18.* and his passion in the Mount Moriah, *Gen. 22.*

*Verum quidem est, nondum attingisse Dominum annum tricesimum quartum (nam post annum tricesimum tertium cum dimidio Christus sublatus est à terris) verum hoc illi largiuntur, eum jam propè attingere annum quinquagesimum: non potuisse tamen fieri affirmant, ut videret Abrahamum. Quo quidem responso corporalem hunc aspectum intel- ligunt, cum Dominus de spirituali & fidei aspectu loquutus sit.* Rollocus in loc.

*Verf. 57. Thou art not yet fifty yeares old* ] In his prime and flower of age, a little past thirty\*, deemed by Jewes a man toward fifty, such shewes of over age (say some) had care and paines to win soules cast upon him. But Calvin dislikes this, and saith, they grant him more age lest they should seeme to deale too exactly and precisely with him, as if they should say, certainly thou wilt not make thy selfe so old that thou shouldst boast of thy comming to fifty, See Maldonate and Grotius.

\* Rogers prae. Cat. See Dr. Hackwells apologie, page 162. *Hast thou seen Abraham* ] who died above two thousand years since.

## CHAP. IX.

*Verf. 1.*

This is added  
to shew the  
greatness of

**H**E saw a man which was blind from his birth ] The Syriack hath it, *blind from his mothers wombe.* Those that become blinde after they are borne may be cured by naturall



naturall meanes, but those that are borne blinde, can only be helped by God.

the miracle.

See 32. verse.

Quo magis damnas vitulus eo magis lauda medicum.

*Vers. 2. Who did sin, this man, or his parents, that he was borne blinde* ] Speaking according to the opinion of some Philosophers that was now also received among the Jewes (as learned men think) viz. that there was a preexistence of the soules before they were united to their bodies. Either himselfe or his parents, they were perswaded, were guilty of some extraordinary sinne, or else such a judgement iure would never have befallen him. Mr. Hilderfam.

Depravata  
rum temporis  
fuerit doctrina  
de peccato ori-  
ginali. Phari-  
sae infra huic  
caco dicunt,

tu totus in peccato natus es, & nos doces? Ergo de reliquis qui sine externo aliquo huiusmodi defectu nascebantur iudicarent, eos non totos in peccatis, atque sic sine originali malo nasci; Hunc errorem Apostoli, sicut etiam reliqui Iudaei ab ipsis hauserunt. Polyc. Lysr. Vide Cornel. à Lap.

*Vers. 3. Neither hath this man sinned, nor his parents* ] An Ellipsis, viz. that he should be born blind; blindnesse was not inflicted on him for his own or his parents sins. These words are not to be taken simply, but *secundum quid*, and according to the propounded question of the Apostles, viz. that they did not sin in that manner, that for any enormous sinne he was borne blind, but that the works of God should be made manifest in him ] The event of the thing confirmed, that many works of God were manifested on this wretched blind man, his Justice, mercy, power.

*Vers. 4. I must worke the works of him that sent me while it is day, &c.* ] He borrowes a similitude from the common custome of life. Psal. 104. 22. He calls that a day, the time Calvin. limited by his Father, in which he should finish the worke commanded him.

*Vers. 6. He spate on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay* ] It is certaine that Christ in healing this blind man (as sometimes Polyc. Lysr. elsewhere) used such a meanes and remedy which might seeme altogether absurd, and contrary to our reason. As man was first made of clay, so Christ used dirt in restoring Calvin. his eyes, demonstrating his power in the same part of his body which the Father exercised in making the whole man.

Vide Beza.

*Vers. 7. He went his way therefore and washed, and came seeing* ] A great commendation of his obedience that he simply obeyes Christ, although many things draw him away into the contrary part.

Calvin.

*Vers. 9. I am he* ] He is not ashamed of his ancient miserable condition, so that he may give glory to Christ whose beneficence he had tried.

*Vers. 11. And I received sight.* ]

Est Cata-  
chresis. Nam

propter propriam eorum est qui videndi facultatem aliquando habuerunt: sed nec male recipere quis dicitur quod communiter tributum humanae ipsi abusus. Grotius.

*Vers. 15. He changeth nothing in his answer, but constantly affirms one and the same thing concerning the Lords fact toward him.*

*He put clay upon mine eyes, and I washed, and do see* ] By that he declares the continuation of the benefit, that it was not vanishing but solid and constant.

Polyc. Lysr.

*Vers. 16. How can a man that is a sinner* ] The Jewes were wont to call him a sinner who exceedingly offended, being wholly alienated from God, who was delighted with every sinne, and therefore was to be excluded from the Church or Synagogue.

*Vers. 17. He is a Prophet* ] He thought Christ was above the vulgar by bestowing this benefit on him, that is, the anointed of God, and promised Saviour of mankind.

*Vers. 18. The Jewes* ] The Pharisees were so called because they dwelt in Judaea properly so called, and pretended that themselves only were the true confessours; they would not firmly believe it although they heard it expressly from their neighbours.

*Vers. 21. By what meanes he now seeth we know not, &c.* ] Out of feare to the Pharisees they gave not due honour to Christ Jesus the Sonne of God; they lie also when they say that they are ignorant of that which was now made knowne to all the neighbours.

*Vers. 24. Give God the praise* ] This was a form of obtestation, and as it were of adjuration

judication among the Jewes, which they used in drawing out the confession of truth  
Jesh. 7. 19. they meant, think that thou now standest before God and his terrible  
majesty, which God is a severe punisher of lying, wherefore conceale and dissemble no-  
thing which that man hath done in healing of thee.

*That this man is a sinner* ] That is, a heinous sinner, with whom God hath no commerce.

Calvin.

*Quasi diceret,  
quandocumque*

*de Dei gloria agatur, hoc nec dissimulare nec negare debeo aut possum, quod cum ab utero matris cecitatis malum sim exper-  
tus, nunc huius viri beneficio oculi mei visus facultate sint instructi.* Polyc. Lyser.

*Vers. 27. And you have not heard* ] That is, you have not believed for the hardness of  
your heart.

*Vers. 28. Thou art his Disciple* ] They count it for a reproach to be Christs disci-  
ple.

\* Perkins.

*Vers. 31. God beareth not sinners* ] That is, such as live and lie in their sinnes, and  
turn not unto God by true repentance\*; such as persevere in sinne, in whom it reigns.

See 109. Pl. 7.

Prov. 28. 9.

1 Esay 15.

*Austen taught,*

*etiam malos*

*Sacerdotes ex-*

*audiri cum*

*erant pro gre-*

*gibus suis,*

*quamvis non*

*exaudiantur*

*cum orant pro*

*seipsis.*

\* Mr. Hilder-

ham.

Polyc. Lyser.

*Ob.* Therefore say the Separatists, I may not pray with an evill man.

*Sol.* But this speech is not universally true. He may hear him as a publick person,  
though not as a private. Secondly, though God heares him not for himselfe, yet he  
hears him for the people, as Balaam blessing Israel, being both a wicked man, and speak-  
ing against his heart, God heard him for the people, 23. *Numb.* This is a proverbi-  
all speech as we may see *Psal.* 66. 18. *Esay* 1. 15. and elsewhere, and is to be understood  
(saith *Grotius*) as the words going before and following shew, of him who falsely affirms  
that he was sent of God, whom God heares not so as he shall doe divine works to  
confirm his mission. *Vide Brugensem. Peccatores* ] i. e. *deceptores. Rolloc.*

*Vers. 34. Altogether borne in sinnes* ] That is, a greater sinner, even by nature than  
any other, because he was borne blinde\*. See *Brugensis* and *Rollock.*

*Cast him out* ] viz. Out of the Synagogue or Temple, excommunicated him, *ver. 22.*  
a man may be excommunicated by the officers of the Church, yet not by the censure of  
it.

*Vers. 35. When he had found him* ] Therefore he sought for him.

*Vers. 37. Seen him* ] Not with corporall eyes, for Christ had departed before the  
blind man had returned to *Siloe* from the fish-pole, but with his spirituall sight, by  
which the divine power and mercy of Christ shined in the person of the blind man.

*Vers. 41. If ye were blinde, ye should have no sinne* ] This sentence may be expounded  
two wayes. First, if you did acknowledge your selves blinde, and confesse your sinne,  
your sinne should not remaine, because ye would seeke mercy, and should be healed.  
*Maldonate, Chemnit. Harmon. Evangel.* Secondly, if you were blinde, that is, if ye  
had not the knowledge of the Scripture, whence if you would you might know the  
truth, ye should not have of great sinne as now ye have. *Jansen. Harm.*

*None in com-*

*parison, not*

*simply none.*

*Austen. See*

*1 Cor. 1. 17.*

*that is, say Bu-*

*cer, Musculius,*

and *Aquinas*, agreeing with the glosse, your sinne had not been so exceeding sinfull as now it is.

Compare the 39. *ver.* where by those that doe not see or are blinde, are understood  
those which acknowledge themselves to be spirituall blinde, and seek to be enlightned  
by God.

## CHAP. X.

**I**T is a parable from oeconomy, and husbandmens sheepfolds. Secondly, since Christ  
compares the Church to a sheepfold into which God gathers all his, he compares  
himselfe to a dore since there is no entrance into the Church but by him.

By this parable our Saviour first convinceth the Pharisees that they are false teachers,  
for they were not taught of their heavenly housholder, neither let in by the dore-  
keeper at the dore, but of their own accord crept into Gods sheepfold. The order of the  
Pharisees neither was instituted by God, nor brought in by the Prophets, but feigned  
by

by men, and they entred themselves into the sheepfold of God. Therefore they had no care of the sheep, neither did they feed them with the doctrine of Gods word, neither went before them by an honest example of life, but fatted themselves, suffering the people of God to wander into any errors. Secondly, Christ by this parable gives a reason also why many of the people leaving the Pharisees followed him and his doctrine. *Viz.* They were wandring sheep, and heard that Christ in the word of God propounded the true doctrine of salvation. *See the next page note on these verses a*

*Vers. 1. Entresth not by the dore* ] Like as an honest man, climbeth up some other way like *being excellent* a thief or robber. Theeves (saith *Jerome*) lay snares, and deceive by hidden fraud, rob- *Vel fur qui* bersboldly take away others goods, theeves lay waite for goods, robbers for life also. *fraude alie-*  
*num diripit,*  
*vel latro qui*  
*Tolot.*

*vi oves rapit, & raptas dilatat atque occidit. Polyc. Lyser. Fur quia venit ut rapiat alienum: Latro quia us occidet.*  
*Sic exponitur infra v. 10. Grotius.*

*Vers. 3. To him the porter openeth* ] Openly, and in the sight of all he enters in by the dore. *Vide Bezam.* He declares five marks which are necessary to a true Shepheard of the Church. First, he enters in at the dore, that is, hath a lawfull calling, *non prece vel precio*, much lesse by force is he obtruded on the hearers. Secondly, the dore-keeper opens to him, by whom we understand the Holy Ghost. Thirdly, being let in into the sheepfold, he is not mute toward the sheep, but calls them, and that by name, that is, he studies to know the dispositions and manners of all his hearers, that he may afterward know according to the diversity of their tempers to speak to them, admonish and handle them. Fourthly, leads them out of a dark dungeon of the world into the light of heavenly doctrine, from the love of earthly things to the hope and desire of heavenly. Fifthly, he goes before them with his voice, and also with his example *Polyc: Lyser.* invites them that they may follow him to the lively food of the word of God.

To which may be added this sixth out of the following explication of the parable, that a good Shepheard seeks not his owne profit from the sheep, but the good of the sheep, and so seeks it, that he is also ready to give his life for them. *See 2. Peter 5. 1, 2, 3.*

These things are to be considered in this parable. First, the Shepheard Christ, in Greek it hath a singular emphasis, the article *ὁ* is twice put, *ὁ ποιὼν ὁ ποιὼν ὁ ποιὼν*, I am that Shepheard, that good one promised by God, *Isay 40. 10. Ezech. 34.* He proves this first from his fidelity, he defends his sheep, layes down his life for them. Secondly, he feeds his sheep, *ver. 9.* The pastures of the sheep are the doctrine of the Gospel. To goe in and out in the Hebrew phrase signifies to doe prosperously in all the actions of his life, *1 Kings 18. 6.* to conclude, Christ so feeds his sheep that they have life, and have it more abundantly, they have life entring into the Church, and have it more abundantly going out of this world to eternall life. *Austen.* Secondly, from his care for his sheep, therefore he saith *14. ver. he knoweth his sheep*, the word *know* signifies not a bare knowledge, but also comprehends a diligent care and custody, notes not only the affection but the effect, as *15. ver. the Father knoweth the Son*, that is, acknowledgeth him for his naturall Sonne, embraceth him, loves him, and intimately cares and approves of all things that belong to him. *I lay down my life* ] That is, being crucified he expires his soule, and is buried; also the Sonne knowes the Father, he acknowledgeth that he hath all things and hath received them from him, and he is dear to him, and honours him though all the world persecuted him. Thirdly, from his diligence, whereby he increaseth his sheepfold; he speaks properly of the calling of the Gentiles, which then were as yet strangers, not of the sheepfold or Congregation of believers out of the Jewes. This may also be applied to the sheep wandring from the Shepheard, Christ is very diligent in reducing these, *Luke 15. 4.* Secondly, Christ compares his followers to sheep, 1. They easily wander from the Shepheard and the flock, and having once gone astray depart aside more and more. 2. They have exactly known their shepheard. Thirdly, they love the voice of their Shepheard, and willingly hear it, especially when they ought to be led to pastures and fountaines. Fourthly, they follow the Shepheard when he goes before them. *In hac parabola etiam auditorum verbi requisita sub imagine ovium representantur, quarum sunt tria. 1. Ut boni & veri pastores vocem audiant, unus autem verus pastor est Iesus Christus, huius solius vocem in Evangelio traditam audire debemus. 2. Evocanti mun non audiant, non sequantur, sed ab eo fugiant.*

*Vers. 4.*



Loquitur hic  
Christus secun-  
dum morem Ju-  
dae, in qua re-  
gione pastores  
oves precedere  
solebant.

*Vers. 4.* And the sheepe follow him<sup>a</sup> ] In the Scripture both is said of the Shepheards, that they go before the flock and lead it, *Psal.* 80. and that they follow it, *Psal.* 78. 71. 2 Sam. 7. 8. That is for love, this for custody sake. *Paulus Tarnovius.*

*Vers. 5.* A stranger ] One that brings new and strange doctrine, other doctrine than such as their Shepheard doth teach; they will not follow, but flee from him ] Left they should be seduced and misled by him.

<sup>b</sup> Non de tem-  
pore exponi de-  
bet, sed de ordi-  
ne & scopo

*Vers. 8.* They are Theeves ] Though they were dead, yet he saith not they were, but in the present tense they are<sup>b</sup> Theeves, because the impenitent sinne cleaveth to them no lesse after the committing of the sinne, than if still they were in the very act of doing of it.

doctrina, quod illi homines sunt fures & latrones qui Christo non praeunte, non ducente, non mittente, veniunt. Polyc. Lyser. Venire ante Christum est non mittente eo venire ad docendum in ecclesia, propheta itaque huc non pertinent, cum illi oves à Deo fuerint missi. Hac expositio est Augustini. Tarnov. in loc.

*Vers. 9.* And shall go in and out ] By going in and out the Scripture doth often signifie unto us all the actions of life, as they say in French *aller et venir*, for to bee conversant. 1. They shall go safely whithersoever they have need. 2. They shall bee fed to the full. *Calv. Harm.*

Beza.  
Diligenter mu-  
nere suo funge-  
tur; vis hæc est  
huius phrasæ.  
Vide Exod. 28. v. 35. Quistorpius.

Or he shall go out and in, that is, shall live securely, for so this proverbe as it were is taken among the Hebrews, as *Deut.* 28. 6. *Psal.* 121. 8. Yet here it seemes to bee a peculiar allusion to the office of Shepheards, whose sheepe are daily lead out to the pastures, and thence backe to the sheeplefold.

*Vers. 12.* The Wolfe ] That is, false Teachers, *Matth.* 7. 15. Scattereth the sheepe ] That is, the Church of the New Testament.

Vide Bezam.

*Vers. 14.* Know my sheepe, and am known of mine ] As the Sun casts down beames upon us, by means whereof we againe see the body of the Sun; even so the knowledge of God whereby hee knowes us for his, worketh in our hearts a knowledge of God in us; whereby we know him for our God. *Mr Perkins.*

Bring ] Effectually. Proverbi-  
um fuit, Grex  
unus, unus  
pastor. Vide  
locum similem  
Ezec. 37. 24.  
ubi typus est ejus  
rei, descriptio ecclesiæ undique colligenda sub capite Christo. Grotius.

*Vers. 16.* One Shepheard ] The Papiſts say, if by the name of Shepheard Christ should understand himselfe, why should he say, there shall be one Shepheard, and not speake it plainly, and I am that one Shepheard? Christ alluded to *Ezek* 33. 37. and 23. ch. As if he should say, it shall be fulfilled which was foretold by the Prophets, there shall be one Shepheard, Besides it is usuall with Christ also when he speakes of himselfe to use the third person, as when he saith, *VVhen the Son of man shall come, he will scarce find faith on earth.* *Cameron. de ecclesia.*

*Vers. 27.* My sheepe beare my voyce ] That is, the elect, and such as are predestinated of my Father. Heare ] That is, beleve and obey it. And I Know them ] Take care of them as my sheepe. Follow mee ] As their Shepheard.

Polyc. Lyser.

*Vers. 30.* I and my Father are one ] In consent, will, essence, power and dominion.

One ] Frees thee from *Arrius*, who denyes the eternall Divinity of Christ. Are ] Frees thee from *Sabellius*, who denyes the distinction of the persons in the Deitie.

Id est, in sacris  
illis literis quæ  
vobis præscri-  
bunt quid cre-  
dere & facere  
debeat, &  
proinde non  
male legis nomine appellantur, id est Thorab, quod significatur quicquid hominem dirigit. Sic infra 15. 26. 1 Cor. 14. 21. Sed & in ipsa Moyses lege non quidem exstant verba, sed sensus idem, cum iudices Dij vocantur. Grotius.

*Vers. 34.* Is it not written in your law ] That Christ saith to the Jewes, it is written in your Law, and yet Cites the saying out of the *Psalme*, that hath troubled some, because the Old Testament is sometimes divided into the Law of *Moses*, the *Psalmes*, and *Prophets*, *Luke* 24. 44. Therefore some here alleage *Moses*, *Exod.* 21. 6. and 22. 28. that so that saying may be cited out of the Law, but by the word *Law*, is understood the Scripture of the whole Old Testament.

\* Hoc est, non  
potest rejici,  
negari, infrin-  
gi, averti aut irrita fieri. Polyc. Lyf.

*Vers. 35.* And the Scripture cannot be broken ] No man dare dispute \* against its authority.

*Non potest ei contradicere*, as he that doth any thing against a precept is said to breake it. *Matth.* 5. 19. and *John* 5. 18. and 7. 23. So also he that contradicts an affirmation. *Grotius.*

*Vers. 37, 38.* If I do not the workes of my Father, beleeve me not. But if I doe, though yee beleeve not mee, beleeve the workes, &c. ] The argument of it selfe is plaine; No man can of himselfe, and by his own power, do divine workes, unlesse he be truly God; I do divine workes by my own power, yea I doe the workes of my Father, not onely the like and equall, but the same with the Father; therefore I am truly God, neither deserve I to be counted a blasphemet, because I said I was one with the Father. *Polyc. Lyser.*

*That the Father is in mee* ] That is, that you may know that the unity of the Father and me, is so individuall, that one exists in the other.

Such a union cannot be found in all the creatures, to finde two, one of which is so in the other, that they are one and the same nature numerically. But the nature and essence of God the Father and God the Son is so one and the same, that all the Fathers essence is in the Son, and in like manner the essence of the Son wholly in the Father, and so the whole Father subsisteth in the Son, and the whole Son in the Father. *John.* 14. 9. *Polyc. Lyser.*

## CHAP. XI.

*Vers. 1.*

**W**AS sick ] The Greek word *adwv* is used of one that is very sick, *Matth.* 10. 8 *Luke.* 4. 46.

*The towne of Mary and her sister Martha* ] Those Sisters were the Commanders of that Towne and Castle, as *Iohn.* 1. 44. *Polyc. Lyser. Vide Grotium.*

*Vers. 2.* That Mary which annointed the Lord ] There were many *Maries*, therefore for difference sake he addes those words, *Which annointed* ] The time past which the Evangelist useth, *annointed*, ought not to be referred to the time of the thing done, of which he now speakes, but to the time in which he wrote, as if he should say, this is the Mary which afterward powred out the ointment, upon which occasion the Disciples murmured. *Calvin.*

*Vers. 3.* Lord behold, he whom thou lovest, is sick ] We may tell God what he knowes; Christs beloved is subject to outward miseries.

*Vers. 4.* That the Son of God might be glorified thereby ] By raising of him; which he defers for his glory and our good. *Difficilis sanare ut posset resistere. Aug.*

*Vers. 5.* Now Iesus loved Martha, and her Sister, and Lazarus ] He loved those who were used to intertaine him, as *Elias*, 1 *Kings* 17. 9. *Elisba*, 2 *Kings* 4. 8. Kindneses shewed to the Saints are not lost, *Matth.* 10. 41.

*Vers. 9.* Are there not twelve houres in the day ] Christ comforts them from Gods providence, God made the day twelve houres, who can make it shorter? for who can shorten mans life, *Matth.* 10. 30. *Psal.* 139. 16. *Iob.* 14. 3. As when we walke in the day we need not stumble, so in Gods wayes, *vocatio Dei instar lucis divine est.* *Calvin.* *An artificiall day.*

*bolice & vult dicere. Quomodo Cælestis meus pater cuilibet diei in principio creationis duodecim attribuit horas, uti longiores alteri breviores, & quicunque in ejusmodi die ambulat, dum Sol adhuc lucet, non offendit, quia videt quo ambulet & ubi versetur: Sic idem Cælestis meus Pater cuius homini suum diem vivit, & in eo 12. horas sive breves sive longas assignavit, & dum ille dies durat, non metuat quod quicquam adversi ipsi citra Dei voluntatem accidere possit. Sed elapsis illis horis, & quando nox ingruit, tum non amplius mundo fidendum, quia pericula simul incidere possunt.* *Polyc. Lyser.*

*Vers. 11.* Our friend Lazarus sleepeth ] Death parts not friend-ship.

But I go that I may awake him out of sleepe ] As if he should say, I will not ascend into Judæa, that I may provoke the Jews with disputations or Sermons, but that I may visite Lazarus our common friend, and raise him from sleep. Christs modestie appears in this, that when he had said he slept, he immediately added that he would raise him, when he saith he is dead, he addes no such thing.

*Vers. 12.*

*Verf. 12. Lord if he sleepe he shall doe well* ] They meant a naturall sleepe, for sleepe in greater diseases is a signe of health returning.

*Verf. 15. To the intent yee may beleeve* ] That is, that their faith may increase and bee confirmed. It was increased first, by that which they heard Christ to relate to them what happened about *Lazarus*, none telling them, and by that great Miracle of raising one dead foure dayes; which if he had been present, he had either driven away the disease, or raised him newly dead. *Polyc. Lyer.*

*Verf. 16. Let us also go that we may die with him* ] With *Lazarus*. *Beda* takes it to bee his godly desire, *Polanus* his infirmity, we shall be killed, as *v. 8.*

*Verf. 18. Bethanie was nigh unto Ierusalem about fifteene furlongs off* ] *Stadium* a Furlong contains 600. foote, that is a 125. paces. *Calv.*

The fame of his death might easily come to Jerusalem. The holy Evangelists *St. Luke* ch. 24. 13. and *Iohn* here, reckon the way by Furlongs. See the Travels of the Patriarkes. p. 1. and 2.

*Verf. 21. If thou hadst been here* ] We sent thee word, a kind of reproving.

*Verf. 23. Thy brother shall rise againe* ] He tels not when. *Polanus.* Needes no prayers to raise him.

*Verf. 25. I am the resurrection and the life* ] The cause of the resurrection of all men as God, of the Church as Mediator and head thereof, *1 Cor. 15. 22.* that is, I am the authour both of this life and the life to come. I quicken in this life by the life of grace, and give eternall life in the world to come.

*Verf. 26. Beleevest thou this* ] That I am the resurrection and life. *Ego sum resurrectio & vita, non formalis, sed causalis, quasi diceret, ego sum qui resuscito, ego qui vitam praebeo.* *Cornel. à Lap. Fundamentum realis consolationis.* *Polan.* The wicked shall rise, yet not to life; but because he speaks of godly *Lazarus* he joyneth these two.

*Verf. 27. Lord I beleeve that thou art the Christ, the Son of God which should come into the world* ] A full and perfect description; he confesseth his person and office, that is, I can not doubt but those that cleave to thee shall have life eternall.

*Verf. 28. Secretly* ] Because of the Jewes malice.

*Verf. 29. She arose quickly and came unto him* ] Christ is accepted in trouble.

*Verf. 33. Groaned in the Spirit* ] The Greek word signifieth that commotion of mind which is in anger with a rage and horroir. *Trenellius* well renders the Syriacke, *vehementer commotus est in Spiritu suo.* *Solent lachrymae lachrymis excitari praesertim apud animos misericordes.* *Grotius. Vide Dilher. Eclog. Sac. Dictum 9.*

*And was troubled* ] *ἐταράχθη ἑαυτὸν*, he troubled himselfe, his own judgement, spirit and heart stirred up his affections to be troubled, His affections were wrought on judiciously, right reason did alwayes direct and moderate them. These passions in Christ were not so much passions as propassions freely assumed, as Divines from *Da-* *nominatur per maseene teach.* *Improprè vehemens illa commotio, qua animus Christi commotus fuit, nominatur per turbatio: Quo nomine viz. excessus affectuum notatur: qui in Christo nullus fuit; Verè quidem affectibus humanis commotus fuit animus Christi, sed sine avaritia, ut si aqua limpida in puro vitro inclusa agitur ac moveatur. Piscat in hoc.*

*Verf. 35. Iesus wept* ] The Text saith, he was glad, *v. 15.* so that hee wept onely for his friends sake who were then a weeping, to shew us the necessity of mourning with those that mourne, say the Fathers on the place. He hath a sence of our infirmities, See *Luke 19. 41. Heb. 5. 7.* Christ was here thrice very much moved and wept, First, *v. 33.* When he saw *Mary* and the Jewes weeping. Secondly, here. Thirdly, in *v. 38.* when he saw *Lazarus* his Sepulchre. See *Luke 19. 41. and 22. 44.*

*Verf. 44. And he that was dead came forth, &c.* ] *Lazarus* had no favour to be raised to dye againe, he dies once more than ordinary.

*Verf. 45. Beleeved on him* ] By beleeving here nothing else ought to bee understood but a docilitie to embrace the Doctrine of Christ. *Calvin.*

*Verf. 47. Then gathered the chiefe Priests and the Pharisees a councill, and said, what doe we* ] Therefore not onely the high Priest arrogated this power to himselfe, but *ex concilio totius Synedrii*, with whom was jurisdiction, he appointed an assembly, that even by that the pride of the Pope of Rome may be reproved, who when he would seeme to resemble the Priest-hood of *Aaron* in other things, yet saith he onely hath a power of calling a Councill from *Peter.* *Geth. Harm.*

*Vers. 48.*



*Verf. 43. If we let him thus alone, all men will beleefe on him, and the Romans shall come and take away both our place and nation* ] After forty two yeares the Romans came and overthrew both place and nation, destroyed the City of Ierusalem and the Temple, and brought the Jews into miserable captivity.

*Verf. 49. And one of them named Caiaphas* ] His name signifieth vomiting with his mouth, which Etymologie well agrees to him who vomited out a cruell sentence against Christ. *Nomen Caiapha significat vomitum ore vel vomitum flammam*

*Num. 14. v. 41. quæ etymologia non male huic Pontifici congruit, quia fastu at ambitione ebrius crudam ac crudelem sententiam contra Christum evomit. Itay. 28. 7.*

*Verf. 50. Nor consider that it is expedient for us that one man should dye for the people, and the whole Nation perish not* ] Not that he had any intent to prophesie, but because the Lord used him as an instrument to publish his trnth. *Perkins. Vide Cameronem.*

## CHAP XII.

### Verse 3.

**A**Nd annointed the feet of Iesus ] *Matthew and Marke* say, that Christs head was annointed, *Iohn*, his feet; but the three agree among themselves, that Christ was not sparingly annointed by *Mary*, but that a large plenty of ointment was powred upon him. Because therefore *Iohn* speaks of his feet, it is all one as if he had said, that the whole Body of Christ even to the feet was annointed. *Calvin.*

*And wiped his feet with her baire* ] *Hyteron proteron*, for she first wiped his feet from dust and durt, and then annointed them. *Non erat simplex liquor ex nardo elicetus.*

*sed varia erat confectio ex rebus odoriferis, itaque non mirum est odore persusam fuisse totam domum. Calvinus.*

*Verf. 6. This he said, not that he cared for the poore, but because he was a thiefe, and had the bag* ] The rest of the Apostles not out of an ill disposition, but inconsiderately condemn *Mary*, but *Judas* seeks an honest pretence for his sins alleging the poore of which yet he had no care.

*Verf. 7. Hath she kept this* ] He meanes it was not unseasonably, but according to the occasion. That is said to be kept which is in safe custody, and opportunely brought forth. The annointing of the bodies was not a vaine ceremony, but rather a spiritual symbole, because it did put the hope of resurrection before their eyes. He was annointed as one that was to be laid in the grave, *Mary* certainly was moved on the sudden that she should do that by the guidance of the spirit which she had not before thought of. *Vide Piscat. Calvin.*

*Verf. 9. Might see Lazarus* ] That they might behold a wonderfull signe of the power of Christ in *Lazarus*. *Tanquam leprosus & festivitatis insigne quum novum Regem exciperent.*

*Verf. 13. Tooke branches of palme trees, and went forth to meet him* ] The palme trees among all people were alwaies signs of victory, by which is signified that the people acknowledged Christ a Conquerour, who by his Passion and Resurrection should gloriously overcome death and the Devill, as also the Elect are said to carry palmes in their hands, *Rev. 1. 9.*

*Hosanna* ] By this voice they witnessed that they acknowledged Iesus Christ to be that Messiah promised in times past to the Fathers, and from whom Redemption and Salvation was to be hoped. For the 118 *Psalme* (whence that acclamation was taken) was composed of the Messiah to this end, that all the Saints in their daily prayers might ardently desire his coming, and receive him with greatest reverence when he was given. He comes in the name of God who doth not rashly intrude himself, nor falsely usurpes honour, but being rightly called hath God the guide and author of his actions. See *Mr Lightfoots Temple-Service, c. 16. Sect. 2.* *Servus vel saluum fac obsecro. Calvin. Singularem quodam jure venisse in nomine Domini Christus dicitur, quia per*

*eum non ex parte ( ut antea per Prophetas ) sed in solidum Deus se patefecit.*

*Verf. 15. Sitting on an Asses Colt* ] It is true that Christ rode upon an Ass which was led

Calvin.

Vide Waltheri  
harmoniam  
Biblicam in  
Matth. 21. 5.  
Vestus autem  
est Christus  
afinā prius, quia  
Judaico populo legem imposuit prior, deinde pullo  
sefforis in expertos, quia Gentilium populum posterius sibi affocavit.  
Id ibid.

led together with his Dam, and the words of the Prophet agree, it being a frequent repetition among the Hebrews, which expresse the same thing twice in divers words, upon an Ass, and the Fole of an Ass. Our Fvaugelist, which studies brevity, omitting the former member, only reherfeth the latter; *Mat. 21.5.* faith, Christ sat upon an Ass, and a Colt; the other two Evangelists, *Mark 11.7.* *Luk. 19.35.* and *John* here, make mention only of the Colt brought and sate on. He rode upon them both successively and by turns say *Tolet* and others, which opinion they think, *Zac. 9.9.* and *Mat. 21.5.* doth favour.

Est Hyperbole,  
quasi diceret,  
plurimi abeunt a nobis, creduntque in Iesum. Cornel à Lap.

Verse. 19. *The world is gone after him* ] That is, men of all kinds promiscuously.

Verse. 22. *Philip and told Andrew Jesus* ] Two together.

Verse. 23. *The boure is come that the Son of man should be glorified* ] Many expound this of death, because by that Christs glory was illustrated, therefore Christ according to them faith, that now the time of his death draws neere. But I rather refer it to the publishing of the Gospell, as if he had said, that the knowledge of him will be shortly spread through all the coasts of the world.

Calvin.

Christ was about  
to be glorified.  
He took his death  
for resurrection  
kind of passion.

Ver. 25. *He that loveth his life* ] *φιλήω* is here used of excessive and preposterous love, he that so loves his life, that out of a desire to save it he denieth mee and my Gospell; so this Greeke word is used, *Mat. 10.37.* The Syriack hath a word here that signifieth to love vehemently.

Chap. 11. 33. a  
vehement af-  
fection is ex-  
prest by this  
word.

Verse. 27. *My soule troubled* ] *ταράσσειν* signifies a vehement commotion and perturbation, as Herods mind was troubled when he heard that a new King was borne, *Mat. 2.3.* And the Disciples when they thought a Spirit was present, so that they cried out for feare, *Mat. 14.26.* And *Zachary* at the sudden sight of the Angell, *Luk. 1.12.* and it is a metaphor drawn from the commotion of the water.

Quia vox hac  
maxima, cras-  
sissima & re-  
sonantissima  
erat instar to-  
nitru. Forè etiam quia confusè non articulatè vocem excipiebant, ut excipitur sonus confusus tonitru.

Verse. 29. *Said that it thundred* ] Because (as *Jansenius* well commenteth upon the place) some were so amazed, that though they heard a sound, yet they understood not what it was, and therefore they said that it thundred, but others heard it more distinctly and understood it, and therefore they said that an Angell had spoken.

Vide Piscat.

Verse. 32. *And I, if I be lifted up from the earth, will draw all men unto me* ] There is a double lifting up of Christ, 1. Ignominious, on the Crosse, *Quistorpius* interprets it of this out of the 33. verse, then men fled from him. 2. Glorious in the Gospell preacht, then he draws men to him, therefore others expound it of that lifting up. I assent to *Cbrystome* who faith, that Christ used an universall particle, because the Church was to be gathered both of Jews and Gentiles, *John 16.16.*

Calvin.

Verse. 36. *While ye have light beleeve in the light, that ye may be the Children of the light* ] The Gospell is a light, 2 *Pet. 1.19.* 2 *Cor. 4.4.* 6. It resembleth it First, in its properties. It is 1. Pure, and remaines uncorrupt though it shine on dunghills. 2. Very necessary. 3. Profitable and usefull to worke and walk by. 4. Pleasant, brings glad tidings. Secondly, In the effects: 1. Expells darknesse, so this ignorance, errour, sin. 2. Makes discoveries where it comes. 3. Quickens, the Sun brings heate as well as light.

Ver. 41. *When he saw his glory* ] In that vision, *Esay 6.1,2,3.*

Ver. 49. *What I should say, and what I should speake* ] Between saying and speaking (faith à *Lapide*) there is this difference, that to say is to teach and publish a thing gravely, to speake is familiarly to utter a thing.

## CHAP. XIII.

## CHAP. XIII.

## Verse 1.

**B**Efore the feast of the Paschever ] The other three Evangelists say, Christ celebrated the Paschever, and instituted the Eucharist in the first day of unleavened bread in which the Jews killed the Paschal Lambe. Therefore this here is to be understood, that he did it in the 14. day at the evening which preceded the Feast of the Paschever, which was the fifteenth day. So the law Exodus 12. prescribes.

*Verse 3. And went to God ]* *A Deo exiit, non eum deserens : & ad Deum vadit, non nos derelinquens.* Bernard. He came from God not leaving him: and he goeth to God, not leaving us.

*Verse 4. Laid aside his garments ]* Only his upper garment not his cloake, for the Or- Calvin.  
entall people used long garments.

*Verse 5. Began to wash the Disciples feet ]* He chose to wash their feet rather than their head, that he might have the opportunity of a more humble posture, and a more apt signification of his Charity. This washing of their feet which was an accustomed civility and entertainment of honoured strangers at the beginning of their meale, Christ deferred to the end of the Paschal Supper, that it might be preparatory to the second, which he intended should be festivall to all the world. If he had washed Judas he had washed a Blackamore. Calvin saith, he did wash him and shewed his patience there- Dr. Taylor. of the life and death of Christ. Upon consideration of this great example, Our Saviour a good man cryed out, Thou hast overcome.

vercome O Lord, thou hast overcome my pride, this example hath mastered mee. *Quomodo non humiliabitur homo sub tam humili Deo?* Bernard.

*Verse 6. Lord, dost thou wash my feet ]* *Oratio est abominantis rem absurdam & indignam.* It is the speech of one abominating it as a thing absurd and unworthy. Calvin.

*Verse 7. Thou knowest not ]* That is, thou knowest not what moves me to do this, for his eye taught him what he did.

*But thou shalt know hereafter ]* That is, in due time this shall be interpreted to thee, and thou shalt know the reason why I did this.

*Verse 8. If I wash thee not, thou hast no part with me ]* The word wash signifieth a free pardon of sins and newness of life. Calvin. Christ washeth us when he blots away our sins by the expiation of his Sacrifice that they come not into the judgement of God, also when he abolisheth the wicked and vicious desires of the flesh by his Spirit. Causaub. exercit. 16. ad Annal. Bar.

*Verse 10. Needeth not save to wash his feet ]* Our Saviour here alludes to the customable washing of the feet which the Jews used before Supper, especially after travell.

Our Saviour refuteth Peter from the common custome of the Jews, as Causaubone observeth, those that are washed in the bath when they go out of the bath into their bed need no washing but of their feet. Cartw. on Rhem. Test. Sentio cum eruditissimo Iansenio allegoriam eam

*esse ex usu communi vite depromptam, quare dictum secundum Hierem de ijs intelligendum qui corpus totum balneo laverunt ; sed postea egressi balneo dum accedunt ad lectum convivale pedes macularunt, ac secundum anagogen omnino lotio totius corporis de baptismo accipienda, pedum vero ablutio de affectuum purgatione & eius quem Theologi nominant fomitem peccati, etiam in electis post peccatum remanentem.* Calvin.

*His feet ]* His affections say some, rather the defilements he contracts by his daily walking. The reliques of corruption must be purged away by little and little; an allusion to the Easterne Countries which went in Sandales and defiled their feet; they must repent every day.

*But is cleane every whit ]* The faithfull are cleane, not that they are wholly pure so that no blot sticks in them, but because in their chiefe part they are cleane. Calvin.

*Verse 14. If I then your Lord and Master have washed your feet, ye ought also to wash one anothers feet ]* Now he opens the reason of his deed, viz. that he who is the Master and Lord of all delivered an example which all godly men may follow, lest any thinke much to performe an office though meane for his Brethren.

*Verse 14. Have washed your feet ]* *Argumentum à majori ad minus.*



*Verf. 18. To lift up the bee* ) Metaphorically signifieth, under a pretence of friendship, treacherously to deceive one.

*Calvin.* *Verf. 23. Now there was leaning on Jesus bosome one of his Disciples* ] They did not sit as we at the Table, but putting off their shoes, and leaning upon pillows, did lye upon beds.

*Calvin.* *Whom Jesus loved* ] More than others.

*Verf. 27. After the sop* ] *Austen* falsely thought, that this sop was a sign of Christs body, since it was reached when they were not at supper.

*Calvin.* *That thou dost, do quickly* ] *Vox est detestantis.* Calvin.

*Verf. 33. Little Children* ] Note here the tenderness of Christs affection and love toward his faithfull and Apostles, for he doth not say *Children*, but *little Children*, and because the Apostles were little in the faith and love of Christ, for they received the fulness of it from the Holy Ghost in the day of Pentecost.

*Verf. 34. A new Commandment I give unto you, that ye love one another, &c.* ] Those that are going away are wont to command their Inferiours. Love is new, because 1. Renewed in the Gospell, Christs Example, and his last Will and Testament. 2. Excellent, so new, as *Mat. 9. 17. Rev. 5. 9.* *Maldonate* resolveth it to be an Hebraisme, in which language new, rare, and most excellent are synonima's; *A new name*, *Apoc. 2.* A most honourable name; *a new song* *Pf. 69.* A most excellent song; *New wine*; *Mat. 26. 29.* The best wine, so a new Command, that is a rare, choice, speciall, remarkable one, one above all others. *Maldonate* varies little from *Calvin.* *New* ] As it were a Law newly enacted, not continually practised. *Calvin.* So called, saith *Austen*, from the effect, because it renews us, because it ought alwaies to be fresh in our mind and memory.

*Not new* ] Absolutely. *Iohn 2. 7.* The Law it selfe requires the duty, *Iohn 3. 11.* But new in the manner; before we were to love our Neighbour as our selves, now as Christ loved us; he would have it alwaies fresh in our thoughts. See 1 *Iohn 3. 8. Iohannes*, 1 *Ep. 2. 7. & 2. 6. Præceptum hoc verus & ab initio datum cum ait, initium Evangelij & Christianismi intelligit. Hieronymus Commentario ad epistolam Iohannis, Iohannes Apostolus à fratribus admonitus, cur semper inculcaret dicens: Filioli diligite alterutrum: respondit, quia præceptum Domini est, & si solum fiat, sufficit. Grotius.*

*As I loved you* ] Calls both for the manner and measure of our love, both *intensive*, and *extensive*: 1. *Intensive*, as our Saviours was, 1 *Iohn 3. 16.* 2. *Extensive*, *Rom. 5. 8.* See *Mat. 5. 44.*

*As* ] Is not a note of Equality here, but of similitude, as Christ loved us freely, *Iohn 15. 16.* greatly, *Ibid. verse 13.* and constantly, *Iohn 13. 1.* so should we love our Neighbour.

*As, in matter-manner-and-measure-i.e. As ye have love from me in your hearts to have it one to another as I have to you, and you to me. See 16 Chap. 27.*

### CHAP. XIII.

#### Verse 1.

**L**et not your heart be troubled ] For my departure. It signifies such a trouble as is in water when the mud is stirred up, or when the waves and surges are raised by some tempest or storme, such a trouble as is in an Armie when the Souldiers are disfranked and routed, or disordered.

*Te beleeve in God, beleeve also in me* ] That is, as ye beleeve in God the Father, so beleeve also in me: ye beleeve that God the Father is able to provide for you, beleeve in me that I am able to satisfie for you.

*Verf. 2. In my Fathers house* ] He calls Heaven, which is the kingdom of glory and eternall blessednesse, the house of his Father, to which Christ by his deach and passion contended; in it he saith there are many mansions, the word signifies a place of abiding, that he may shew the perpetuity of heavenly felicity and blessednesse, opposed to the shortnesse of our pilgrimage in this world, *Psal. 39. 13. Heb. 13. 14.*

*Paulus Tarnovius in loc. Vi-* do Bezam. The word *mansions* in the Originall, and our language, signifies a *Remaining*, and denotes the perpetuity, the everlastingnesse of that State. *Dr. Donne* on this Text. See *Deuter. 33. 27* "Euge"-mansions. *Ab. Ram 91. 1.* "secret place" & *Mansions. Ab. de Anomoth. Verf.*

*"Ye believe in God" believe in me as God believe him in me. God is not to be believed in, out of, or separated from me. "Believe on God, and believe on me" (Campbell). "Believe on him, in me."*

*Vers. 6. I am the way, the truth, and the life* ] These words have each their article in the Greeke; the way wherein, the truth whereby, the life whereunto we walke; or the only true way leading unto life; the way without error, the truth without falshood, and the life without death. *Bernard.* This word *way* notes the meanes unto a thing, and when he saies, *I am the way*, it is as if he should say, Looke what ever meanes you do use in order to heaven, all those meanes have their vertue, power and efficacy from me. *Truth* lies between way and life; as if the way to life were through truth. *The life*, I, even I am he which gives life unto all your motions and actions for heaven; all grace is from Christ. *See Heech's Metaphor* ~~the~~ *Page 17.*

*Hoc est, per me ventur, ad me pervenitur, in me permanetur.* Augustinus de doctrina Christiana. *Vitam exempli, veritas in promissa, vita in premio Bona.*

*Ingre diamur hanc vitam, teneamus veritatem, vitam sequamur.* Ambrose.

*Vers. 10. I am in the Father* ] *Ut in origine & principio*, as in the originall and principle, and the Father in mee ] *Ut in caractere & imagine*, as in the character and image.

*Vers. 12. Hee that beleeveeth on mee, the works that I doe shall he do also, and greater works then these shall he doe* ] It was a promise made unto the whole Church, neither peculiar to the Apostles, nor common to every Christian. Greater works then these he should doe ] for matter, as Peter, *Act. 2.* converted 3000. not for manner, because he did them not in his own name.

*Calvin. Austen. Chrysost.*

It is meant of the conversion of the world by the Apostles. 2. Of other miracles, *Act. 5. 15.*

*nem & dignitatem, sed majora numero usu atque fructu.*

*Vers. 16. Comforter* ] Or *Advocate*, one that pleadeth the cause of another, and him a guilty person.

*Wageningen. Vox Græcæ, frequens apud*

*Judeos in versibus Chaldaea & apud Thalmudicos; non pro consolatore, sed pro eo qui causam agit alterius, & quidem rei.* *Grotius.*

*Vers. 18. Not leave you comfortlesse* ] Or as Orphanes and Fatherlesse children.

*Vers. 19. Because I live, ye shall live also* ] Some expound this of the life of nature, but he speakes of a life peculiar to his Disciples, purchased by his death, accompanied with vision, which depends on the life of Christ, therefore it is meant of a Spirituall life; he gives it, continues it, augments it, manifests it.

*See Dr. Kennicott's of the life of Christ, p. 481.*

*Vers. 20. At that day ye shall know that I am in the Father* ] They knew it before, hee speaks of a more glorious and spirituall discovery.

*Calvin.*

*You in mee and I in you* ] We are said to be in him, because being ingrafted into his body, we are made partakers of his righteousness and all his goodnesse; he is said to be in us, because he clearly demonstrates by the efficacy of his Spirit that hee is the author and cause of life to us.

*Vers. 21. He that hath my commandments* ] To have the commandments, signifies to be rightly instructed in them, to keepe himselfe and frame his life according to their rule.

*Vers. 26. In my name* ] That is, the Father sendeth the Spirit through the Son, both as Mediatour and as an Intercessour. *All things* ] that are necessary unto salvation for you to know and to be perswaded of.

*Teach and bring to your remembrance ] or warne you,*

we are taught about those things wee knew not, and warned about those things we have forgotten.

These words were spoken to the Apostles onely, but not of them onely, *Esay 54. 13.* And our Saviour citing this place, *Iohn 16. 45.* delivereth the promise in generall termes.

*Vers. 27. Peace I leave with you* ] As *bonum hereditarium. my peace* ] The peace which I have purchased and paid deere for, or mine for kind; the same tranquility from righteousness imputed which I have; it is his also to give; men with the peace of God or Christ, he gives it.

*Not as the world giveth* ] Plainely distinguishing his peace from the worlds, both in the gift and manner of giving.

*Mundus dat pacem ut amittatur res ad-*

*versas carni, Christus non ita dat pacem, sed pax Christi cum demum viget cum rebus secundum carnem adversis non premittitur modo sed opprimitur; conferatur cum hoc loco C. ad Philip. & res eris manifesta.* *Cameron de ecclesia.*

*Vers. 28:*

*Verf. 28. My Father is greater than I.]* The *Arrians* objected this place to prove Christ a secondary God. The Orthodox Fathers said this ought to be referred to his humane nature; but Calvin dislikes this answer. *Hic. (inquit ille) nō de humana Christi natura, neque de aeterna ejus divinitate sermo habetur, sed pro infirmitatis nostrae capite medicum inter nos & Deum constituit.* Calvin.

*Verf. 30. The Prince of this world.]* The Devill is called the Prince of the world; not simply, but as it is corrupted; the Prince of this world saith the Text, that is, which now lies in malice and hostility against the Son of God. See 2 Cor. 4. 4.

*Hadst nothing in mee.]* That is, either *nihil sui* no sin in mee, or *nihil juris* no authority over mee.

## CHAP. XV.

### Verf. 1.

*Græc est geminus articulus in eadem sententia, Id est, illa vitis illa vera.* Syrus: *Ego sum vitis illa veritatis.* Cornel. à Lap.

*Cyrill. Theophylact. Id est qui videtur esse in me, quum tamen revera non sit, quippe aliqui ferret fractum.* Piscat.

*I Am the true vine.]* Greeke that Vine, that true one. Christs seemes to have begun this Sermon upon occasion of seeing some vine as he passed in the City, for he was wont to take occasions from earthly objects, to teach them spirituall things. *Piscat.*

*Syrus: Ego sum vitis illa veritatis.* Cornel. à Lap.

*Verf. 2. Every branch in mee that beareth not fruit.]* He speaks of a withered branch, that hath no life; they are called the branches and members of Christ in a generall or equivocall sense; because they professe the faith of Christ, and are numbred among the members of the Church.

*Cyrill. Theophylact. Id est qui videtur esse in me, quum tamen revera non sit, quippe aliqui ferret fractum.* Piscat.

*Verf. 5. The same bringeth forth much fruit.]* Both the Syriacke and Greeke take special notice of this; it is added emphatically; Christ points at such a one as abides in him, as *John Baptist* at Christ. *Psal. 52. 7.* Such a one will bee fruitfull in unfruitfull times. 2. Comprehensively, it comprehends all true Christians as well as the Apostles, he changeth the second person into the third, See v. 4. 3. Exclusively, the same and onely hee.

*Bringeth forth much fruit.] viz.* By that life and sap of grace which he receiveth of mee; fruits of many kindes, groweth is universall. 2 *Pet. 1. 5.* 2. For degrees and quantity. 1 *Phil. 11.*

*Without mee.]* Or separate from mee. See *Cameron.* *Piscat.*

*Yee can do nothing.]* It is more emphaticall in the original, two negatives, <sup>†</sup>cannot doe nothing, not no great thing, but nothing at all. *August.* against *Pelagius.* Neither *facere* nor *percipere* as some of the Latines.

*Verf. 6. He is cast forth as a branch.]* There are two chiefe ejections, *Ab interiori sanctorum communione*, per separationem spiritualem. 2. *Ab exteriori communione*, per publicam Apostasiam. First, from the internall communion of the Saints, by a Spirituall separation, Secondly, from an externall communion, by apostasie.

*Verf. 7. Ye shall aske what ye will.]* Meaning with a will ruled by the word of God and ordered according to Gods will.

*All things that I have heard of my Father I have made knowne unto you.]* As if he had said, I will communicate and impart my secrets unto you, as one friend doth unto another, as farre as shall be fit for you to know.

*Verf. 20. If they have kept my saying, they will keepe yours also.]* *Omnia inter amicos communia.* *Ferus de observatione non obsequiosa sed infidiosa interpretatur. Si me in verbis meis infidiosis observaverunt, & vobis pariter laqueos ponent.* Gatak. de Nov. Instrument. Styli dissertat. c. 17.

*Verf. 22. They had not bad sinne.]* The sin of contempt of mee and my doctrine, their sin had been nothing in comparison of that now it is, or they had had some cloake and colour for their sinne, as in the next words. *Vide Piscat.*

*But now they have no cloake for their sin.]* That is, no colour of plea, nothing to pretend

<sup>†</sup> Bad grammar - but excellent divinity. "Ye cannot do nothing." Yea in a certain sense, neither good nor bad. "Helpless!"  
Or that they had no cloak for their sin, as nothing is a thought.



tend by way of excuse. The Greek word *νύμφη* which is also used, 1 *Thes.* 2. 5. signifieth a faire shew, pretence, or colour, which we use to call a cloake; Thereby intimating that usually man hath a cloake for his finnes.

*Vers. 26. Which proceedeth from the Father* ] Which very word *Iohn* useth of the two edged sword proceeding out of the mouth of Christ, *Rev.* 1. 15.

## CHAP. XVI.

*Vers. 2.*

**T**hey shall put you out of the Synagogues ] Of the manifold significations of Synagogues, their use, originall and antiquity, see *Tolet* on this place, and my Annotations on *Matth.* 4. 23. and 6. 2. and on *Luke* 7. 5.

*Vers. 7. It is expedient for you, that I go away* ] Expedient, to seale and secure our Reingolds on full and small redemption unto us, and expedient, to prepare a place for us. *110. ff. p. 136.*

*Vers. 16. The comforter will not come* ] *John* 14. 16. This Greek word is attributed And for v. 10. see him *ib. p.* to Christ, 1 *Iohn* 2. 1. 30. and for 25. v. *ib. p.* 50.

*Vers. 8. Reprove the world* ] Or convince. *Austin* takes the word *pro reprehendere*, \* *Chrysostome* and *Cyrill*, *pro convincere*; the last is the better, reprove by preaching. *Act.* 2. \* The word in the Originall signifies the refusing of an opinion that men had before drunke in and were possessed of. *Vide Beza* in v. 8.

The Greek word more properly signifieth to convince than reprove, to reprove is *Verbum Gra-* onely to discover a fault; to convince is to take away all reasons that can bee alleged *cum idem* for it. *quod latine est*

*vincere alterum contraria opinionem, quod Paulus optime ostendit Tit. 1. 9. arguere mundum de peccato, est mundum opinantem se a peccato immunem convincere & ostendere esse in peccato; secundo convincere est alteram opinionem contraria ita adstringere ut non habeat quod rationabiliter respondeat, nec quo suam tueatur opinionem, nec quo se defendat. Toletus. in loc. Evidentibus argumentis ac probationibus docet, ita ut tergiversari non possit, ita ut tibi habeant quod preterant. Sic accipitur arguendi verbum etiam supra, 8. v. 46. & alibi. Lucas Brugensis.*

The Spirits convictions are never single, Satans voyce is to cry sin, sin, the voice of the Spirit is to cry grace and the righteousness of Christ onely. Convincing is a cleare and infallible demonstration which takes away all the cavils of the soule, when one shews a thing to be impossibly otherwise than he represents it.

There is a twofold conviction of sin. 1. Rationall, when a mans reason is non-plust, and he cannot deny the truth of it. 2. Spirituall, when a mans heart stoopes under it, and he takes the shame to himselfe.

*Of sinne* ] It discovers 1. the nature and filthinesse of sin, shews the contrariety of it to the holy will and pure nature of God 2. the danger of it, that thou art under the undoing power of sin, as long as thou art short of faith in Christ. *John* 3. ult.

*Vers. 10. Of righteousness* ] That is, 1. Of the sufficiency of Christs righteousness, 1 *Iohn* 1. 7. 2. Of the possibility of it, that his righteousness shall be effectual to all purposes for us; because he goes to the Father, and we shall see him no more, therefore God is fully satisfied. 1 *Tim.* 1. 16.

Because if any part of righteousness had been to be fulfilled, Christ

should have been still in the graves and not gone to heaven, his going thither argues all is done. Of inherent righteousness which is imperfect, *Matth.* 22. 26. Sanctification, so *Matth.* 12. 18. because the Devils power and sin strength to them is subdued.

*Vers. 11. Of judgement* ] That Christ hath erected a judicatory in the conscience. Oracles are ceased, Satan in part is cast down. 2. Makes men submit to his judgement, *Matth.* 12. 20. Observe the method of this conviction. 1. Of sin, to cure the presumption which is in men, and bring us to a selfe-despaire. 2. Of righteousness, to prevent despaire in the mercies of God, when our presumption is cured. 3. Of judgement and sanctification, to prevent that loosenesse we should else fall into; we are convinced of sin by the Law, of righteousness by the promises of the Gospel, of judgement by the Evangelicall commands.

*Vers. 13.*

*ὁ δὲ ἡγούμενος  
ὁστ, ducet recta  
via ad verita-  
tem quasi dux  
via.  
Vide Camero-  
nis Myroth.  
Evang.*

*Vers. 13. He shall guide you into all truth* ] *Guide* ] By inward motions, moving and persuading. 2. Changing the mind and will. 3. Kindling the affections. *Guide you*, As a man is led by the hand into a place, for we are not onely blind but lame too; shall lead you into the practise of them. That promise was directly and primarily made to the Apostles. *All truth* ] Not simply all, but all necessary and saving truths; to be led into all truths, is to know and beleve them. *Leade them into all truth* ] That is, reveale Gods will unto them, and assure their hearts, that the same is true.

*Hieron. Dial.  
adversus Luci-  
ferianos. Dissi-  
lum est ἀνδρῶν  
προπαδὸς in-  
telligendum autem δεικνύμενος.*

*He shall not speake of himselfe* ] Hence the Arrians blasphemously inferred (as *Jerome* witnesseth) that the Holy Ghost was inferiour to the Father and Son, they said the Father onely was true God, our Saviour a creature, and the Holy Ghost a servant of both. Christ speaks of the Holy Ghost as some Messenger and Embassadour whose fidelity is seen in saying nothing himselfe, but onely in relating that he hath in charge.

*Est sermo dispensatorius. Iansen.*

*Vers. 16. Shall not see mee* ] When he lyes in the grave; *Theoph. Caiet. Rupertus. Shall see mee* ] In heaven *Aug.* not see him at his ascension, but at judgement. *Beda.*

*Perkins.*

*Vers. 20. Weepe and lament* ] *ἰσχυροῦ* you would be inwardly dejected, *κλαύετε* and outwardly declare it. These words are not onely meant of his Disciples, but of all beleevvers, who upon consideration of the sins, and their spirituall want of Christ, do mourne and lament.

*Dr. Taylor.*

*But your sorrow shall be turned into joy* ] If Christ had onely promised that their sorrow should be mitigated or shortly ended, it had been a great comfort, but this ministreth abundant consolation.

*Dr. Clerke.*

*Vers. 23. Whatsoever ye shall aske* ] *Non quaecunque* whatsoever onely, but *quocunque* too, how many things soever; The Greeke word is pregnant, may meane both, doth meane both.

*Vers. 33. Be of good cheere.* ] The word signifies boldnesse, implying that our confidence in God causeth holdnesse and courage.

## CHAP. XVII.

*That is, the  
cause and be-  
ginning of life  
eternall.*

**T**his Chapter is an Epitome of that intercession which Christ makes in heaven for his people, for though the prayer here was in the time of his humiliation; yet the matter of it belongs to his State of glory.

*Vers. 3. This is life eternall* ] By eternall life understand grace by a metonymie of the effect, *quia vitam efficit. Piscat.* It workes life, *quia radix & origo vite*, because it is the roote and originall of our life. *Cyrril. Gustus vite eterne*, the tast of eternall life. *Brentius.*

*That they might know* ] That is, beleve in.

*v. 4. See Dr.  
Reynolds, the  
life of Christ.  
p. 420.*

*Thee the onely true God* ] Hence the Arrians inferred that the Son was not true God, and the Macedonians, that the Holy Ghost was not true God. The exclusive word *only* here doth not exclude the Son and the Holy Ghost, but Idoles and false Gods. See *Rom. 9. 5.*

*Oravit & pro  
mundo, ut res-  
piceret & ve-  
niam acciperet  
peccatorum.  
Luc. 23. 34.  
Imo & mox ut  
credet 21. Sed  
hac que nunc  
orat, de pro-  
tectione pater-  
na, de spiritu,*

*Vers. 9. I pray for them, I pray not for the world, but for them which thou hast given mee* ] Our Saviour prayed for those onely that his Father had given him, and for those whom hereafter he should give unto him. *v. 20.* And that with exclusion from the world, as here, and for their sakes he sanctified himselfe. *v. 19.* Which in like manner is to be understood with exclusion of the world. Now by sanctifying himselfe, is understood the offering up of himselfe upon the Crosse, by the unanimous consent of all the Fathers whom *Marlorate* had read, as himselfe professeth in his commentaries on that passage in *Iohn.* And he had seen very many as there he signifieth, *viz. Chrysostome, Cyrril, Augustine, Leonius, Beda, Theophylact, Euthymius, Rupertus.*

*de concordia, non nisi ad credentes pertinet. Grotius. Vide plura ibid.*

*Vers. 10. All mine* ] All that I make intercession for, and am to redeeme, that are to have benefit by mee, *are thine* ] Thine elect and chosen people, *and thine are mine* ] All thine elect shall have benefit by mee, and, *I am glorified in them* ] The glory and honour that I have in the world, is in and by them, and them onely.

*Vers. 11.*

*Vers. 11. That they may be one as we are ] The unity of the will is common to all* *Vers. 12.*  
*v. 20. 21.* *φωδῶν*

*την, ita ut ταύτην referatur ad conservationem in bono, φωδῶν ad preservationem a malo, ταύτην ad media φωδῶν ad finem: qui enim ab extrio preservari debent, filios oportet in vera Dei agnitione & fide servari. ταύτην ad Christi fidelitatem, φωδῶν ad ipsius diligentiam. Gerh. Her.*

*Vers. 13. These things I speake in the world, that they might have my joy fulfilled in themselves ] That is, I have made this prayer in the world, and left a record and pattern of it in the Church, that they feeling the same heavenly desires kindled in their owne hearts, may be comforted in the workings of that Spirit of prayer in them, which testifieth to their soules the quality of that intercession which I shall make for them in heaven. Dr. Reynolds on 110. Psal. 4. p. 437. See him *ibid* on verses 5, 6. p. 491.*

*Vers. 19. I sanctifie my selfe ] In this Chapter where he refused to pray for all, hee Sanctifie here professeth that he sanctified himselfe for their sakes for whom he prayed; now this sanctifying \*of himselfe was unto his death and passion by the unanimous consent of all the holy and purge Fathers, as Maldonate acknowledgeth; therefore Christ died not for all and every from fithineis, but to separate himselfe to all man.*

*that worke hee undertooke. \* Dr. Twisse. That is, he offered himselfe a sacrifice as the place is expounded by Cyrill & Chrysostome, or consecrated himselfe to be a sacrifice. Vide Bezan. & Grotium. Christ was Priest, Altar and Sacrifice, Sacrifice in his humane nature, Altar in the Divine, and Priest in both.*

## CHAP. XVIII.

### Vers. 1.

**W**Here was a Garden, into which he entred and his Disciples ] *Peccatum in horto primum admissum, in horto cepit expiari. Brugenfis.* Sin being committed first in the garden, began to be expiated in a garden.

*Vers. 2. For Iesus oftentimes resorted thither with his Disciples ] Christ was wont alwayes to seek solitary places to pray in. These festivall dayes he was alwayes wont to continue there in the night, Luke 21. 37. and 22. 39. Christ by this deed did shew that he shunned not his enemies, but made choice of fit place and time for the executing of his Fathers and his owne purpose. He chose rather to be taken in the place of prayer than of supper, and in the night, that the feare of his enemies might be shewd who durst not take him in the day time.*

*Grotius.*

*Impius & ingravis Iudas, qui Iesum eo*

*laco quaerit ut comprehendat; quo, & novit eum orare, & didicit ab eo orare. Brugenfis.*

*Vers. 14. It was expedient that one man should die for the people ] He meant, it was better that Christ being but one should die, than that the whole people (whose destruction he thought unavoidable, if Christ were suffered to live) should perish and come to nothing. It was the will of God for the honour of the Priesthood, that hee should utter that he meant ill, in such words as might have a good sense, though not meant nor intended by him, wherefore he is said to have prophesied.*

*Dr. Field of the Church. l. 3 c. 10.*

*Vers. 15. And so did another Disciple, that Disciple was knowne unto the High Priest ] Some thinke this was John, who perhaps might serve the High Priest with fish, but because after three yeares conversation in the Schoole of Christ, familiarity with the High Priest Christs sworne enemy would be no good signe, and because Iohn could not without imminent danger enter into the High Priests hall, therefore Austen and the ordinary glosses say rightly, who that Disciple was, because it is here concealed, it should not be rashly determined. Grotius thinks it was not John, because he being a Galilean would have been questioned by those that stood by as well as Peter, nor any of the twelve, but rather him in whose house Christ supped, for that Matthew 26. 18. Brugenfis likewise*

*haec periphrasis se ipsum sole significare Iohann. 20 v. 2. 3. 4. quodque tam exacte describat, qua occasione Petrus in atrium Pontificis introductus sit. Gerhardus. Vide Piscar.*

Z

thinks



Brugensis in  
loc.

\*Iansen. Con-  
cord. c. 141.  
Ferus in Ioh.  
Vide Grotium  
in Matth. 22.

thinks it was not *john*, becaute he was familiarly knowne to the High Priest, nor any publique and open Disciple of Christ, but a secret one, as there were many then. Some thinke (saith he) that it was some honorable Citizen of *Ierusalem*: what if it was hee at whose house Jesus supped, for he was rich and magnificent, *Mar. 14. 15.* and also a secret Disciple of Christ, *Mat. 26. 18.*

*Vers. 31. It is not lawfull for us to put any man to death*] The Jewes (say some) spake only of a certaine kinde of punishment, viz. as crucifying, with which they would have Christ suffer\* for the greater ignominie. But this seemes not probable that the Jewes were so solicitous of crucifying Christ rather than of punishing him any other way, when wee read that they would sometimes have throwne him downe headlong, and sometimes have stoned him. Therefore their opinion seemes to be most probable who understand these words of the Jewes, not as spoken simply and absolutely, but with the respect had of the time, viz. For the feast of the passeover which was then kept, that it was not lawfull for them to put any to death, see *vers. 28.* So *Bellarmino* saith many of the fathers interpret those words. Those things which follow favour this exposition. That the saying of *Jesus might be fulfilled*] *Beza* saith, the cause why the Jewes expressely required that Christ should be crucified, was not onely becaue this was a most bitter and shamefull death; but becaue this punishment was appointed by the lawes of the Romans for the authors of sedition. See *Acts 6. 12.* and *7. 58.* and *24. 6, 7.* against this exposition.

*Vers. 38. Pilate saith unto him, What is truth? And when he had said this, hee went out againe unto the Jewes, and saith unto them, I finde in him no fault at all*] *Pilate* speaks roughly to Christ, but well of him to the people; he used foure meanes to deliver him, First, *Loquendo*, by speaking for him, when al the world was silent. Secondly, *mittendo*, by sending Christ to *Herod*. Thirdly, *iungendo*, by joyning Christ & *Barrabas* together, thinking they would rather have chose Christ than such a vile fellow. Fourthly, *flagellando*, by whipping of Christ. Two things made him condemne him. 1 The importunity of the Jewes, *Crucifise him, crucifise him*, and his willingness to content them, *Marke 15. 15.* 2 The feare of losing *Cæsars* favour, *Iohn 19. 13.*

*Vers. 39. But ye have a custome, that I should release unto you one at the Passeover*] Some say they used this custome in remembrance of *Jonathans* deliverance by the people, others in remembrance of their deliverance out of *Egypt*; a third, not in relation to either of those, but in solemnity of the feast, at the Passeover a malefactor was to bee set free, not an innocent condemned.

Aquinas.

## CHAP. XIX.

*Vers. 1.*

Ierome.

*Videre ejus  
miseriam &  
quam ridicu-  
lum sit in ipso crimen regni affectari. Vide infra 14. Grotius.*

**A**Nd [scourged him] It was established by the Romane Lawes, that he which was crucified should be first beaten with rods.

*Vers. 5. Behold the man*] That is, if there be any mercy yet in you looke on him, set him free.

*Castellionovo  
vocabulo  
λιθόσσωτον  
lapidipavium  
vertit. Melius  
fame sue con-  
sulere, qui*

*Græcum vocabulum retinuerunt, quippe usu Latinum factum Cheitomæus, Gabbatha*] Sic nominatur illud pavimentum quod esset elevatum. A verbo Hebræo gabath quod significat elevari. Piscat. Erat in loco sublimi, ut solent esse tribunalia, ut iudex à circumfusa multitudine videri & audiri possit. *Cornel à Lap.*

*Vers. 14. About the sixth houre*] Then began his hanging on the Crosse say some, *Mark. 15. 25.* saith, And it was the the third houre, and they crucified him, & so *Mat. & Luke Cornel à Lap.*

al-

allegeth seven interpretations for the reconciling of these places, but approves of this best: Christ is said to be crucified the third houre, because at that houre Pilate publicly assented to the Jewes crying crucifie him, that he might avoyd the tumult of the people, whence he commanded him to be whipt, as fitting him for the Crosse; (for the guiltie persons that were to die were wont first to be whipt) yet hoping by his cruel whipping to appease the Jewes, but when he saw them continuing in their clamour against Iesus, at the sixth houre sitting on the tribunall, he delivered a judiciary and formall sentence against him, that hee should be crucified. Luke and Matthew seeme to favour this exposition. The best copies & Johns owne autograph \* (which the Authour of the Constantinopolitane Chronicle saith, was kept in the Church of the Ephesi-ans to his time) have *αγα αειν ελπω* hora quasi tertia, about the third houre. Nonnus in his paraphrase on this place also so renders it.

Vers. 17. And he bearing his Crosse ] Although this was the custome among the Romans, that malefactors should carry their Crosse to the place of punishment, Lipsius l. 2. de cruce c. 3. So that without doubt the two thieves Christs companions bore their Crosses, yet Christ should have been spared. For since onely lustie thieves were wont to be crucified, they were able to carry such a burthen, but Christ being cruelly whipt and hardly used otherwaies, sunke under the burthen. Brugensis.

In Hebrew Golgotha, ] the Hebrew is *Gulgoleth*, wherefore the word is rather Syriack; *Id est, Crani-* this is often in the New Testament called the Hebrew tongue, because it was the vulgar tongue of the Jewes that were Hebrewes. *Act. 22. 2. Sec. 13. v.*

*volubilitates, nam galgal volvere sig. Piscat. Neque enim Gabbatha Hebraicum est aut Golgotha, sed planè Syriacum. Quid igitur? Lingua Syriaca appellatur à S. Iohanne Evangelista Lingua Hebraica, quòd eà tunc temporis Hebraei in Iudaea Commorantes uterentur tanquam vernacula. Valeriani De Flavigny.*

Receptissimum est, Linguam Syriacam Iudaei Hierosolymitanis, dum Christus in terris, in usu etiam vulgo fuisse, ad- eoque ipsi Christo. Selden Uxor Ebraica. l. 3. c. 23.

Vers. 20. Wrote a title and put it on the Crosse ] Writ faults over head to shew the equity of their proceeding. Euseb. bish. l. 5. c. 1.

Vers. 22. What I have written, I have written ] I will not alter it; and if man say *quod scripsi scripsi, nam Deus quenuquam scribis & delet?* August. Doth God write any in his booke and blot him out againe?

Vers. 25. Now there stood by the Crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. ] Her standing declared her constancy and trust in God; we have the Virgin full of grace, Mary Cleophas the married full of cares, Magdalene the penitent, all neede to look on Christ crucified.

Vers. 26. His mother and the Disciple standing by ] *Stantem lego, flentem non lego*, saith Ambrose of Christs mother, I reade of her standing, but not of her weeping.

Woman behold thy Son ] Hee calls her woman and not Mother, not as unwilling to owne her for his Mother, but either as fearing that such an owning her might have created her further trouble, or as shewing that being ready to dye and returne to his Father in heaven, he was above earthly relations, and knew none after the flesh, no not his owne Mother.

Vers. 27. From that houre that Disciple took her unto his owne home ] Ioseph belike was now dead. *Vide Piscat.*

Vers. 28 Our Saviour knowing that all things were now accomplished ] Our Saviour was not yet dead or buried.

Some answer that all things necessary for our Redemption were accomplished, because Christ had borne the wrath of his Father, but rather it may bee answered, that all other things which were to goe before the death of our Saviour were accomplished, so that nothing remained but this tasting of Vineger.

I thirst ] Bleeding breeds thirsting, then was fulfilled that *Psal. 21. 6.* in Christ.

Vers. 29. Put it upon Hyssop ] Matthew and Marke say upon a Reede, *Mat. 27. 48. Marke 15. 36.*

The Hyssop stalke was put into a reede or hollow Cane, or else in those countries the Hyssop did arise to that bignes that the stalk therof might wel be called a Cane or Reede, *Vide Piscat. & de Dicu in loc.*

as the tree of Mustardseed with the Jewes is farre greater and taller than it is with us.

*Verf. 30. Finished*] That is, the Prophecies of him saith *Augustine*, and *Chrysostom* saith his Pilgrimage and the wrath of God: now the Jewish Law and Sacrifice was at an end. *Iansenius*.

*Crucifragium* Gave up the Ghost] *Emisit non amisit. Ambrose.*

*five Crucifragium* *Verf. 31. That their leggs might be broken]*

*gum ut crux ipsa servorum peculiare quasi supplicium fuerat. Drusius. Vide Grotium & Brugensem.*

*Verf. 34. Pierced his side]* Their malice dyed not with his death. The Syriack Paraphrase saith, He pierced his Ribbe, that is, the fift ribbe, where the pericardium lay; forthwith came there out bloud and water] It is very likely that the very Pericardium was pierced, a filme or skin like unto a purse, wherein is contained cleare water to coole the heate of the heart. *Aqua que diluat, sanguis que redimat. Ambrose on Luke.* The bloud signifying the perfect expiation of the finnes of his Church, and the water the daily washing and purging of it from the remainders of her corruption.

*Tallo pericardio in quo est aqua & sanguis circum. Grotius.*

*Verf. 36. A bone of him shall not be broken]* Christ would have none of his bones broken or taken off from the communion of his naturall body, to note the indissoluble union which was to be betwixt him and his members.

*Dr. Reynolds.* Many thinke (saith *Grotius*) that he hath respect here to the Law concerning the Paschall Lambe, but hee rather conceives that that place *Psalme 34. 21.* is aimed at, where Gods speciall care for a godly man is described.

*Vide Brugensem.*

## CHAP. XX.

### Verse. 1.

*Commett Mary Magdalene early]* With her companions, which *Matthew, Marke* and *Luke* name; but here she alone is named, because she was their leader, more zealous and diligent than them all, (therefore she is named in the first place in the other Evangelists) and especially because he intended to relate here upon what occasion Christ first appeared to *Mary Magdalene* alone. See 10. and 11. verses, and *Marke 16. 9.*

*Unam precipuam nominat pro pluribus.*

*Sic Marc. 5. 2.*

*&c 46. si cum Matthao conferas. Grotius.*

*Ætate velocior.* *Verf. 4. The other Disciple did outrunne Peter]* As younger, and so more nimble. *Iohn Grotius. 6. v.* out-ran *Peter*, Love is swifter, but Zeale in *Peter* is bolder to looke into the Sepulchre.

*Petrus ætate*

*prudentior, ea-*

*que diligentius omnia explorans. Id. ibid.*

*The Greek*

*verbe is such*

*as timber works*

*fastened touch,*

*and is to fasten*

*unto, to be*

*joynd unto,*

*so St. Paul*

*useth it 1 Cor. 7. not to touch,*

*that is, not to be fastened by marriage, as one. Broughtons.*

*Vide Beza, Grotium &*

*Brugensem.*

*The words should be translated, I do not yet presently ascend. See Broughtons Epistle to the nobility of Engl. p. 45.*

*I ascend]*

*To*

*what end, see*

*Iohn 14. 2.*

*But goe to my brethren, and say unto them, I ascend unto my Father and your Father, and to*

*my God and your God.]*

*The words are as full of Comfort as the Ocean of waters. My*

*brethren]*

*A loving appellation. My Father and your Father,]*

*A blessed union in a happy*

*Correlation; my Father by nature, yours by grace saith Austen.*

*Verf. 18. Mary Magdalene came and told the Disciples that she had seene the Lord,]*

*A Fe-*

*male Evangelist.*

*En Magdalena*

*hic à Christo*

*fit Apostolorum*

*Apostola & Evangelista. Cornel à Lap. Vide Iſcat. in v. 26.*

*Verf. 19.*



*Verf. 19. When the doores were shut* Some thinke by his power hee caused the doore to give way, others that he rarified and thinned the substance of the doore. Mr. Perkins hath both. à *Lapide* saith falsely that Christ pierced the doores as he did the Virgins shut wombe when he was borne, and the stone of the Sepulcher in rising from the grave. The Scripture is evident that our Saviour was presented to the Lord according as it is written, every male that first openeth the Matrix, *Luke. 2. 29. Clausas portas unive virginalis aperuit* saith *Ierom.* *The stone must not be rolled away to let first our voices be heard, but that others might see, and go in to be with us.* *reddidit semel, quum fores essent clausæ, & iterum januis clausis. At Syrus utrobique eunti essent fores clausæ. Sic nihil necesse est penetrationem intelligere.* *Chamierus. Vide Calvinum.*

It is not said that Christ came through the doores being shut, but after the doores were shut, which yet at his entrie were opened miraculously, as to the Apostles the prison doores, *Acts 5. 19.* and *12. 10.* The same may be said of the stone, if he arose before the Angell removed the same. *Mat. 28. Fulke on the Rhem. Test.*

*Verf. 21. As my Father sent me, so send I you* First, as Christ was immediately called by the Father, so were the Apostles immediately called by himselfe; Secondly, as Christ was sent from the Father to preach to the whole world, so Christ sent them into the whole world, for the whole world was their charge; Thirdly, as Christ was sent to reveale his Fathers will, so were they sent by Christ to reveale the Fathers will, partly in making things more fully knowne, which were before but darkly shadowed, and partly in foretelling things to come, they all being Evangelicall Prophets. In regard of this manner of sending them they were above the Angells themselves. See *Ephes. 3. 10.* *Perkins on Jude.*

*Verf. 22. He breathed on them, and said unto them, Receive ye the Holy Ghost* The ceremony of breathing on them, seemeth to give them all a like portion & power of the Spirit, that is, some smaller measure of gifts as a pledge for the time, but directing them when and where to expect the plentiful powring out of the Spirit upon them after his departure. This outward breathing upon the Disciples was a lively token and resemblance of their inward inspiration with the gifts and graces of the holy Ghost, for the Holy Ghost is as it were the breath of the Father and the Sonne. Our Saviour doth the same that God did, *Gen. 2. 7.* to shew that the same person that giveth life giveth grace, and also to signifie unto his Disciples, that being to send them over all the world to preach his Gospell, he was as it were to make a second Creation of man by renewing the image of God in him which he had lost by the fall of *Adam*; also to put them in mind that their preaching of the Gospell could not be effectual in the hearts of the hearers before the Lord did breath into them his Spirit. *Cant. 4. 10.*

*Flatus designat Spiritum Sanctum, quemadmodum & ventus (Act. 2. v. 2.) Eò quòd Spiritus Sanctusfi veluti flatus quidam Patris & Filij, nam & hinc Spiritus vocatur. Dedit autem praterea intelligendum, Spiritum sanctum à se quoque procedere, & se illius esse datorem non minus quam Patrem. Brugenfis in loc.*

*Verf. 23. Whose soever finnes ye remit, they are remitted unto them; and whose soever finnes ye retaine, they are retained* First, it is certaine, that properly to remit finnes belongeth only unto God, *Marke 2. 7.* God challengeth this as his prerogative royall, *Esay 43. 25.* The Ministers have power to remit or retaine finnes ministerially, in that they have power to declare unto men remission of finnes if they repent and beleve, otherwise the retention of them; and also in that they are instruments under God to bring men unto repentance and faith whereby to obtaine remission, or otherwise to leave them the more without excuse. Compare this place with *Marke 16. 15, 16.* and *Luke 24. 47.* in all which places there is the same speaker Christ, the same persons spoken unto the Apostles, and the same time of speaking after the resurrection.

in performeth the work of the true God. The Minister remits sins by assuring them out of Gods word that beleve and repent, that their sins are forgiven; a private Christian may do this, but the promise is peculiar to the Ministers. *Matth. 18. 18.*

Figuram clav-  
vorum] 1. c.  
Vestigium vul-  
neris ex clavis  
impressum

Vers. 25. Except I shall see in his hands the print of the nailer, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleve] Plus mibi profuit dubita-  
tio Thomæ quam credulitas Mariæ. Gregorius Magnus. The doubting of Thomas hath pro-  
fited me more than the credulity of Marie; Nil tam certum quam quod post dubium certum.

Quoniam est a vulneris vestigium, quod a percussione imprimitur, & post percussione in corpore percusso relinquitur, Vult. verso minus commode redditur fixuram. Syrus vertit loca clavorum, Augustinus vertit cicatricem. Gerhard.

Ex his ver-  
bis manifestum  
est, Christum

Vers. 27. Reach hither thy finger and behold my hands, and reach hither thy hand, and thrust it into my side] Into the wound of my side pierced with the Soldiours speare.

Dominum a resurrectione servasse non tantum cicatrices quinque vulnorum quæ in cruce accepit, quales remanent in plagis sanatis, sed & ipsa foramina vulnorum non repleta carne quæ speciem clavi haberet, qualia fuisse dicuntur stig-  
mata S. Francisci, sed aperta, ita ut caro continua non esset. Lucas Brugenfis.

Vide Beza.

Vers. 29. Blessed are they that have not seen, but heard, and yet have beleaved.

Hominum alij

Christum nec oculis carnis nec fidei intrinseci sunt, ut Phocion; alij oculis carnis & fide, ut Apostoli; alij oculis carnis non fide, ut Carphas & Pharisei; alij non carnis sed fidei oculis, ut Abraham. Ioan. 8. 56. & nos omnes. Grynæus.

Ergo qua scrip-  
ta sufficiunt ad  
salutem.

Vers. 31. But these are written, that he might beleve that Jesus is the Christ the Son of God, and that beleaving yee might have life through his name] This was the finall cause of the writers of the Gospell.

## CHAP. XXI.

Vers. 3.

AND that night they caught nothing] The night is fittest for fishing, because in the day time the fearefull fishes are affrighted with the sight of men, and hide themselves in the deepe.

Nempe partim  
pudoris causa ut

Vers. 7. Girt his fishers Coate unto him] Hee was not altogether naked before, but had put off his outward Garment.

Beza annotat,

partim etiam

ne indusio laxa

et ac diffidente

impediretur in natando.

He was clad after the manner of fishers, with some close inner garment onely, and having girt it to him, did cast himselfe (in the vehemence of his desire to come unto Christ) into the Sea. Dr. Hals Paraphrase.

Piscar. Vide de Dieu in loc.

Notant quidam

tot piscium nu-

merari genera

eoque significari ex omni hominum genere capturam fore.

Vers. 11. An hundred fifty and three] There are so many Kinds of the chiefe fishes say some, whereby is signified that some of all kind of men shall be taken.

Grotius.

And for all there were so many, yet was not the net broken] So many and such great fishes in net but weake of it selfe, this also increased the Miracle.

Refer ad die-

rum numerum.

Primum appa-

ruit diversis

ipso resurrecti-

onis die: iterum

divie octavo,

nunc tertium.

Vers. 14. This is now the third time that Iesus shewed himselfe to his Disciples] It may be understood of the day when our Saviour appeared, not of the particular appea-  
rances. This was the third day wherein he shewed himselfe to his Disciples, but not the third appearance, or we may understand it of his appearing to his Disciples, when they were together, not to severall persons, yet Grotius and Brugenfis referre it to the appearances.

Grotius. Vide Brugensem.

See Dike of

the deceitful-

nesse of the

heart. p. 399.

and Grotius.

Mr. Hilderfam,

It is doubled in the vulgar,

Vers. 15. Iesus said to Simon] Therefore to Simon alone, feed] Therefore rule over them as a King, My sheep] Therefore the whole Church scattered over the whole earth, so the Papists argue. When it is said to him it is said to all, lovest thou mee? feed my sheepe. Austin. He had denyed Christ thrice, therefore he thrice provokes him to a profession of his love; so the Fathers.

pasce agnos meos, pasce agnos meos.

The

The Greeke verbe signifies to governe as a shepheard ruleth his sheepe, and addeth no more authority to *Peter*, than to any other Bishop or Elder of the Church, of whom it is also used. *Act. 20. 28.*

*More then these* ] Than thy nets, than thy fish, than thy friends, that are here about thee. *Mr Hilderfam.*

*Lambes* ] *Peter* must not feed his sheepe onely but his lambes also, and first his lambes, for the increase of the whole flocke dependeth on the towardnesse of the lambes, and they being well fed, lesse paines need to be taken with the sheep. *Greenham.*

*Verf. 16. Feed my sheepe* ] The Papiſts upon these words of Christ to *Peter*, *Feede* *Interrogatur amor & imperatur labor.* *my sheepe* ] would gather *Peters* supremacy over the Church in all the world, but then it will follow that every Christian man should have the like Supremacy, and *Aug.* be a Pope, See *Rev. 2. 27.* The words in the *Originall* are thus, *Hee shall feed and rule* *Peter* had a primacie of order, not of authority, *Mr Perkins.*

thority say the Fathers. See *Rainolds* conference with *Hart*, Chapter the third.

*Feede* ] By doctrine, life, discipline.

*Verf. 17. Thou knowest that I love thee* ] That my love is true and sincere. *Peter* being asked of the measure of his love, answered onely concerning the truth; being asked of the quantity, he answered onely of the quality. *Æquum erat ut triplici abnegationi triplex confessio*

*apponeretur, ne de tanti peccati remissione & restitutione muneris Apostolici dubitaret Petrus.* *Beza.*

*Verf. 18. Thou shalt stretch forth thy hand* ] As captives are wont to doe; by the same *Syrus* figurative speech *Pauls* death was signified, when *Azabus* taking a girdle bound his feete and hands. *And carry thee whither thou wouldest not* ] That is, in *malam crucem.* *alius cinget lumbos tuos.* *Grotius.* *Glossa inter-*

*linearis, cinget inquit vinculis.* *Chamierus* tomo secundo, l. 11. c. 16. *Vide Beza.*

*Verf. 19. This spake hee, signifying by what death he should glorifie God* ] viz. By a violent and cruell death; a magnificent description of martyrdome, it is a glorifying of God. See *Iohn 13. 31.* *Grotius.*

*Follow mee* ] Not in respect of changing his place, as when he said to *Matthew* follow mee, but it is meant metaphorically of imitation and obedience, as *Mat. 16.* *Chamier.*

*Verf. 22. Till I come* ] Some understand Christs comming at the end of the world, and that hath been the ground of a vulgar, but sencelesse error, viz. that *Iohn* the Evangelist is yet alive. *Austen* (tract in *Iohn*) saith that the place where he was buried bubbleth like water, to testifie his breathing, and that he is not dead but sleepeth; but *Beda* sheweth that he died in peace the 98. yeare of his life at *Ephesus*. *Die a naturall death on his bed, not be put to death as thou shalt. v. 18.*

*Till I come* ] Not in person but in power, in the promulgation of the Gospell and conversion of sinners. *See Sands his Travells. See Mat. 16. 28.*

*Follow thou mee* ] *Non corpore sed corde*, not with his body but heart.

*Quod Petro dicitur omni-*  
*bus dicitur. sequere me. Emissemus.* It may be that sharpe reprove of our Saviour, *quid hoc ad te*, made *Peter* give charge against curiosity, as against Theft or Murder. *1 Pet. 4. 15. 22. Dr. Sclater. Vide Grotium.*

## ANNOTATIONS





# ANNOTATIONS

## Vpon the

### ACTS of the APOSTLES.

## CHAPTER. I.



Uke calleth his History the Acts of the Apostles, though it be specially of their sufferings because even their passions were actions, they enlarged the Kingdome of Christ by their suffering.

A History of 28. yeares is described in the Acts saith *Quistorpius*.

Vers. 1. Of all that Iesus began both to do and teach.] Understand those

(a) things which are necessary to be known for salvation, as *Cbrysostome*, *Cyrill*, and *Austine* rightly expound it. The sense is, which Iesus did and

taught while he continued on earth: The Evangelists propound two things to themselves, viz. to set forth *dicta, facta*, the sayings and deeds of Christ.

*dea & Samaritae* à cap. 8. al. 16. Tertiò ejusdem inter gentes cū primis fundatio, & progressus à cap. 16. ad finem. *Quistorpius*. (a) Non dixit omnia sed de omnibus, nimirum ordinem ac seriem rerum indicans potius quam nihil esse prætermisum, alioqui dissentire: à Iohanne qui negat mundum fore capacem voluminum si singula quæ dominus dixit fecitve scriberentur. *Chrysost.* Eras.

Vers. 3. By many infallible proofes] By many Signes, say the Syrian and Arabick. But the word includes Signes of undoubted truth, and accordingly hath our English well expressed it. Mr. *Lightfoot* in loc. Being scene of them 40 dayes, and speaking of the things pertaining to the things of God ] see *Iohn* 20. 20, 21. he would converse a long time with his Disciples to assure them of his resurrection, and that hee might more fully informe them of his will.

Vers. 4. And being assembled together with them] Some render it eating with them; *συτάξω* est communi mensa utor, ab *ἀλς* *Sal*, whence the Proverbe *multos modios salis cum aliquo consumpsisse*; to have eaten many bushells of Salt with one, is long to have lived together with him.

Vers. 6. Wilt thou at this time restore again the Kingdome to Israel] Dreaming still of a temporall Kingdome, for which Christ rebukes them.

Vers. 7. It is not for you to know the times or seasons ] As if he should say, the Father hath kept times and seasons in his own power, and therefore it is not for you to know them. *Perkins*.

With the Greekes *καιρός* season is sometime used for *ἔσος* time, but not contrarily. *ἔσος* properly is the space of time in generall, as an age, yeare, moneth, day, houre, *καιρός* the opportunity of doing a thing.

Vers. 10. And while they looked stedfastly toward heaven.] looked with fixed eyes like lovers.

Vers. 12. A Sabbath dayes journey] One mile saith *Tremellius* on the Syriack Testament, about two miles say the Latines, 2000 Cubites say the Hebrewes, which are rather to be beleevd. See *Weemes* his Christian Synagogue p. 75. and Doctor *Willet* on *Levit.* 23. quest. 5. pag. 567.

A Sabbath dayes journey was 2000 Cubits which the Hebrewes make a mile, as appears by their bookes. *de Dieu in loc.*

*rig. Strom.* 5. erat 2000. Cubitorum, idque potissimum, quod sanctum tabernaculū & arca tanto interstitio castrorū ordinem præcedebant, & à tanto intervallo tentoria figebant, quo spatio licebat his, qui castra metati erant ad sanctum tabernaculum accedere. *Drus. Ebr. quest.* 9. 29. & observat. Sac.

Vers. 18. And falling headlong he burst asunder in the midst, and all his bowels gushed out ] The Greeke word signifies thus much, that *Judas* fell down flat, and was rent

Aa

in

*Dike on Philemon.*

*Describitur in Actis, progressus & consummatio ecclesie, primò in Ierosalem ad caput 8. Secundo ejusdem persecutionis & augmentum in Iu-*

*dem in Iu-*

*dem in Iu-*

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nem fingamus  
ad quam non-  
nulli confugi-  
unt, cū hoc non  
naturali aliqua  
causa sed divino  
iudicio contigif-  
se existimandum sit.

Sed si causam naturalem viscerum effusioni quæramus, ea satis idonea videtur si dicamus ubi ruptus est laqueus, gravi è superiori loco lapsu, disruptum esse corpus, & distulisse viscera; imò conatus ipse ad illud mortis genus, maxime si ex humili loco dependeat, satis gravis existimatur ad illa rumpenda; ut vir magna fidei mihi narravit, qui & ipse narrant cui illud idem in eodem conatu contigisset. Sanctum.

in funder in the midst with a marvellous huge noise. The Syriack, Æthiopick, and Arabick translates it, and he fell upon his face upon the ground, and that place *Matth. 27.* 5. doth not oppose it saith *de Dien*, because the Greek word there is not to be rendred banged himself, but was suffocated or strangled. Therefore *Heinsius*, *de Dien* and Doctor Price think that *Judas* died of the Squinancie.

*Verf. 19.* That field is called in their proper tongue *Aceldama*, that is to say, the field of blood. The word is Syriacke, it was bought with a price of blood *Matth. 27.* 7. and sprinkled with his blood that took that price. See *Drusius* and *Quistorpius*.

*Verf. 26.* And he was numbred. The originall is more, *συναντησάντων* communibus calculis annumeratus est, he was by common assent, or common voyces reckoned with the eleven. See *Beza*.

## CHAPTER. II.

*Animorum  
unio & concor-  
dia est optima  
dispositio ad re-  
cipiendum Spi-  
ritum Sanctum*

*Verf. 1.* **W**ith one accord. Some render *ἑνωθυμαδ*, with one mind, or heart. This Greek word is often used in the Acts. It is used in reference to the twelve Apostles alone *Chap. 1.* 15. Here in reference to the whole hundred and twenty, and *Chap. 2.* 4. 6. in reference to the whole number of believers. It is used also *5.* 12.

*Verf. 3.* And there appeared unto them cloven tongues like as of fire. In the originall *ἑρποντες* there were scene, for it was not a delusion of sense, but a true and reall apparition. Tongues, because they were to convert the world to Christ by the power of speech and perswasion. Secondly, *Fieris*, to consume the dross of error in men. Thirdly, *Cloven*, because they could tell how to divide the word of truth aright and apply it to persons and occasions. Ministers must be *ardentes & loquentes*; fiery, ergo *ardentes*; tongues, ergo *loquentes*, saith *Chrysostome* on this place.

*Vide Beza.*

*Verf. 4.* As the Spirit gave them utterance. In Apothegmes or wise sentences as the Greeke signifies.

In the usuall  
Greek *δύω*  
and *μενω*  
signifie a durable  
mansión; But  
with the Hel-  
lenists in whose  
Dialect the  
Scripture  
speaketh, they  
are used indifferently for a stay of a shorter or longer time; that is, for to *sojourn*, as well as to *dwell*, as those two ex-  
amples out of the Septuagint will manifest; *Gen. 27.* 44. 1 *Kings 17.* 20. Mr. Meade in loc. vide *Grotium* in loc.

*Verf. 5.* Dwelling. *μενω*, rather *sojourning*, for they were not proper dwellers, but such as came to worship at Jerusalem from these far countries at the Feasts of the Passover, and Pentecost, and so had been continuing there some good time.

*Verf. 6.* Heard them speak in his own language. That is, they spake to every man in his own language: not that the hearers heard that in divers languages which they spake but in one, as some have conjectured, for then (as *Calvin* upon the place well observes) the miracle had been in the hearers, not in the speakers, whereas the cloven tongues rested upon the Apostles not upon the People.

Cujus autem  
diei? Sancte  
nempe: De qua

dictum erat, & lataberis coram Iehova Deo tuo, & tamen lege ut prius sacrificia offerrent, ac convenirent sacrisque ceteris vacarent. Hec autem hora Cultui Divino destinata cum esset, ideoque convenissent & ipsi, optime suspensionem ejus de quo accursati essent, ratione illa nisi negat, non quasi nemo videret ea hora daret operam cum suo tempore propheta dixisset. *Esa. 5.* *Heinsius*.

*Esa. 44.* 3.  
*Zach. 12.* 10.

(b) Verbum  
Effundo ubi-

ratem designat: que enim effunduntur, non parce dantur, aut stillant, sed abundanter & copiose. Metaphora ab aquis sumitur, quibus irrigari leviter contingit homines; & baptizari, id est, abluí largé; & hoc posterius vales effundo. Sanctius in loc.

*Verf. 24.*



*Vers. 24. Whom God hath raised up, having loosed the paines of death* ] Some take these to be the sorrowes of the second death, viz. the tormentes of hell, because the loosing of no other sorrowes was necessary to the resurrection of Christ, and it is impossible that any man should be held of the first death. *vide Bezam.*

*Non quibus nexus est sed ne necevetur. Austen*  
Nor wherein

he was bound, but that he might not be at all bound with them, *quod non aliter quam de ipsa morte potest intelligi. Dicit autem solutis, metaphora sumpta ab iis quæ loris constructa sunt. Mors enim nos quasi vinculis & loris victos tenet. Druf. Prov. Class. 2. l. 4.*

*Vers. 27. My soule in hell* ] That is, either thou wilt not leave me as in the 31. v. following where the Greek Text saith, *his Soul was not left* ] the old Latine hath *be was not left* ] or thou wilt not leave my body, as that *Gen. 24. 26.*

*B Vther. vide Bezam & Drusium.*

*Vers. 36. Both Lord and Christ* ] That is, God the Father hath given the Church to Christ, and Christ again to the Church, and made him Head and Saviour of it by his eternall decree.

*Vers. 37. Pricked* ] The word in the originall signifies to vex, rent, and wound punctually, even every the least part and point of the heart, if the sharpest points of many empoysoned daggers had been all at once fastened in their hearts, in the cruellest manner could be devised: they had not by the thousand part so tortured them, as did now the sting of conscience for their sins, and the sense of that horrible guilt of crucifying the Sonne of God.

*M<sup>r</sup>. Bolton*

*Vers. 39. And to all that are a farre off* ] That is, the Gentles, *Ephef. 2. 17.* compared with 12. vers.

*Vers. 42. And they continued stedfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and in prayer* ] These were notes of the primitive Church next after Christ. *They continued in the Apostles doctrine.* ] Secondly, *in fellowship* ] wherein the duties of love are comprehended. Thirdly, *In breaking of bread* ] That is, the administration of the Sacraments, for the celebration of the Supper is put for both. Fourthly, *In prayer* ] That is, invocation of God with thanksgiving.

*Perkins on Iude.*

*Vers. 46. And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladnesse, and singlenesse of heart.* ] See first their constancy, *they continued.* Secondly, their fervency, *daily.* ] Thirdly, Their unity, *with one accord.* ] Fourthly, their audacity, *in the Temple.* ] Fifthly, their charity, *in breaking bread from house to house.* ] Sixthly, their familiarity, *did eat their meat.* ] Seventhly, their alacrity, *with gladnesse.* ] Eightly, their sincerity, *and singlenesse of heart.*

## CHAP. III.

*Vers. 2. Beautiful* ] For the Prince onely did enter in thereat, and not the people *Ezek. 44. 3.* The people entred in at the North and South Gate, *Ezek. 46. 9.*

*See Iosephus de Bello Iud. l. 6. c. 6.*

*Vers. 18. By the mouth of all his Prophets* ] All the Prophets had one mouth.

*Vers. 19. Repent yee* ] To repent is to be wise after the fact, and so to grieve for our errour that we desire and endeavour to mend it.

*Be converted* ] Returne; for it is in the active in the Greek, *blotted out* ] of Gods Book.

*Metaphora sumpta à Ra-*

*tionariis qui dissoluta nomina indulto Calamo expungunt, ut rectè Tremel. & Iun. observant in loc. Que quidem nota ad Græcum textum optimè quadrat, ad Syriam vero Paraphrasin non item. Turnov. in exercit. Bibl.*

*Dilber* saith, it is a metaphor taken from a munificent Creditor, which remitting a debt, presently blots it out of his book of Accounts, as if he had received it, (*ol. 2. 14.*) or from a scribe, which razeth out the errours of his Pen, and the faults of his Writing with a Pen-knife: or, from a waller, which rubs spots out of linnen.

*Dilber eclog. Sac. dictum, Septimum.*

*Ve afflictio-  
nes hujus vi-  
te comparan-  
tur igni* 1 Pet. 4. 12. *atque estui* ; ita vicissim consolationes eternæ à fidelibus percipiendæ vocantur refrigerium. Rainold. de lib. Apoc.

*Times of refreshing* ] Tempora refrigerii *times of Cooling* ] By a most fit metaphor, especially to the condition of those regions which were so hot in summer, as we see by their custome of washing the feet of their guests. Rainold. de lib. Apoc.

*Locutio est ambigua quia tum intelligere possumus Christum Cælo capi vel contineri quàm Cælum capere*, Calvinus.

*Verf. 21. Whom the heavens must receive* ] It is questionable whether the Greeke words should be resolved, that the Heavens received Christ, or that Christ received the Heavens; *Locus à multis vexatissimus*.

*Times of restitution* ] This is not meant of the last day. See Barrb. on Hof. 1. 11. p. 184. 185.

*Filli pacti dicuntur Hebreis, ad quos pactum pertinet. Grecus.*

*Verf. 25. Ye are the children of the Covenant* ] Or, sonnes of the Covenant, because they have a right to the Covenant, as it were a birth-priviledge.

#### CHAP. IV.

*Verf. 13. Ignorant men* ] The word used here is Idiots, which being spoken in comparison had to a magistrate, betokeneth a private man: but when we speak of sciences and studies, it signifies one that is unlearned: and in accompt of honour and estimation, it importeth one of base degree.

M. Lightfoot.

*Verf. 25. Who by the mouth of thy servant David hast said* ] The Holy Ghost ascribeth here the second Psalm to David, which owens not its Author in the Title: and seemeth by this very passage to give us close intimation, that every Psalm which telleth not in its Title who was the Author and Penman of it, is to be ascribed to David as the Penman.

*Verf. 29. Grant unto thy servants, that with boldnesse they may speake thy word* ] i. e. Lord, they would drive us from this worke whereto thou hast called us; but doe thou furnish us with such a measure of courage, that we may proceede faithfully in our calling, notwithstanding any menaces of theirs.

Heron.

*Verf. 31. The place was shaken where they were assembled together* ] It is reckoned by the Learned writing upon this place, that God by this externall signe was pleased to declare, how much he liked of the act of their devotion: and withall that Gods shewing himselfe to approve thereof was a speciall favour.

*Verf. 32. Of one heart and of one soule* ] That is, there was perfect union and unity among them. *Union of heart, unity of sentiment, unanimity of opinion*

Perkins.

*à comitate proculdubio & eximia in cogens conscientis facultate quadam sic vocatus Syria (inquit Junius) appellatione qua filius dicitur Bar-Consolatio Nabba. Sed vide na potius ab Hebreo (Nabba) quod significat Prophetare. Beza. vide de Dieu in loc.*

*They had all things common* ] That communion was in such things onely as men had then freely given for the common good.

*Verf. 36. The sonne of consolation* ] For this he was called the Sonne of Consolation: because is was a comfort to many in the Church in this time of affliction.

*Verf. 37. And laid it as the Apostles feet* ] To signifie (as some thinke) that we must rather trample upon and contemne this trash, then to have over great admiration of it. Greenham.

#### CHAP. V.

*Verf. 3. To lie to the Holy Ghost* ] Because all secret finnes are said to be done in a speciall manner under the privy of the Holy Ghost, who searcheth the heart: or to lie to the Holy Ghost by tempting, to see whether the Spirit of God could discover it.

*And*  
+ 32. *Union spiritual in heart, unity spiritual of sentiment, unanimity in opinion, respecting matters indifferent.*

*And to keepe backe part of the Price* ] Purloining of the Price, *vorpiadus* *und* *des* *neus*, translate by stealing or purloining, for so the word signifies : our English which renders it, *Keeping backe of the price*, doth not sufficiently expresse the propriety thereof in this place. In another place it doth, *Tit. 2. 10.* where it renders *vorpiadus* purloining. The Vulgar in both places useth *Fraudare*, defrauding.

The Syriacke and Arabicke expresse it by two words, when they could not fitly by one, *& cepit aliquid de pretio & occultavit, id est, clam surripuit.* de *Dieu* in loc.

whence Beza turns it by *Interventere*, *Interventit ex pretio*; and in *Titus*, *Intervententes*. In the same sense it is used by the Sept. *Iosh. 7. 1.* where what we read, *Achan took of the accursed thing*, the Septuagint renders, *vorpiadus* *und* *des* *neus* *&* *Q*, he purloyned the accursed thing, that is, the thing that was consecrated to God, as all the silver and gold was, chap. 5. 19.

*Vers. 9. To tempt the Spirit of the Lord* ] *νεμεζον* translated here *Tempti*, sometime signifies to provoke God by some presumptuous fact to anger : as it were to try whether he will punish or not, to dare God, as *Num. 14. 22. 23.* To tempt is to take a tryall of a thing, as the Greeke word intimates, they proved whether God could discover the falsehood of their Spirits or no.

M. Mede in loc.  
The true signification of *vorpiadus* is *surripere, suffurari, aut clam subducta in commodum nostrum contrahere* :

vide Bezam.  
Eos tentasse spirituum dixit, quia fraudem suam seculum compulserunt.

*vant, ac si Dei spiritus non esset cordium cognitor. Tentari enim Deum scriptura dicit, ubi vel sua illi potentia eripitur, vel destruitur rerum omnium cognitio*, Calvinus.

*Vers. 39. To fight against God* ] That is, labour in vaine, *Prov. 21. 30.* It seemes to be drawne from the fable of the Gyants which were said to make warre with the Gods.

See 23. 9.

Dros. Prov. class. 2. 1. 3.

*Vers. 41. Counted worthy to suffer shame for his name* ] viz. From the grace of God so governing that matter.

Piscat. in Philip. 1. 7.

## CHAP. VI.

*Vers. 1. The Grecians* ] The Hellenists or *Græcisi* (so it ought to be read) not *Græci*. This word is used also, chap. 9. 29. and 11. 20.

Gregory.  
Vide Drusii & Grotium in loc. & Mede in Act. 2. 5.

*Vers. 3. Looke you out among you* ] The originall word signifies, survey the whole body of the people, and choose the best you can cull out, see *Exod. 18. 21.*

*Men of honest report* ] Gr. *witnesed unto, well testified of.*

*Full of the holy Ghost* ] There is a threefold fulnesse of the Holy Ghost in Scripture, according to a threefold capacity of the receivers. 1. *Plenitudo superabundantia*, of the fountaine in Christ, *Ioh. 1. 16. Col. 2. 9.* He had not the Spirit in measure but above measure. 2. *Plenitudo eminentia*, of the streame : so the Apostles those extraordinary Officers, had a greater fulnesse of the Spirit then any since. See the fifth and eighth verses. 3. *Sufficiencia*, of the vessell : this fulnesse has every member of the body of Christ.

*Vers. 14. That this Iesus of Nazareth* ] They speake so contemptuously of Christ, as if the memory of him were detestable.

Calvin.

*Vers. 15. Saw his face as it had beene the face of an Angell* ] *Hoc de nativa facie non dicitur, sed potius de presenti vultu*, Calvinus. This is not spoken of his naturall favour, but rather of his countenance for the present. Guilty persons faces are wont to be pale, they are wont to stammer in speaking, and shew other signes of trembling : Luke shewes that there was no such thing in Stephen, but rather a certaine majesty shined in him. See 1 *Sam. 24. 19. 2 Sam. 14. 17.*

Locutio reverentiam notans non sine tremore incussum. Gen. 32. 10. & in Estheris historia. Hic putat denotari fulgorem hominis paulo post celesti gloria illustrandi. Pricus in loc. vide Sanctium.



## CHAP. VII.

*Vers. 2.* **M***En, Brethren* ] That is, *Brethren* : for the word *M-n* is added onely by an Hebrew elegancy and custome, as *Gen. 13. 8.* For we are *m-n* brethren; our English renders it, for we are brethren, so *verse 26* of this chapter.

*Vers. 6.* *Intreat them ill 400 yeares* ] So was the prophecy, *Gen. 15. 13.* *Jerome* hath troubled himselfe and left the knot as fast as he found it : so hath *Austin* and *Genebrard*, reckoning from the descent of *Jacob*, and others from *Abrahams* departure out of *Haran*, *Gen. 12. 4.* but if we reckon from his 85 yeare, we shall finde a right computation.

From that time till the birth of *Isaack* were 15 yeares, and *Abraham* was a 100 yeares old when *Isaac* was borne to him, *Gen. 21. 5.* From the birth of *Isaac* till the birth of his sonne *Jacob* were 60 yeares, *Gen. 25. 26.* From the birth of *Jacob* till his descent into Egypt were 130 yeares, *Gen. 47. 9.* From *Jacobs* descent unto his death were 17 yeares, *Gen. 47. 28.* From his death till the death of *Joseph* were 53 yeares, *Gen. 41. 46. & 45. 6. & 50. 26.* From the death of *Joseph* till the birth of *Moses* were 75 yeares, as is gathered from received Chronologers : and from his birth to the departure of *Israel* from Egypt were 80 yeares, *Exod. 7. 7.* now the peoples departure and the giving of the Law were the same yeare.

*Concinnior meo  
iudicio illorum  
est sententia, qui  
Abrahamum  
patronymicè su-  
mi afferunt pro  
Abrahamide  
hoc est, pro Iaco-  
bo Abrahæ  
nepote, Gen. 48.  
15. Ioseph pro  
duobus filiis E-  
phraim & Ma-  
naïe expresse  
usurpatur. Gloss.  
Philol. Sac.  
vide Bezam. &*

*de Dieu. (a) Mr. Torshell.*

*Vers. 14.* *Threescore and fifteene soules* ] *Moses* saith that *Jacob* came into Egypt with seaventy soules, *Gen. 46. 27.* *Stephen* here mentions seventy five. Some say that *Luke* following the Hellenists so wrote ; but it is wicked to thinke that *Luke* related the thing otherwise then it was done. That which some urge, that the Apostles writing in Greeke used the Greeke version, is not alwayes true. Neither did *Steven* cite these things so. He disputed then before the Sanhedrin without doubt in Hebrew a popular dialect, before whom he was to follow the Hebrew text or Chaldee Paraphrast. Some say the word *mirn* is corrupt ; but such things must not easily be granted. Sixty fixe soules, which came out of *Jacobs* loynes, came with him into Egypt.

*Vide Bezam,  
Drusium &  
Capelli spicileg.  
& de Dieu.  
Drusium in  
10 Deut. p. 567.  
& Quistorpium  
in loc.  
Probabilis valde  
mihi Bezae sen-  
tentia videtur  
qui ex conjectu-  
ra Cornelii Ber-  
trami,  
collegæ sui in  
ecclesia Genevensi  
Lucam putat non mirn sed miris scripsisse. Gloss. Philol. sac. l. 1. tract. 2. de textus Græci in N. T. puritate.*

The Wives of *Jacobs* Sonnes which came downe with him into Egypt were but nine, and so all *Josephs* kindred which was sent for by him into Egypt, besides his father *Isob* who is here excepted, was seventy five. *Moses* expressly distinguisheth betweene those who rising out of *Jacobs* loynes did with him properly constitute the house and family of *Israel*, and betweene his sonnes wives which were brought in into *Jacobs* house. *Wilhelmi Longi de annis Christi, l. 2. c. 4.* See *Dr. Halls Paraphr. in loc.*

*Vers. 16.* *Carried over into Sichem* ] *Gen. 33. 19.* The father of *Sichem*, so it should be translated; so *Mark 15. 40.* *Mary* the mother of *Imus*; either *mag* should be rendred by and joyned to the word *usisim*, and so the sense is, that the Patriarkes were translated into *Sichem* by the *Sichemites*, and laid in *Abrahams* sepulchre which he bought for mony, or *n* to be understood, and then the meaning will be this, that some of the Patriarkes were laid in *Abrahams* sepulchre, some in the field that *Isob* bought.

*Dr. Featlie.*

*See Gen. 52. 13*

*Objct. Gen. 33. 19.* The same field was bought by *Isob*.

*Perkins.  
vide Bezam &  
de Dieu.*

*Ans.* The field was bought twice. 1. By *Abraham*, and then afterward recovered by *Isob* that he might maintaine his Fathers possession. 2. *Abraham* (say some) is here put for his posterity.

The question is whether *Abraham* or *Isob* bought this field wherein they were buried.

*Calvins* answer is somewhat too peremptory, that there is an error in all our Copies of the new Testament, and ought to be corrected : and *Beza* saith the like. *Lyranns* and *Lorinus* thinke to salve all by putting two names upon the same man, whom they will have sometime to be called *Ephron*, sometimes *Hamor* : but if this should be true, the Cave in the land of *Sichemites* and *Hittites* is not therefore all one.

*Vers 26.*

*Vers. 26. Sirs ye are Brethren* ] The words in the Greeke are ἀδελφοί ἄνθρωποι ἵνα, men ye are brethren, ye are men, and ergo, should not strive one with another, but much more considering ye are brethren.

Est quidem generalis inter homines consuetudo, ut mutuum

inter se humanitatem colere debeant, & abstinere ab iniuriis omnibus: sed hoc indignius ac minus ferendum, quum se invicem laedunt qui artiore vinculo inter se sunt conjuncti. Calvinus.

*Vers. 38. The Angell which spake to him in the mount Sinay* ] That is, Christ the Angell of the Covenant, say Interpreters generally.

*Lively Oracles* ] Because they were uttered by lively voyce, not that they did give life, 2 Cor. 3. 7.

*Vers. 42. As it is written in the Book of the Prophets* ] For although the prophesie which is brought be taken out of the fifth of Amos 25. yet the booke of the Prophets is cited in generall, one part of which Amos did make. The twelve minor Prophets were joyned in one booke, least by their littlenesse they should be scattered or perish.

Rivet.

*Vers. 43. Tea, ye tooke up the tabernacle of Moloch, and the starr of your god Rempham* ] That which the Prophet Amos 5. 26. calls Chibui, that Steven calls Rempham: some would have this to be Hercules, whom they thinke to have beene a Gyant, from the Hebrew Rappa a gyant, others say it is the God of the Syrians, Kimmon.

See de Dieu and Capellus on the place, and Mr. Selden de Dis Syris Syntag. 2. c. 14.

*Vers. 51. Ye stiffnecked and uncircumcised in heart and eares, ye doe alwayes resist the Holy Ghost* ] Whence the Arminians conclude there is a power in a man to resist the Holy Ghost. It must be understood of the ministry of the Prophets and Apostles, who spake by the Spirit of God, and not of the Spirit himselfe, and them in some things, not in all. A thing is said to resist, quod non cedit tactui, there is a more generall, and a more immediate touch, when the Spirit comes neere the soule.

See M. Pemb. vindiciae gratiae p. 107. a Resistere Spiritus dicuntur, qui cum in Prophetis loquentem

contumaciter rejiciunt. Calvinus. Perkins on the third Chapter of Rev. and on Jude.

*Vers. 53. Who have received the Law by the disposition of Angels* ] Or in the midst of the ranks (a) of Angels, who accompanied God their Sovereigne Lord, when he declared the Law.

(a) Id est, in formatione Angelorum Angelorum Castris monent circumstantibus, ut mediatoris Moysen alloquentis maiestatem testarentur, ac-

*Vers. 54. Gnashed on them with their Teeth* ] Anxioso they gnashed with their teeth, as if they had been cutting with a Saw.

*Vers. 55. And saw the glory of God* ] A certain brightnesse, by which the Majesty of God was represented. See Exod. 24. 17. and 34. 18. 22. Exceh. 2. 1.

ceperunt. Rivetus. vide Calv. & Beza. Etsi propter inter, ostendit quam magnifice data sit lex inter multos Angelorum turmas. Quia talis vox est militaris, Jud. 3. 33. Grotius in loc.

*Vers. 56. Standing on the right hand of God* ] To stand (b) up is for ones help, plead ones cause, Psal. 35. 2. Non sedentem, quomodo alibi describitur ad ostendendam regiam dignitatem, sed stantem quasi paratum in opem suorum is Grotius his note on the 55. verse.

(b) Stantem inquit viri magni quasi in suorum opem paratum, &

alii stantem emphatice, id est paratum ad me in confessione veritatis confirmandum, Pricans in loc. vide de Dieu in loc.

*Vers. 58. As a young mans Feet* ] Ambrose and Theodoret think that Paul was but 20 yeares old at his first conversion, but the Greeke word here hath not so much respect unto his age and youth, as to his courage and fiercenesse as the word signifies, as Budens sheweth; Euripides calleth bold and insolent speech nanar ληρ, Paul is termed by another word, Act. 9. 13. Besides he spent his youth among the Jewes (c) before his conversion, Act. 26. 6. and had authority committed unto him, not incident to a very youth, Act. 26. 9.

(c) Doctor Willet upon the Epistle to the Rom.

*Vers. 60. Lay not this sinne to their Charge* ] The word which he useth here, noteth such a kind of imputing or laying to ones charge, as remaineth firme and stedfast for ever, never to be remitted. vide Beza. Si Stephanus non orasset, ecclesia Paulum non habuisset. Austen thought God ordained Stevens Prayer to be a meanes of Pauls conversion; see beginning of the next Chapter.

He grieveth more for their sinnes then his own wounds. Austen.

## CHAP. VIII.

Quem postea vi-  
tum in ordina-  
tione P. s. s. s.

Verf. 18. **H**E offered them Money ] He would buy the Holy Ghost, because hee meant to sell it.

observatum fuisse constat, non tanquam signum sacramentale salutis gratie, quam propriè non significat, sed tanquam indicium personæ designatæ & electæ. Rivetus. Volebat emere Spiritum Sanctum quia vendere volebat Spiritum Sanctum.

Verf. 21. **T**hen hast neither part nor lot in this matter ] A kind of Proverbe among the Hebrewes.

Dicitur illa Ebraeorum lingua proverbialis est.

Dicunt etiam, neque pars neque hereditas. Drus. Proy. Class. 2. l. 3.

Verf. 23. **F**or I perceive that thou art in the gall of bitterness ] That is, the extremity of it (the Hebrewes when they cannot expresse a thing fully, they put two words together to shew the full extent of it) that is, in a state of sin and impenitency, which will at last bring forth the bitterness of punishment.

Verf. 27. **A** man of Ethiopia ] Vir Ethiops. Quomodo vir, si eunuchus? nam eunuchi virant, vir hac loco non est nomen sexus, sed est locutio, ut vir Aegyptius in Genesi, vir Judeus Zach. 8. 23. in quo sermone Pleonasmus est, factus enim erat Aegyptius, Judeus; talia sunt mulier ancilla in Salustio, vir piscator apud Herodotum. Drusus. v. de Beza.

Verf. 30. **U**nderstandest thou what thou readest ] q. d. to what purpose readest thou if thou be not carefull to understand what thou readest? Mr. Fildersam.

Verf. 39. **T**he Spirit of the Lord caught away Philip ] Some understand it of an Angell of the Lord, as Mr. Beza noteth; from Gaza to Azotus which was about thirty six miles.

Doctor Taylor.

## CHAP. IX.

Verf. 5. **I**t is hard for thee to kick against the Pricks ] It is a proverbiall Speech used in Heathen writers also.

Verf. 7. **H**earing a voice ] object. 22. Act. 9. the Apostle saith expressly they heard not his voice which spake unto him; Paul did not onely see Christs person but heard a voice distinctly; the others heard a sound but not distinctly nor saw his person. Cajetane truly expounds it, the voyce which they heard was Pauls not Christs, see Calvin, and Doctor Reynolds on Psal. 110. pag. 381.

vel Deo vel potentioribus frustra & magno suo malo reluctantur. Job. 15. 25. Est proverbialis locutio profana etiam Scripturibus non infrequens. Terentius Phorm. Act. 1. sc. 2. v. 27. Nam quæ inscitia est adversus stimulum calces?

Verf. 15. **F**or he is a chosen vessel unto me ] That is, to publish among them the doctrine of the Gospell Rev. 2. 13. He alludeth to that state of Sanctification whereto the Lord had lately called him, whereby he made him a fit instrument for the glory of his name in the ministry of the Gospell.

rex organi demonstrat nihil posse homines nisi quatenus eorum opera Deus pro suo arbitrio utitur. Calvinus. Vas Electionis, id est, electum vocatur Paulus, quia instrumentum eximium fuit, per quod Christus late in omnes Gentes, & Evangelii lucem, & sui nominis gloriam diffunderet. Sanctius.

Verf. 22. **P**roving ] demonstrans, demonstrating it by comparing of one Scripture with another, according to the manner of Artificers, who being about to compact or joine, are wont to fit all the parts amongst themselves, that every one of them may perfectly agree with each other.

Scripturis scilicet collatis demonstrans. Est enim compo-  
sita, verbum Architecton-  
cum ab artificibus desumptum qui si aliquid compingant singulas partes invicem committunt, ut inter se alie aliis ad amissum quadrarent. Bowles de Pastore Evangelico.

Verf. 37.



*Verf. 37. Whom when they had washed, they laid her in an upper chamber* ] The walls of the dead were usuall with many Nations.

*pora defunctorum aqua lavare & tota deinceps ad sepulturam biblia Cantibus efferre. vide Schickard. de Jure regio Ebraeorum, c. 6. p. 157. Dieterici Antiquis. Bibl. vide Calvinum & Sanctiam.*

*Verf. 40. Tabitha arise* ] *Tabitha* is rather a Syriack then Hebrew name, which Luke rendred in Greek *Dore*; both signifieth a Goat. He useth the same words by which those that sleepe are raised, that he may shew with what easinesse the Divine power raiseth the dead.

*libus et placitis animalibus petiti. Buxtorfius in Lexic. Talmid. Doreas est Caprea: sed vite sanctitas nominis parvi honesti maculam facile delevis. Calvinus.*

## CHAP. X.

*Verf. 11. And saw heaven opened, and a certain vessell descending unto him as it had been a great sheet unit at the four Corners, and let down to the earth* ] The foure Corners of the sheet signified the foure parts of the world; all sorts of living creatures signified all sorts of men, the sheet the Church militant.

*nim genus animalia recipit; quia nulla Mundi pars ab Evangelii communione excluditur. Sanctius.*

*Verf. 13. Kill and eat* ] The Pope may kill or slay, and eat when he will or can; but if he be Peters successor, he must feed the sheep not feed on them.

*Verf. 15. What God hath cleansed* ] God is said to purifie things, that is, he pronounceth things to be pure; *pollute thou not* ] that is, imploy thou not as thou doist other things to common uses, but let it serve to holy uses onely.

*esse nostrum probare vel damnare quicquam: sed sicuti unius Dei iudicio stamus & cadimus, ita ipsum esse rerum omnium iudicem. Calvinus in loc.*

*Verf. 16. The vessell was received up again into heaven* ] to shew that in the end of the world the whole Church militant shall be transported into heaven and become triumphant.

*Verf. 24. Neare friends;* ] Or necessary friends; they seeme to take away the Sinne out of the world (said the heathen oratour) who take away friendship from the life of men, and we doe not more need fire and water then friendship.

*Latinos necessarij vocantur, qui aetiove vinculo inter se conjuncti sunt. Calv. Amicus Latine quoque dicitur necessarius; quod eo tam egemus quam aqua aut igni. Act. 10. 24. Et amicitia eodem sensu dicitur necessitudo.*

*Verf. 31. Thy Prayer is heard* ] Heard effectually, the compound word here used signifies so, See Heb. 5. 7.

*Verf. 41. Chosen before of God* ] See after 14. 23.

*Deo magis sonat electio ut fit, per suffragia. Græca vox dicta est à porrigendis digitis, quo gestu suffragabatur olim populus. Erasmus. vide Beza. temporaria vox est nata quidem in Græcia civitatibus, ubi manibus sublatis fiebant electiones magistratum: sed cepit paulatim produci longum ad quamvis electionem. Grotius in loc.*

## CHAP. XI.

*Verf. 20. Preaching the Lord Jesus* ] Lay-men may Preach upon occasion to Churches disordered, and to persons not yet gathered to any Church.

*Mr. Pemble.*

Those which were dispersed upon the persecution raised about Saint Steven did publish the Gospell, where there was no Church *Acts* 8. 4. and here. But how eminent soever mens abilities are, how well soever known to themselves or the world, to undertake the instruction of the people, without publike order in publike Assemblies, is a thing that no Scripture, no time, no custome of the Primitive Church will allow. *Thorndikes Service of God at Religious Assemblies esp. 11.* See more there.

*Verf. 24. He was a good man* ] This lookes both wayes. First upon this, he exhorted. Secondly upon this, much people. Being a good man, his care was great to be diligent for a common good; and in as much as he was a good man of a gracious and holy carriage, he did much good, the people were the more affected with his Ministry.

*Herors.*

See Grotius,  
and Druhus in  
loc.

Fulk on Rhem.  
Testam.

Ante hoc tem-

pus Christi sectam  
dicabantur Discipuli. Hic vero primum à Christi nomine nobilissimum Christianorum Cognomen nati  
sunt. Sanctus.

Vers. 26. *Christians* ] After the manner of the Græcians which named the Schol-  
lers from their Masters, as *Pythagoreans*, *Platonicks*, *Aristotilians*, *Epicureans*: Be-  
fore they were called *Galileans*, and *Nazarens*, as *Suidas* testifieth; the most honour-  
able name of Christians is in *Jalie*, and at *Rome* (the Country and Sea of Antichrist)  
a name of reproach, and usually abused to signifie a foole or a dolt.

## CHAP. XII.

Vers. 6. *The same night Peter was sleeping between two Soldiers, bound with two  
Chaines, and the Keepers before the doore kept the prison* ] All these circum-  
stances wonderfully illustrate Gods power. Peter was carefully kept, might not  
sleep alone, and was bound in two Chaines, and other keepers also set at the doores.

Vers. 12. *Where many were gathered together, praying* ] In the originall it is, *Many  
thronged together to pray.*

Vers. 15. *It is his Angell* ] Or a Messenger from him, as it is translated, *Luke 7. 24.*

See Beza, Ga-  
meron Calvin  
& Cartwright.

## CHAP. XIII.

Grotius in loc.

Vers. 1. *Brought up with Herod* ] The Greeke word *αἴματι* signifieth him, who  
from his infancy was educated with anothe r; as 2. *Macca. 9. 29.* So  
*Plato*, *Plutark*, and others use it, and so the *Syrack* takes it here.

Vers. 2. *As they Ministred to the Lord* ] *Baronius* and *Bellarmino* translate it, they  
sacrificing. But *Casaubon* \* (who for Greek-learning, hath scarce had his equall  
in this our age) saith *λατρυῖν* hath been used ecclesiastically, for whatsoever religious  
ministration (even for sole praying when there is no occasion of sacrifice) and he in-  
stanceth in the fathers mentioning the morning and evening *λατρυῖαν* of the Church.  
Whensoever it is applied to sacred ministry and used absolutely, it is alwayes taken  
for the act of sacrificing. *Bellarmino* l. 1. de Missa. c. 13. But therein he much mistakes;  
for in the example which he addes, *Luke 1. 23.* *λατρυῖα* is not a sacrifice but a gene-  
rall word, and comprehends all Priestly and Leviticall ministeries; but it fell to *Za-  
charies* lot to offer incense; not to sacrifice. Here the Greeke word used by the Evange-  
list signifies to minister, or serve in any publike function, either of the Church, or  
of the common-wealth. So doth Saint *Paul* call the civill magistrates by a name  
derived of this verb, or from whence this verb is derived *λατρυῖν*. Ministers, *Rom. 13. 6.*  
Therefore the vulgar translation, hath better translated the participle in this place  
generally ministring then *Erasmus* doth by a speciall kind of ministring, that is,  
sacrificing.

Vers. 15. *And after the reading of the Law and the Prophets* ] From this place and  
that 15. 21. It is collected that in the time of Christ, and the Apostles, that division  
of the Law into 54. (d) or as some say (e) 53. *Paraschas* or Sections was in use. They  
read a Section every Sabbath (saying that they joyned two of the shortest twice toge-  
ther) that they might yearly read over all the Law. To these, so many Sections se-  
lected here and there out of the Prophets answered.

Vers. 18. *Suffered by their manners* ] He suffered the ill manners, the word is signi-  
ficant.

Vide Beza.  
Græcè majorem  
habet emphasin  
& gratiam verbum Compotum, quo Dei indulgentia exprimitur, in sustinendo populo, quem perveracem & immorigerum esse  
jebat. Calvinus in loc.

Vers. 21. *By the space of forty yeeres* ] See 1 *Sam 13. 1.*

Vers. 33.

*Verf. 33. As it is also written in the second Psalme* Some hold that the division of the *Scriptures* into Chapters is neither divinely inspired, nor very ancient if we except the *Psalms*, the distinction of which into a certain number and order is very ancient as we may see here. In the other Bookes the mention of Chapters followed long after. For *Sixtus Senensis* (8) denyeth that any book written in Hebrew or Greek before 500 yeeres contained the distinction of Chapters. Some ascribe this to *Hugo* Cardinall, others to others.

(f) Horring. Thes. Philol. Sect. 5. (8) Bibl. S. 15. Vide

*Vetus lectio*, in Psalmo primo. Nam antiquitus, qui nunc primus & secundus, unus idemque Psalmus erat. Druf.

Geneb. Chron

*This day have I begotten thee* Christ is said in the day of his resurrection, to be begotten of his Father *declarative*, because then he was most evidently shewne to bee the Sonne of God.

Doctor Slater Non quod tunc demum cepit esse filius Dei sum. Cameron

*& ab eo gigni, sed quia tunc Deus potentissime per resurrectionem declaravit Christum esse filium*

*Verf. 34. The sure mercies of David* Greek, the holy things of David, so mercies that they shall be sanctified. *Live so, and you shall* in it lies a society of that

*Verf. 35. Thou shalt not suffer thine holy one to see corruption* Yet presently *verf. 36.* He addeth that therein was verified the Prophetic in *Psalme 16. 10.* implying thereby that he descended in some sort for the time into corruption, although in that time he did not suffer corruption. As the word *Shacath* which the Prophet used in the *Psalme*, doth signifie as well the pit or place of corruption as the corruption it selfe: so also the word *Shaddeq* whereby *Luke* expresseth the same is used by the Greek interpreters of the old Testament, to signifie not the corruption it selfe alone, but the very place of it likewise, as *Psalm. 7. 15.* and *9. 16. Prov. 26. 27.*

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Bishop Isher. vide Bezam in v. 34.

All the lesser

*Verf. 40. In the Propheci* That is, in one of the Prophets, viz. *Hab. 1. 5.*

Prophets were joyned together into one Booke, least otherwise they should have been lost being so small. *Vide Drusum. Et Quisqum.*

*Verf. 42. Preached to them the next Sabbath* Gr. *his nē mēdē oū sabbatō* in the space betwixt it, and the next Sabbath.

*Verf. 43. Religious profelytes* This word is used of *Luke* indifferently to note an earnestnesse both in the true and false religion. See 50. v.

*Verf. 46. It was necessary that the word of God should first have been spoken to you* Because the Jewes were the people that God had owned among all Nations, they had a double priviledge: before Christs coming, they were *soli* the onely people to whom the Gospell was Preacht; after his coming they were *primi* the first invited guests.

Cartwright. See him also on the 17. of Acts. 23.

*Verf. 48. As were ordained to eternall life* The Syriack hath it *positi* put. Hee was ignorant (saith *de Dieu*) of that which the Heretickes of these dayes have dreamed, that by *magis* are understood those which should be apt in themselves, and should dispose themselves to eternall life.

See Beza. Cameron and Ames his Coronis.

*Verf. 51. But they shook off the dust of their feet against them* It was a military signe of old, whereby they knew that the enemy was approaching for their destruction, when they saw the horses approaching neere unto them and raising the dust with their feet against them, then they might know their destruction was at hand. So the Jewes might know by the Apostles shaking off the dust of their feet, that there was no peace for them any more, but their destruction was at hand.

Weemes. Vide Calvinum, & Sanctum in loc.

## CHAP. XIV.

*Verf. 9. Perceiving that he had faith to be healed* He perceived it by his countenance; he looked so cheerefully, and greedily upon him, as if he drunk in every point that he said.

*facta fuit Paulo Claudi fides, sicuti ille unus dux & magister Apostolis fuit ad edenda miracula.* Calvinus in loc.

*Verf. 23. And when they had ordained them Elders* The Greeke word saith one, (8) signifies to ordaine by voyces. The Græcians used in their Elections, the ceremony

Bb. 2

reply against

Mr. Fenner. Arcano Spiritus instinctu pate.

Cartwright.

(8) Second



*Whitegift.* 136.  
See *Cartwright* also on this place;  
and *Ameſii Bellam. Eneuv.*  
*tomu. 2. p. 97.*  
*98. vide Bezam.*  
*Acts. 10. 41.*  
*(1) Vide Quiſtorpium.* Our translation is true *ordained by Election*, and answereth the Greeke word, which we translate. *Doſor Fulke*, See *More* in him.

mony of holding up their hand, to teſtifie their liking of him that was choſen; the Romans going from one ſide unto another, whereof came *pedibus ire in ſententiam*. The word doth not neceſſarily ſignifie a chooſing by ſuffrage, but a chooſing by and with authority and power, and is attributed to the holy Ghoſt, chooſing of the Apoſtles (1) elſewhere, where no ſuffrage of the people can have any place, and ſo here it ſignifieth; for it is attributed to *Paul* and *Silw*, not the people; they were preſent not to certifie or diſannull, but to yeeld to and accept of the choice which they ſhould make.

Our translation is true *ordained by Election*, and answereth the Greeke word, which we translate. *Doſor Fulke*, See *More* in him.

## CHAP. XV.

*Verſ. 9.* Purifying their hearts by faith ] The heart is purified by the bloud of Chriſt which faith layeth hold on. *Acts 26. 18.* which are ſanctified by faith.

*Dr. Taylor.*

*Verſ. 24.* Ye muſt be circumciſed ] See 16. Chap. 3. Circumciſion was taken away as a ſacrament, but it was not yet honourably buried, and therefore it remained onely as a ceremony.

*Vide Bezam.*

*Verſ. 28.* It ſeemed good to the holy Ghoſt and to us ] As being aſſured of the certaine direction of the holy Ghoſt.

*Necessary things* ] Not as they were under the Law, but in reſpect of the edification of the weak.

*Cum dupliciter poſſit comedi ſanguis, vel intraipſum animal, cum adhuc carni admixtus eſt, vel extra animal cum ſuſus eſt; primus modus ſub ſuffocato continetur, ſecundus ſub voce ſanguinis intelligitur.* Rivetus.

*Verſ. 29.* From bloud, and from things ſtrangled, and from fornication ] The Gentiles are forbid the eating of bloud and things ſtrangled, becauſe of the cohabitation of the Jewes, who were to be forborne while the Temple ſtood, and untill that generation were dead, which ſometimes ſaw the ceremonies of force.

*Perkinson Rev. 2. 15.* and in his Caſes of Conſcience.

See *Elton* on the ſeventh Commandement.

The reaſon of the conjunction of fornication with things indifferent, viz. bloud and things ſtrangled: was the generall account that the Gentiles made of fornication; not the Councils own opinion. Becauſe all theſe did equally diſturbe the Church and ſtir up ſtrife, between the Gentiles converted and the weak Jewes. Bloud was forbidden after Chriſts aſcenſion onely in regard of offence and for a time, ſo long as the weak Jew remained weak, not in regard of conſcience. 1. Cor. 6. 12.

*Non eſt flagitium mihi crede adoleſcentulum ſcortari.* Mitio Terentianus. Eadem que hic ſacra Synodus, vetuit etiam ſuis Impoſitor Mahomed, niſi quod loco ſcortationis carnem porcinaſ nominet, de Dieu in v. 20.

The Apoſtles forbid fornication amongſt certain things indifferent, not that they judged it an indifferent thing, but becauſe it ſo ſeemed to thoſe Gentiles. And this ſeemes to have been the opinion of the *Corinthians*. Amongſt the Papiſts, ſimple fornication is accounted a veniall ſinne; and thoſe that are carnall among us take fornication, committed by a young man eſpecially, but for a trick of youth.

*in ἐξουσίᾳ of wine and acetum. Plus ſignificat quam diſſenſionem, et magis voca irrita provocat, exacerbat. Significat illos uſque ad commotionem hac in re diſſenſiſſe & adeo ut divellerentur. Apoſtoli erant, ſed tamen homines erant.* Erasmus ad verbum, facta eſt igitur exacerbatio Piſcat.

*Verſ. 39.* And the contention was ſo ſharp, between them ] The word ſignifies ſuch ſharpeſſe as there is in Vineger. It is uſed by Phyſitians, to ſignifie the ſharpeſſe of the feveriſh humour when it is acting in a fit. Their diſſention put them as it were into the fit of a fever.

## CHAP. XVI

## CHAP. XVI.

*Vers. 3.* **A**Nd took and circumcised him ] He was not circumcised, because as *Tal-*  
*mudists* say, it was not lawfull for the mother to circumcise her son  
his Father being unwilling, for the authority of the Father prevailed.

Grotius.

He was not circumcised because it was necessary, or because the religion of that  
signe yet continued, but that *Paul* might avoid the scandall ; the thing was free in re-  
spect of God, circumcision was not now a Sacrament, as it was to *Abraham* and his  
posterity, but an indifferent ceremony which might increase charity, but did not exer-  
cise piety ; *Paul* would not circumcise *Titus*.

Calvinus.  
Sepelienda syna-  
goga cum honore.

*Vers. 13.* Where Prayer was wont to be made ] where there was taken to be a *Proseu-*  
*cha* a place for prayer without the City. The Syriacke hath, *Quia ibi conspiciebatur*  
*domus orationis* ; the Arabick, *Locus orationis*.

Ede ubi conspici-  
as, in qua te  
quero Proseucha

Juven. So Luke 6. 12. in *Proseucha Dei*. *Drusius* thinks it is here to be taken for a place, Mede in *Acts* 16. 13. see more there,  
vide *Grotium* & de *Dieu* in loc.

*Vers. 14.* Whose heart the Lord opened ] The metaphore is taken from opening a  
door or lock ; and he that is the opener, is he that hath the Key of *David*, *Rev.* 3. 7.

*Vers. 16.* A spirit of divination ] Or of *Pythion* the Epithete of *Apollo* who gave an-  
swer to these that sought him, *μαγὰρ τὸ πυθιάδιον*, whence he is called *Apollo Pythius*,  
and *Delphicus*, from that famous place whose name also was *Pytho*. *Beza*.

Id erat nomen  
draconis, quem  
jactis suis con-

fecit *Apollo*, unde & ipse *Pythius* dictus. Deinde spiritus ille quo afflatus prædicebant futura, *Pytho* vocari capius est, *Erasmus*.

vide de *Dieu* in loc.

*Vers. 22.* Rent off their clothes ] Of the Apostles, not their own. *Erasmus* saith the  
words may be taken either way ; but *Calvin*, and *Beza* dislike that.

Grotius accepit  
est sermo verum

*magistratus* laici vult *Apostolorum* tunicas, an suas ipsorum, *Erasmus*, *Beza* & *Calvinus* contra, vide de *Dieu* & *Sanctium*.

*Vers. 31.* Believe in the Lord *Jesus Christ*, and thou shalt be saved, and thy house ] Shall  
one be saved by anothers faith ? He shall not inherite eternall life unlesse he beleve  
himselfe, but he speaks here of being brought under the onely means of salvation,  
*Act.* 28. 28. *Heb.* 2. 3.

## CHAP. XVII.

*Vers. 11.* **T**Hese were more noble ] Gr. Better borne and bred, of a more noble dispo-  
sition. The Country towne of *Berea*, was more zealous and religious  
then the rich and stately City of *Thessalonica*.

Lando Cl.  
Beream quod eo-  
rum magis, com-

*parati* vult potius quam *superlati*, vult acceperit, & de animo potius quam genere aut prosapia, secus quam vulg. & *Erasmus* fecerunt de  
*Dieu* in loc.

*Vers. 18.* Encountred him ] The greeke word is taken from warres, as appeares, *Luke*  
12. 31. so *Polybius* often useth it, whom *Luke* loves to follow, *Grotius* in loc.

Congressi sunt  
cum eo.

What will this babler say ] *Seminiverbius*, this sower of words say ; The Greeke word  
signifies such a one as they that stood in the corne-markets and gathered up the corne  
that fell beie the sacks in emptying, as *Casaubone* observes : that is, a man of no  
worth. Some thinke it is an allusion to little birds which pick up the seed sowne, yet  
are troublesome with their continuall chirping.

αἰνολόγοι  
avicula est ejus  
nominis sic ap-  
pellata à legen-  
dis sive colligen-

*dis seminibus*, quasi *seminilegam* dicās : enterum in proverbii usu est de garrulo ac futili, nihilque homine, qui quam ex irruio,  
vel ex audistiquibus, necio quibus adeptus est scientiam, passim deblateat. *Drus. Proverbia* 2. 14. αἰνολόγοι proprie aves que  
sua depascuntur, *Grotius*, vide de *Dieu* & *Sanctium* in loc.

A setter forth of strange Gods ] of strange or new devils or new gods (for the Gods  
of the Gentiles were devils) and the word *ὑπερόν* is of the middle signification, and  
signifieth either a good Angell or a bad, *B. Smith*.

*Vers. 21.* Spent their time in nothing else, but either to tell men, or to hear some new thing ] To  
which

Archaeol. Attic.  
l. 1. c. 3.

ὡς δαιμόνιοι  
καὶ ἱεροὶ. Quasi  
religiosiores. Be-  
za. Quasi su-  
perstitiores,  
vulg. Supersti-  
tion quasi supra  
statutum, more

which end they often met in barbers shops, where all the newes that was going in those dayes was currant; hence we say, *verba in tonstrivis proculcata*.

Vers. 22. *Too superstitious*] The comparative degree, though mostly it increase, yet it is sometimes *terminus diminuens*; somewhat superstitious, and he puts a *quasi* to it to make it yet more milde, as it were somewhat superstitious; the Athenians had *teretes aures* smooth eares; yea and the word it selfe hath an Euphemismus too: for *δαίμονες* is one that feares the Gods. They worshipt indeed devils, *Moses* called them so, so doth the Psalmist. Dr. Clerk.

then is appointed by the Law of God, *Isid.*

Qui simulachra  
verit nimirū  
anguste fecit,  
cum quicquid  
religiosè colitur  
eā voce in clau-  
datur, Beza.

Pricæus. Non laudo autem quod Syri & Arabi ὁμοῖα ἑκείνῃς templā venerint. Beza sacra vestra. *Vulgatus* & *Ethiopicus* non malè simulachra vestra; viderunt enim ὁμοῖα ἑκείνῃς propriè esse id ipsum quod colitur, quæ quidem apud Athenienses erant simulachra: malim tamen numina vestra videri, ut 2 Thes. 2. 4. de Dieu in loc.

Vers. 23. *And he held your devotions*] The Rhemists translate ὁμοῖα ἑκείνῃς here *Idols*, according to the vulgar which renders it *simulachra* which is too narrow; our translation is fitter; the word *Devotion* is indifferent either to true or false devotion, & so is the Greeke. The originall word signifies whatsoever men doe reverence for religions sake. The Dictionaries say, it signifieth the formes of worship or devotions, as well as the thing worshipped.

Alexand. ab A-  
lexandro l. 6.  
c. 4.

Alij Athenienses, gravi peste oppressos, cum colendū frustra Diū patriū se facissent, timebantque ne quod numen prætermisissimū à se esset, Quæ rō A. propter eam hanc stuxisse volunt, Heinsius.

To the unknowne God] *Lucian* saith the neighbour Countries would swear by him unknowne at *Athens*; some thinke they would not have their Gods knowne lest enemies by Magicke should get them away, hence they chained their Gods, *Macrobius*.

Vers. 25. *Life and breath*] That is, the breath of life, as *Gen.* 2. 7. see *Iob.* 3. 5. It runs smoothly in the originall.

Vers. 28. *And move*] Which is to be understood as well of the motions of the minde in thoughts and desires as of the body.

*And have our being*] This is the meaning of it, we have not onely had our being from him at the first, but our being is in him. We have our being in him as the beames in the Sun and an accident in the subject.

ὁμοῖα ἑκείνῃς δι-  
simulare, quasi  
non videas. Gro-  
tius. vid. Deut.  
32. 1. 3. 4.  
Doctissimis vi-  
ri qui cum ve-  
tere despiciens  
verterunt, nullū  
modū assentien-  
dum putamus; optime recentior Interpres, con-  
nivendo dissimulans, Pricæus. (a) Hildersam. (b) see Calvin, & de Dieu in loc.

Vers. 30. *God winked at*] *ἑώρακεν*, That is, lightly passing over: *God regarded not*, as the old translation, he did looke over it, he did not vouchsafe to looke or set his eyes upon it, cared not what became of men that lived in those dayes; for that that is the meaning of the phrase appeareth by the next words, and by the contrary, *Psal.* 34. 5. Some thinke it notes the indulgence of God, that is, he did not deale severely or strictly with them when they sinned, because they had no meanes or so little meanes to keepe them from sinne, rather in those times wherein there was so much blindness in the world God let men goe on in their sinne. God had no regard to the *Athenians*, he dealt with them as with *Cain*, had no regard to their sacrifices.

## CHAP. XVIII.

Vers. 4. *And perswaded the Jewes*] Exhorted so that he perswaded, and so the word signifies.

Perkins.

Vers. 10. *In this City*] That is, many that are to be converted and brought unto the faith.

Sic dictus fuit

à lacteo candore unde & Gallos dictos esse plerique statunt, Pasor.

Vers. 12. *Gallio*] So called from his milkie whitenesse.

Vers. 14. *Lewdnesse*] The greeke word translated lewdnesse here doth elegantly set



set forth the disposition of a lewd man, such a one as is easily drawne to any wicked way. *Lewd* comes from *Loedan* an old Saxon word, that is, of a servile disposition.

*Vers. 26. Expanded unto him the way of God more perfectly* ] What if I should say, he learned of them to mend the manner of his preaching? I am sure there is nothing against it in the text. *Beza* expounds it, the way which leadeth to God.

Burth. on Hel.

Heron.

CHAP. XIX.

*Vers. 2. We have not so much as heard, whether there be any holy Ghost* ] It is meant in respect of the miraculous gifts of the holy Ghost; for it cannot be supposed that these being now entered into *Iohns* Baptisme could be so grossely ignorant, as not to know that there was a third person in the Trinity.

Vide *Bezam* & *Calvinum*.  
See *Iohn* 7. 34.

*Vers. 3. Unto what then were ye Baptized* ] That is, into what doctrine were ye initiated, and instructed? *Unto Iohns Baptisme* ] into the (1) doctrine which *Iohn* sealed by Baptisme. This interpretation frees this hard Text from the false Collection of *Anabaptists*; who hence would gather, that those were by *Paul* rebaptized, who were formerly Baptized by *Iohn*.

(1) *I Cor.* 10. 2  
Doctor *Taylor*.

It cannot be proved that any which were once Baptized by *Iohn* were ever Baptized againe. But the contrary may easily be gathered: for seeing our Saviour *Christ* Baptized none himselfe; it will follow, that the Apostles were either not Baptized at all, or else Baptized onely with *Iohns* Baptisme.

vide *Bezam*.  
Doctor *Kulke*.

*Vers. 4. Iohn Baptized with the Baptisme* ] That is, taught the doctrine of Repentance.

*Vers. 5. When they heard* ] That is, by *Iohns* Ministry. *Baptized into the name* ] viz. By *Iohn*, not by *Paul*.

*Textus Græc*  
(ut opinor) no-

tavit ac declaravit doctrinam interpres (*Beza*, scilicet) ex *Philippo Marnixio*, & ante utrumque, *Lucas Lessius* in eisdem locis non dicit istos *Ephesios* denuo fuisse baptizatos, sed quod *Paulus* eos docuisset, illos qui *Iohannem Baptista* audierant fuisse Baptizatos in nomine *Iesu Christi*: ut ipsi ostenderet, male se *Iohannis* doctrinam intellexisse, quod dicerent, se ne quidem attulisse esse Spiritum Sanctum. *Rivet* in *Catholico Orthodoxo*, vide *Grotium*. Aliqui obijciunt *Pauli* baptizasse eos qui antea *Iohannis* baptismo fuerant baptizati. *Paulus* non eisdem iterum aqua tinxit aut asperxit, qui fuerant tincti, sed alios; vel ille Baptismum intelligendus est de miraculosa Spiritus Dei donatione cum manuum impositione, que toties illic Baptismus appellatur utroqueque; *Danaus*.

*Vers. 19. Carious aris* ] That is *Magick*, as the *Syriack* and *Arabicke* rightly render it, whence the proverbe *Ephesia listra. fifty thousand pieces of Silver* ] That is, 6250. pound Sterling. vide de *Diem*.

*Rainold. de lib.*  
*Apoc. ex Beza.*  
vide *Grotium*.

*Syrus* substituit, multi vero incantatores magi. Late quidem patet vitium *Curiostatis*; quod diligentie per excessum opponitur: quando quis plus cognoscere laborat, quam expedit, vel etiam quod sibi non expedit. Per hanc tamen *Curiositatem* *Ephesinorum*, de quibus hic agitur, magum intelligi, ipsorum conditio persuadet. *Ephesia* enim civitas magicis incantationibus, *Apolonio Thaneo* illis ibi proficiente, fuit deducta. *Dilher. Ecclæ. Sac. Dictum.* 11.

*Vers. 24. Silver shrines for Diana* ] Shrines or Temples, some (1) say little houses or Caskets to put the idoll in; others think the Temple *Diana* was engraven on their Coyne, as *Beza*, *Imaguncula seu nummi quidam* (saith he) qui a figura Templi quam representabant Tempia appellabantur, The *Arabicke* and *Æthiopicke* translations (saith de *Diem*) have Images of Silver.

(1) *Casaub. edicula ex argento vel auro facta, in quas reconduntur Diana parva simula-*

*chra, que vulgò ab alijs emebantur qui Dianam Ephesinam visabant, & fortasse resecabant istæ ediculae Templi Ephesini artificum.* *Casaub. note.* vide *Grotium*.

*Vers. 27. All Asia* ] Universalitie a Cloake for error; but we must not follow a multitude to doe evill.

*Hoc superstitiosis omnibus*

*commune periculum est, multitudinis consensum obtinere.* *Calvinus.*

*Vers. 32. The Assembly* ]

*cœtum* quemvis significat, cum concio Latine non sit nisi à magistratu secundum Leges convocata multitudo. *Grotius*

*ἐκκλησία hic*

*Vers. 33.*

*An is sit Alexander de quo alibi meminit Paulus, incertum est; conjectura tamen mihi videtur probabilis. Quod si credimus eum esse, discamus ab hoc formidabili exemplo sollicitè ambulare, ne in similem defectionem abripiat nos Satan. Nam qui martyrio propinquus erat, perfidit & secleratum apostatam factum esse videmus. Calvinus in loc.*

*Usurest pecu-*

*liari vero v. 35. quæ vox composita est ex v. 35. templum & v. 35. purgo si ve vero, auctoribus Hesychio, Etymologico & Suida. Solent autem qui impensus dediti sunt alicui divæ, aram illius varijs ornamentorum generibus cononestare. Erasmus. vide Grotium.*

*Vers. 33. And they drew Alexander out of the multitude ] the same Alexander (as it is thought) was after a persecuter of Paul, 2 Tim. 4. 14.*

*Vers. 35. A worshipper ] Or the Temple Keeper.*

## CHAPTER. XX.

*Dictus Secundus ]*  
*quasi scilicet a primo, a secundo, vel à sequenti, id primū sequatur; ponitur pro prospero & felici, ut navigatio secunda que conatū & voto obsequitur, res secunda que pro desiderio nostro sequitur. Hinc secundare, obsecundare.*

*Calvinus hunc locum interpretatur, ut parum subsidij ad Dominicam solennitatem asseverandam afferre videatur, in qua sabbatum interpretantur quidam diem Sabbatorum, non pro primo sed uno hebdomada die: quasi Lucas nihil aliud significasset per illam phrasin, quam quod quodam die Sabbatorum, aut Septimane convenerunt, quando Paulus præsto fuit; sed Sabbatum pro tota hebdomada ibi accipitur, & tunc uno aut primo Sabbatorum idem videbunt, in quo sensu phrasin illa alibi occurrat. velut marc. c. 16. v. 2 & 9. ubi sabbatum pro triduo, id est, unā per primā exponit evangelista: atque ita Græci Patres, Apostolorum temporibus maxime vicini, ubi sabbatum interpretantur; neque ubi sabbatum pro tri sabbatū usquam legitur in N. T. Theophilus. Philo. Kuriaces.*

*Perkins Cases of Conscience, of which Chrysostome saith, media nocte vigilabant ut eos condemnent qui media die dormiunt.*

*Perkins.*

*Pricæus in loc. He most approves of the first exposition.*

*Vers. 7. Upon the first day of the week ] This is a better Translation, then that, Same one day of the week. ] The Hebrewes use often by one to signifie the first, as Gen. 1. 5. and 10. 25. the Greek words are an Hebraisme. That day of meeting was proper to Christians, 1 Cor. 16. 2. It is called the Lords day, Rev. 1. 10.*

*(b) Continued his speech until midnight ] Perkins notes two things from this. 1. That the night mentioned here was a part of the seventh day of Pauls abode at Troas: for if it were not so, then he had stayed at least a night longer, and so more then seven dayes, because he should have stayed part of another day. 2. That this night was part of the Sabbath which they then kept, for they kept it in manner of a Sabbath in the exercises of piety, and viz. in preaching, yea, he continues there till the rest was fully ended.*

*Vers. 21 Testifying both to the Jewes, and also to the Greeks, repentance toward God, and faith toward our Lord Iesus Christ ] Here is laid down the compleat duty of a Minister. 1. To preach repentance which a man must perform to God, whom by his sins hee hath grievously offended. 2. To preach faith in Christ, and free forgiveness, and perfect salvation through faith in Christ, to all that shall truly beleve in him; and after to declare unto man his righteousness, to shew that though a man in himselfe be evill, yet in Christ he is righteous and just, and by him so justified, as he is no more a sinner in the presence of God.*

*Vers. 22. I goe bound in the Spirit ] There are three interpretations of that speech; one is of Camerarius and Beza, who interpret it of the Holy Ghost, viz. That Paul should say he goes by his impulse. 2. The other of Grotius, to perceive things future as present, which interpretation, 1 Thes. 3. 4. favours, a like speech of the same Paul. 3. Of Heinsius who saith that Paul was fadned in Spirit for the bonds he was to suffer; the Greek speech seemes to him to signifie so much.*

*Vers. 24. Finish my course with joy ] There is 1. Cusus nature, 2. Nequitie, 3. Pietatis, 4. Muneris; the fourth course of every ones particular calling, is principally here intended. To finish ones course ] Is to take up all those duties which belong to us, to performe the same with cordiall integrity, and persevere, even to the end of the goale. To finish it with joy ] is so to live and worke as to meet with joy at the end of our work.*

*Vers. 27.*

**Vers. 27.** *All the Counsellors of God* ] Not his secret decrees and purposes, but his revealed will, specially his Counsell and purpose touching the way and meanes of salvation by Christ, and Christ alone.

**Vers. 28.** This verse may be stiled Saint Paul his Trumpet, not that where of hee speaketh, *1 Cor. 14. 8.* which sendeth out an uncertaine sound, but like the Trumpet of *Sinay*, wherein there is both *Clangor*, and *horror*, *Exod. 19. 16.* so vehemently it rattleth out this Episcopall, this Paschall Cautell. First intrinsically, *Take heed to your selves,* ] For *qui sibi nequam, cui bonus?* Secondly, extrinsically, *take heed to the flock* ] yea, *to the whole flock* ] As *Ezech. 31. 39.* to strengthen the weake, to heale the infected, to splint the sprained, to reduce the wandring, to seek the lost, to cherish the strong, this is the *Clangor* of the Trumpet. *Sed sonitus buccinae adhuc crescit in majus & prolixius intenditur*, *Exod. 19. 19.* And still Saint Paul raiseth his blast by a threefold inforcement. 1. Expressing the burden *ad pascendum*. 2. The authour *Spiritus*. 3. The quality of the flock, *populum acquisitionis*, *2 Pet. 1. 9.* Purchased with blood, with Gods blood, with Gods own blood, & this is the horror of the Trumpet. Now then *let him that hath an eare, heare what the Spirit speaketh unto the Churches.* ] Or rather foundeth out to Churchmen 3. for there is no Clergy man (unlesse he hath drunk the Cup of slumber to the very dregs, *Esay 51. 17.*) but the voyce of this Trumpet will be unto him as *Sammuels* Message, *1 Sam. 3. 8.* making his two eares to tingle, and his heart string to tremble.

Barlow in con-  
cioe ad mini-  
stros Scotticos.

**Vers. 30.** *Also of your own selves shall men arise* ] *Nicolaitanes*, *Rev. 2. 6.* speaking *perverse things* ] Teaching those things which swerve from that which is right, so *dasapov* is taken *Luk. 23. 2.* and *Acts 13. 8. 10.* The *Nicolaitanes* held that marriage was a meer humane institution, and such a one as did not bind mens consciences, that it was lawfull to eat of the sacrifices of the Gentiles, *to draw away disciples after them* ] Therefore they teach things pleasing to the flesh, that so they may draw them whom the discipline of the Church offends to their party.

Grotius.

## CHAP. XXI.

**Vers. 1.** **A**fter we were gotten from them ] The Greek word signifies, that they were as it were by force pulled away, it significantly expresseth their mutuall affections.

*Avulsi ab eis.*  
*Beza.*

**Vers. 3.** *Now when we had discovered Cyprus* ] A Mariners terme; they use this expression still when they would shew that they see a place, which before was hid from them.

*Est vox nautica*

**Vers. 13.** *For I am ready* ] *ἔτοιμος εἰμι* I have my selfe in readinesse.

**Vers. 20.** *Thousands* ] *μυριας*, ten thousand. Not all of the Church of *Ierusalem*, but come up thither from forraigne parts, and far countries at this feast of Pentecost, *Chap. 20. 16.* according to the Law.

*Eadem locutio*  
*2 Cor. 12. 14.*  
*1 Pet. 4. 5. &*  
*Dan. 3. 18.*  
*Grotius.*

## CHAP. XXII.

**Vers. 3.** **B**rought up in this City at the feet of Gamaliel ] The master sate in a higher place, the disciple did lye upon the ground at the feet of the master. *Was zealous towards God* ] The zeale which the Israelites had, was of the Law; the knowledge which they wanted was of the true meaning of it.

*Sedebat magi-  
ster in loco edi-  
tione, at discipu-  
lus dicebatur*

*prostratus sive jacens in solo, ad pedes magistri de Dieu. Ad pedes dicit, ideo quod discipuli sedebant multum infra magistros: proximi vero magistro ij quorum maximi profectus. vide Deut. 33. 5. Grotius. • Zelo accensus Dei, Sic Syrus, Arabs & Ethiopici quoque legerunt. Sic Chrysostomus & omnia Græca exemplaria que videre contigit. Ludov. de Dieu.*

**Vers. 16.** *Wash away thy finnes.* ] That is, Sacramentally. The Text joyneth with the  
C c Sacrament



Fulke on the  
Rhem. Test.

12 Tables.

Multa summa.  
Novè. Nec enim  
καρ' ἀλ' αὐτῶν 12 τε nummularia sed in oratione pro summa dici consuevit. Beza. in loc.

Sacrament invocation of the name of the Lord, whereunto salvation is promised (Rom. 10. 13. Joel. 2. 22.) To wash away his sins. Therefore this place maketh nothing for the Popish Heresie, that the Sacraments give grace *ex opere operato*, of the work wrought.

Vers. 25. *A man that is a Roman* ] They had a law, that a Citizen might not be tortured any way, but by the decree of the people.

Vers. 28. *With a great summe* ] πῶλον κεφάλιν Because this sum was gathered head by head.

καρ' ἀλ' αὐτῶν 12 τε nummularia sed in oratione pro summa dici consuevit. Beza. in loc.

## CHAPT. XXIII.

Vers. 3. *Thou whited Wall* ] A fit similitude to expresse wicked men, who for honour or profit sake, pretend to be Godly. *Introrsum turpes, speciosi pelle decora.* Sanctius thinks it is a proverb among the Hebrewes, as *whited*

Sepulchre.

Scio multos esse qui existimant id Apostolum dixisse per ironiam, quia cum inter Phariseos vixisset ipse Phariseus, quamvis potuit ipse ignota esse persona, non potuit tamen ex confesſu non judicare, quinam esset inter sacerdotes Pontifex maximus, cum praesertim antea dixerit sedisse illum de quo loquebatur, ut judicaret. Sed id mihi veri similis est, audiuisse quidem Paulum vocem emissam ab aliquo ex his qui ad judicandum sederant (venisse enim sacerdotes & omne concilium constat ex cap. 22. in fine) neque tamen scripsisse à quonam illorum vox profusa fuerat. A Pontifice autem profectam non putavit, cum propter ejus auctoritatem, à qua indignum erat tam precipitem offensionis significationem edi, tum propter simulatam saltem sanctitatem à qua tam iniqua vox non videbatur eventura. Rivet. Jfag. ad Sac. Scrip. ex Sanctio.

Vers. 5. *I wist not brethren that he was the high Priest* ] Some say he doth as much as confesse his fault; by excusing it with the plea of ignorance, alleaging that place of Scripture, which might give them to understand, that he was better seen in the Law, then that he would have so spoken, if he had known the quality of the person to whom he spake.

Others say his meaning was, that he did not regard or consider him as the high Priest: others that he did not account him worthy to be the high Priest: others, that he plainly meant he did not know him to be the high Priest, for it was possible hee might mistake. He acknowledged him not, but knew him rather to be an usurper, which made him use that boldnesse. Mr. Perkins. His meaning was (saith *Grotius*) that he is not the High Priest, or chiefe of the Senate, who purchased such a dignity; for Paul (saith he) had learned this of Gamaliel, that a Judge who shall give money for obtaining of a place of honour, is neither indeed a Judge, nor to be honoured; but, to be esteemed an ass; *Calvin* saith it is an ironically speech, and that the meaning is, *ego, fratres, in hoc homine nihil agnosco Sacerdotale.* Brethren I acknowledge nothing belonging to a High Priest in this man. See Doctor *Prideaux* on this Text, p. 5. to 9. And Doctor *Willet* on 22. of *Exodus*. Quest. 52. and *Rivet* on 23. of *Exod.* 28. Jun. Parallel. 1. Parallel. 98. Beza. in loc.

Parallel. 1. Parallel. 98. Beza. in loc.

Vers. 6. *But when Paul perceived that the one part were Sadduces, and the other Pharisees* ] Paul wanted not humane prudence; and therefore makes use of the differences of his enemies.

*Of the hope and resurrection of the dead* ] The sense is, concerning the hope of the reward, which the just shall receive in another world, which therefore of the Hebrews is called *seculum mercedis*. For then shall every one receive a reward, worthy of his deeds: The Sadducees denied that, and they denied also the punishment of all sinne and wickednesse. *Drusus de tribus sectis Judaeorum* l. 3. *De premio ac pena.*

Vers. 8. *Angell nor Spirit* ] *Lukes* true meaning is (saith *Calvin*) that the Angels, yea all Spirits were denied by the Sadducees; some interpret Spirit the immortal soul of man. Others the Holy Ghost, which the 9 verse of this Chapter confirms, saith *Drusus De Tribus Sectis Judaeorum* l. 3.

Vers. 26. *Unto the most excellent.* ]

Vox exēτος

(de qua quæ magni viri protulerunt, confiteor non usque quaque probari mihi) non tantum magnatibus tribuitur, sed & cujusvis ordinis hominibus quos amici ejusmodi elogio honestare voluerint. Significat autem non ut recentior, potentissimus, sed optimus, ut optimè heic Luc. 1. 3. & infra 26. 25. vertebat vetus Interpres, cujus eruditionem centenis aliquot locis ille alter nequaquam affectus videtur. Pricæus in loc.

Chap. 24.

CHAP. XXIV.

**Vers. 2.** Seeing that by thee we enjoy great quietnesse ] It is one of the rhetoricall precepts by praising the Judge, to make him benevolous to a mans selfe, which Paul was not ignorant of, as appears *vers. 10.* and *26. 2. 3.*

**Vers. 5.** A pestilent fellow ] *Λοιμω* a pestilence; foolish *Tertullus* that mistooke the antidote for the poyson; the remedy for the disease! Doctor *Hall.*

**A ring-leader** ] The word signifies the first man in his ranke, a military word. *Qui primus ad frontem aciei constitutus est.* *Helychius.*

*fi. Beza.* *ἡγεμὼν* *Principem.* Id est, quasi primos ordines ducentem, seu primipilem. Est enim hoc vocabulum militare. *Beza in loc.* Sic vocantur qui in arte, qui in convivio, qui in judicio aut re quavis alia primarium locum obtinent. *Grotius.*

**Vers. 14.** Written in the Law and Prophets ] That is, to hold and imbrace the same faith, which was embraced by the Saints, and Servants of God, in ancient times; and which was written by *Moses*, and the Prophets.

**Vers. 16.** Always ] Or throughout, in all cases, by all meanes, or at all times; as the word may indifferently be construed.

**Vers. 25.** And as he reasoned of righteousness, temperance, and judgement to come, Felix trembled ] *Felix* was deditus *sevitie & libidini* (\*); righteousness hath reference to others, temperance to our selves, judgement to God.

*temperance*, the word in the originall properly signifies Chastity,

*Pestem) sicut scelus pro selevato dicitur pestiferum non expressa empha*

*Mr. Perkins.*

*ἁπλῶς;*

(\*) *Tacitus*, see *Josephus Antiq.* lib. 20. *ἐνδεχ*

CHAP. XXV.

**Vers. 14.** Declared ] This word signifies friendly, and familiarly to rehearse something to one; which otherwise by right, he is not bound to doe, as it appears here, and *Gal. 2. 2.*

**Vers. 19.** Of their own superstition ] The word doth also signifie religion, but hee speaketh in contempt of the true Doctrine.

*chus nimium & importunum deorum metum, unde exorta sunt superstitione ceremonie.* *Beza,*

**Vers. 23.** With great Pompe ] The originall words signifie with great phantasie, or vaine shew. The Lord accounts of the great glory, and pompe of the world even as a phantasie, or shadow.

*Beza.*

*Δόξης διαμυνίας explicat Plutar- μὴτὶ πολλῆς παντοίας cum multa ostentatione. Beza.*

CHAP. XXVI.

**Vers. 7.** Vnto which promise ] That is, thing promised, *viz.* Life eternall by a metonymie of the adjunct.

**Instantly** ] That is, with a kind of extension, or vehemency. *vide Beza.*

**Vers. 14.** It is hard for thee to kick against the pricks ] He rehearseth the History more fully, then he had rehearsed it before in the 9. Chapter. This proverb used of those which attempt things that are like to prove ill to themselves, came from the Græcians to the Jewes. The Latines also have taken it up. ——— *namque inscitia est adversus stimulum calces.*

*Terentius Phormione.*

**Vers. 18.** Darknesse ] That which is called darknesse in the first, is called the power of Satan in the latter clause, the Devill having and holding a man in ignorance hath and holds him in his power.

**Repent and turne to God** ] Which latter words expound the former, and plainly shew what repentance is.

*Perkins.*

**Vers. 24.** Much learning doth make thee mad ] Paul was learned not onely in the

*Grotius.*

Law, but also in traditions which did evidently teach the resurrection and good things of another life. He knew the Hebrew, Syriack, Greek, and Latine tongues, and had read the Poets.

## CHAP. XXVII.

Vatab. Eras.

Vers. 14. **E**Urocydon ] This word hath its name so, because this wind stirreth up great waves.

See 24. vers.

Vers. 31. *Except these abide in the ship ye cannot be saved* ] From whence it followes that the precise and peremptory decrees as they call them concerning the Salvation of any, either temporall or eternall, doe not render admonitions or threatnings unprofitable, because they are as means and serve to execute the divine decrees.

Perkins on 4<sup>th</sup> of Matth.

Calvin. vide Sanctum.

(b) Quod non malè ita accipitur, ut nullius rei iacturam esse pertimescendam, intelligamus. At unde hæc locutio, in periculoso mari ludibrio, est desumpta? A more veterum desumptam hauriolamur, qui coortu in pelago procellis, ac mari naufragium minitante, vel omnino etiam inferente, capillos tangebant. Dilheri Electu. l. 2. c. 11. H. braisum proverbium, ut 1 Reg. 1. 52. quo significatur prorsus salvos & integros ipsos fore. Beza in loc.

Vers. 33. *This day is the fourteenth day, that ye have tarried and continued fasting, having taken nothing* ] Physitians write that a sick man may live 14. dayes without meat; it is probable they did eat very little or nothing at all, for so are the words.

One may be found, which may endure abstinence longer; but for such a multitude to doe it, it is scarce credible. Fasting is here improperly called an unusuall abstaining from food, because all that time they had not a full meale, as sad persons loath meate.

Vers. 34. *For there shall not an hair fall from the head of any of you* ] A proverbiall speech, (b) as may be said in Latine *nilum quidem vobis nocebitur*. See Luke 21. 18.

## CHAP. XXVIII.

\* 1.6.c.38.

Vox mixta dæi tumorem an inflammationem notet, eruditi disputant; ego n. trumque significari existimo. Piczus.

Vers. 6. **W**Hen he should have swollen or fallen down dead ] for those that are bitten by the viper, their flesh swells as *Dioscorides* \* teacheth: the Greek word here, signifies both to be inflamed and swell; but *Beza* prefers the latter, because of the obervation of *Dioscorides*; *Erasmus*, and the *Ethiopic* translation render it to be inflamed, as *de Dieu* observes.



# ANNOTATIONS

## Vpon the

### Epistle of PAUL the Apostle, to the ROMANS.

#### CHAP. I.



F the Epistle, and order of all Pauls Epistles, see my Treatise of Divinity, *Lib. 1. ch. 4. p. 70, 71, 72, 73.*

The Epistle to the Romans, and the Gospell of John are the <sup>\*</sup>Keyes of the New Testament. Cardinall Poole answered well to him that demanded what course should be taken in reading the Epistle to the Romans; First (saith he) begin at the twelfth Chapter, and read to

the end and practise the precepts of repentance and mortification; and then set upon the former part of the Epistle, where Justification and Predestination are handled.

*Vers. 1. Paul*] Of his name see Beza on *Acts 13. 9* Calvin, à *Lapide* on this place. Paul is a Latin name, from *Paulus*, that is a little one; so the Romans were wont to call those which were of a lesser stature. Some think he had first this name given him, upon occasion of converting *Sergius Paulus* the Deputy, *Acts 13. 9, 12.* before he was called *Saul*. *Chrysostome* writ eight Homilies in his praise, and usually calls him the Apostle. *Hierome* calls him the trumpet of the Gospell.

*A servus of Jesus Christ*] In the Old Testament those which were in great Offices were called the servants of the Lord, that is, of God; as *Moses*, *Jos. 1. 1.* *Josbua*, *Jud. 2. 1. 8.* *David*, *Psal. 13. 1. 10.* *Nehemiah*, *Nehem. 1. 6.* In the New Testament also Jesus Christ.

*que ad Romanos scripta est scopus, velut Atticus Mercurius ad reliquas iter indicat.* Melancthon. *Quæ Pauli Epistola vni melle dulcior est? non lacte candidior?* Ambrosius de *Epistolis Pauli*. *Epistole Paulinæ non temporis ordine locatæ sunt ab iis qui eas primi in unum volumen compegerunt: sed pro dignitate eorum ad quos scriptæ sunt. Ideo præcedunt quæ ad Ecclesias; sequuntur quæ sunt ad singulos. Et inter eas quæ sunt ad Ecclesias, prima est quæ ad Romanam, ab urbis ejus maiestate.* Grotius. See the preface De Launay upon the Epistle to the Romans in French.

*Called to be an Apostle*] It is simply in the Greek called an Apostle; that is, made and appointed an Apostle. See *Matth. 5. 9. 19. Rom. 7. 3.*

*Separated to the Gospell of God*] He alluded perhaps to the name of the Pharisees, which was à *separando*. The Pharisee was separated to the study of the Law; he being made a Christian was separated by God to the Gospell; separated from his mothers womb, to preach the Gospell to the Gentiles, *Gal. 1. 15.*

*cum judicio separare ac secernere, inde ἀποστολὴν dicuntur canonēs magno judicio collecti & conscripti ac breviter pronuntiat.* Gerh. vide à *Lap.*

*Vers. 2. By his Prophets*] The Apostle hath respect to the Oracles concerning Christ and his Kingdom, *Gen. 3. 15. Levit. 18. 18. Esay 9. 6. & 52. 7. & 61. 1. & 65. 1. Jerem. 3. 1. 31.*

*Vers. 4. Declared*] The word signifieth determined; and as it were by definitive sentence concluded to be the Sonne of God.

*With power*] that is, powerfully, an Hebraisme; or miraculously, viz. by the resurrection of the dead, as is added; for this Greek word ordinarily signifies a miracle in the New Testament.

<sup>\*</sup> Perkins are of prophecy.

St. Augustine wished three things: to have seen Christ in the flesh, Rome in its glory, and to have heard and seen Paul in the Pulpit.

*Paulum quoties lego, video mihi non verba audire, sed conitrua.* Hieron. contra Jovenian. de *Epist. Paulin.*

In Paulinis *Epistolis, ejus*

Pierre de Launay.

Drusius in *Præter. & de tribus sectis Judæorum. l. 3. c. 2.*

*Apoelzov est*

Accor-

De Launay sur  
les Romains.

Beza.  
Hendiadys.  
de Launay.

Sculter, de pre-  
cations.  
See the French  
writer de Lau-  
nay and Estius  
in loc.

Epistola Pauli  
ad Romanos  
est jam Epi-  
stola Pauli in  
Romanos.

De Launay.  
Tit. 1. 1. 4.  
2 Pet. 1. 1.

De Launay,  
Baptista & vo-  
catur, qui viti-  
osa & insuavi,  
hoc est blesia,  
balbutiente &  
Gerh. in loc.

Pareus.  
Grotius.

Justitia que  
non in solis  
factis exte-  
rius consistit,  
sed à Deo efficitur, & in Dei opus Deo placet. Grotius.

Id est, Ex fide  
promovente ac  
subinde augefcente, ut sit Hebraismus, qualis in Psal. 84. 7. Theoph. Oecumen. Perer. Estius. Beza, Calvinus, Paræus.

Not every  
truth in gene-  
rall, nor yet  
the truth of the written Word, but that light which remains in the nature of man after the fall, called the law of nature, and the law of Nations: which light they by their injustice, impiety, prophaneſſie and superstition, did seek to oppress and extinguish, and so detain as a captive in the darke dungeon of their hearts, Dr. Taylor on Tit. That is, while they heare, learn, and can remember much of it, yet in their courses are as vaine and ungodly as ever before.

According to the spirit of holiness] that is, By the force of the Deity sanctifying and quickning the flesh, he was raised from the dead, and so declared mightily to be the Sonne of God. As in the former by the words, according to the flesh, was signified the humane nature of Jesus Christ; so likewise by these words, according to the spirit, is here signified his Divine nature; which the Scripture sets forth by the word Spirit, 1 Tim. 5. 16. Heb. 9. 14. & 1 Pet. 3. 18. The Apostle here calls this Spirit, the Spirit of holiness; that is, the holy Spirit, according to the stile of the Hebrew. See Exod. 2. 16.

Vers. 5. By whom we have received grace and Apostleship] that is, the grace of Apostleship, by the figure called εν δια δωρον, as 2. 20. It is the Apostles stile to define his Apostleship by the name of grace, as after Chap. 12. 3. & 15. 1. 1 Cor. 15. 10. Galat. 2. 9. Ephes. 3. 2, 8.

Vers. 7. Grace to you, and peace from God the father, and our Lord Jesus Christ] the grace of God is that whereby he undeservedly favours us; but peace is a prosperous and happy successe of all things; this wish is also 1 Cor. 1. 3. 2 Cor. 1. 2. Galat. 1. 3. Eph. 1. 2. Phil. 1. 2. Col. 1. 2. 1 Thess. 1. 1. 2 Thess. 1. 2. 1 Tim. 1. 2. Tit. 1. 4. almost exprest in so many words every where; so that it is a certain marke of Pauls genuine Epistles.

Vers. 8. I thank my God, through Jesus Christ] In whose Name all our prayers and thankgivings ought to be presented to God, Ephes. 5. 20. Col. 3. 17.

Your faith is spoken of through the whole world] Miserum est fuisse felicem, as miserable to have been faithfull. By these words is shewed the extent of the Roman Empire, according to the stile and ordinary manner of speaking then. See Luke 2. 1.

Vers. 12. By the mutuall faith both of you and me] that is, by the faith which you and I have in Jesus Christ; which the Apostle elsewhere calls the faith of the elect, and the common faith; and Peter stiles, the like precious faith.

Vers. 14. I am a debtor both to the Greeks and to the Barbarians] the Greeks and the Romans call those Barbarians which spake any Language but theirs; and consequently those which were unskilfull in their languages and cuttomes. By the Greeks he means the most polite Nation, and by the Barbarians the ruder, as the following words shew.

inconducit linguâ loquitur, tales à Græcis censebantur omnes qui extra Græciam essent, uti ex Strabone patet.

Vers. 16. The power of God] Not the essentiall power of God, but his organically power; potentia organon, or the great instrument of the power of God; it is called the arme of God, Esay 53. 1. See 1 Cor. 1. 17. Pareus. Or by a metonymic, the declaration of his power. Fajus. whereby the preaching of the Gospell is made effectually.

To every one that believeth] the Gospell is offered unto all, but it onely profiteth unto salvation those that believe; as a medicine is onely effectually to those which receive it.

Vers. 17. The righteousness of God] that whereby we stand just and righteous in the sight of God. It is so called, 1 Decretoriè, 2 Revelatoriè, 3 Meritoriè, 4 Imputatoriè, 5 Approbatoriè. Walth. Harm.

Revealed] and made known to our hearts.

From faith to faith] that is, by such a faith as groweth and increaseth, from one degree to another.

Vers. 18. The truth] that is, those true opinions which in their judgements they had conceived of God, and their duty to him.

Vers. 21

*Vers. 21. Become vain in their imaginations*] Greeke, their practicall inferences and discourses. See *Estius*. He means it, of that world of pretences and allegations, where-with they did make themselves believe that their Idolatry and other finnes were no finnes; διαλογισμοίς may better be rendered discourses, or reasonings; such as they made out of their principles, they had in their understanding.

*Vers. 23. And changed the glory of the incorruptible God, into an image made like to corruptible man; and to Birds and fourfooted beasts and creeping things*] He plainly alludeth to that phrase of the Psalmist, which saith, that the Israelites changed their glory into the similitude of a Calf that eateth Hay; when they should have conceived God to be so infinitely glorious that nothing could set forth his glory sufficiently; they conceived so basely of him, that they would even set up the Picture of an Ox to represent him. This is the Idolatry of the Papiests in these daies, who picture God the Father like an old man, because of *Dan 7.9.* God the Holy Ghost like a Dove, because he appeared in that shape at Christs baptism; and Christ like a Lamb, because of that place, *Iohn 1.29.* whence their *agnus Dei*.

*Vers. 24. Wherefore God also gave them up to uncleanness*] The Apostle instanceeth in two particulars of unnaturall uncleanness, as self-uncleanness, *vers. 24.* that is, alone by themselves. So *Beza* and *Theophylact* understand it; that is, the first degree which is therefore unnaturall, because thou destroyest that which nature gave thee for propagation. Then secondly, unclean love of boyes, *vers. 27.* be it discovered in what dalliance it will, though not arising to an act of Sodomy.

*Vers. 26.*  
Paul hath a particular relation to *Mefalima*.

*Vers. 25. The truth of God*] that is, those true opinions, and conceits they had of God. *Who is blessed for ever*] When the Hebrews make mention of the true God, they are wont to adde *Ha Baruc le gnolam. Benedictus sit ille in secula.* Let him be blessed for ever.

*Gerh. in loc.*

*Vers. 27. Burned*] *ἐκκαυσμένοις*, that word is emphaticall, expressing those prodigious and monstrous lusts of the Gentiles, proceeding from the fire of evill concupiscence, and deserving and forewarning hel-fire.

*Id. ib.*

*Vers. 28. They did not like*] The word *ἀπομυμνήσκω* sometimes signifies to try or examine, *1 Thess. 5. 21.* Sometimes to approve and allow; so here it imports a not allowing or regarding, or making that precious account of the knowledge of God.

*Not convenient*] The Greek word implies two things, Duty and decorum; that is, they ran wilfully into the grossest finnes, contrary to all even naturall duty and decorum.

*Vers. 29. Being filled with all unrighteousness*] This is the genus, comprehending all those things which are after enumerated.

*Fornication, wickedness*] In the Greek is an elegant *paronomasia*, πορνεία, πονηρία. Our English renders the latter word wickedness, not so fit here, being the purpose of the Holy Ghost to set down a particular vice; it may rather be translated according to the etymon, troublefomness, or a desire to procure trouble and molestation to another; therefore it is given to Satan, the troubler of the Saints of God, he is often called ὁ πονηρὸς, that troublesome one.

*Covetousness*] *πλεονεξία* an inordinate desire of having more wealth then the Lord allots us.

*Malignousness*] that is comprehended under *envy* next following; *κακία* may better be rendered *mischievousness*.

*Envy, murder*] *φθόνος, φόνος*. As these words are alike in sound in the Greeke, so the vices are alike; and one often follows the other. *Estius*. See *1 Iohn 3. 13.*

*V. 31. συνιότης ἀδελφότητος.*  
*Grata vocum allusio qua nimium innuere voluit vitiosam affinitatem. Estius.*

*Malignity*] *κακονομία*, taking all things in the worse part.

*Whisperers, backbiters*] A backbiter speaketh evill openly of another; the whisperer, privily. *Theoph.* The backbiter intends to separate friendship, the other to hurt ones fame.

*Vers. 30. Haters of God*] with a hellish hatred; *δυσκοιμία*. The word hath a passive termination. There are three things in hatred, saith *Aristotle*: 1. It is against generals, the whole kind; a wicked man hates God, and whatsoever belongeth to him, his Ordinances, Image. 2. It will not be cured by time; the devells hate God for himselfe. Conversion is called reconciliation with God, *2 Cor. 5. 19, 20.* 3. Nothing will satise it but the destruction of the thing hated; it strikes at Gods essence, *Psalm. 10. 4.*

tion



tion and signifies properly, hated of God; though words passive are sometimes actively taken, as 2 *Pei.* 1. 3. And the Apostle here intendeth a Catalogue of the Gentiles finnes. *Theophylact* interprets it both waies.

*Despightfull*] *δεδωκ*, contumeliously, or insolently injurious.

*Proud, boasters*] The proud man boasteth of such things as he hath; the boaster, of that which he hath not, *Oecumen.*

De Launay.

*Vers. 3 2. Who knowing the judgement of God*] The Greek word *δικασιμ*, translated here judgement, signifies properly Law, Constitution, Ordinance; and in the Greeke version of the Old Testament, where it is very often used, it is ordinarily taken in this sense. By it here is signified the just will, law, and ordinance of God.

*They which commit such things are worthy of death*] that is, thou considerest that Hell and damnation is the issue and desert of sinne, and yet committest it.

*But have pleasure in them that do them*] or consent with them; so the Vulgar, but corruptly.

To sinne is of it selfe wicked, and worthy of eternall punishment; but to approve and defend his own and other mens finnes, and to judge them well done; to applaud them in mind and judgement, and to be delighted with them, is a high degree of ungodlineffe.

## CHAP. II.

*Vers. 5. Treasurest up wrath*] that is, punishments and judgements the effects of it; alludes to *Iob* 36. 13. the Greeke word signifies to lay up for to morrow.

*Day of wrath*] that is, of judgement. See *vers. 16.*

See *Matth.* 16.  
27. *Rom.* 2. 6.  
1 *Cor.* 3. 14.  
2 *Cor.* 5. 10.  
*Rev.* 22. 12.  
\* *Vide* *Cornel.*

*Vers. 6. Render to every man according to his deeds*] The Papists \* infer merit of works from hence; but 1. the word *ἀποδοῦναι* to render, signifies not onely a just retribution, but a gift of favour, as in that place, *Matth.* 20. 8. 2. The Apostle saith, *secundum opera, non propter opera*; which notes the quality, not the proportion of their works; that is, good works shall be rewarded with glory, and evil with punishment.

\* *Vide* *Cornel.*  
à lap. *Vide* *Waltheri Harm. Biblin loc.* See *Down.* of justification. Lib 8. c. 5. p. 612.

*Vers. 7. The best reading of these words is this, To them which by perseverance in well-doing seek glory, honour, immortality, eternall life*] that is, shall render eternall life to such: so divers interpret it. The word here used doth as well signifie perseverance and continuance, as patience; the meaning is, they which persevere and continue in good works. So *Luke* 21. 19: *Matth.* 24. 13. and the Apostle to the same purpose, *Heb.* 10. 36. where he useth the same word. And in this sense *Jerome* taketh patience here.

*Apostolus sollicitatem piorum in vita futura expressurus dicit, reddet illi gloriam, honorem, immortalitatem, quia una dictione exprimere non potuit, usus est pluribus, sed tunc de future vite beatitudine loquitur.* Parens & Beza.

*Vers. 9. Tribulation and anguish*] The first word *ἀλγος* properly signifies compression, à *ἀλγειν*, which is used of the active pressing of the shoe; of the passive pressing of Grapes; metaphorically of affliction; especially in the books of the New Testament, and in Ecclesiasticall writers. The latter word *ἀνωρυξις* is properly a straightnesse of spirit; such as is wont to happen in diseases and terrours: Here it is taken metaphorically.

Gerh. in loc.

*Upon every soule of man*] Here is a double Hebraisme: 1. *Every soule of man*, is put for the soule of every man, as in *Chap.* 1. 18. *Against all ungodlineffe and unrighteousnesse of men*, put for the ungodlineffe and unrighteousnesse of all men. 2. The word soule is put for person, as *Gen.* 12. 5. & 14. 21. & 17. 14 & 36. 6. & 46. 26.

De Launay.

*Vers. 12. Perish without Law*] That is, without a Law formally published, not materially enacted; he speaks of the Gentiles, who had the Law witten in their hearts.

*Vers. 14.*

Verf. 14. Doe by nature the things contained in the Law ] That is, by naturall strength.

un instinct naturel & sans y estre poussez par aucun loy. De Launay

Perkins.  
C'est à dire, par  
sur les Romains.

Verf. 18. And approvest the things that are more excellent ] So the Greek word is taken Mattb. 6. 26. and Heb. 1. 4. Some render it *triest the things that differ*, & *explorat que discrepant*. Beza. Pareus. According to the former version some think (b) that the Apostle hath regard to the writings of the Rabbins and Doctors of the Jewes, which disputed exactly, and curiously, not onely of things lawfull, and unlawfull according to the Law; but also of those things which according to it, were better and more excellent.

Δοκιμαζέτω  
τὰ διαφερόντα  
Προβαλὲν eximia  
Erasmus.  
See 1 Phil. 10.  
(b) De Launay  
sur les Romains.

vulg. reddidit utiliora; Erasmus & Cajetanus eximia; alij excellentia & singularia. Sed ex verbo δοκιμαζέτω colligitur quod hoc loco propriè significet differentia sive discrepantia. Gerh. in loc.

Verf. 21. Thou therefore which teachest another, teachest not thou thyselfe ] That is, dost not thou live as thou teachest. Turpe est doctori cum culpa redarguit ipsum.

Pulchre Prosper.

Verf. 22. Thou that abhorrest idols, dost thou commit sacriledge a] Sacriledge is (if not worfe) yet as bad as idolatry; as if, Paul held as good a false religion, as a spoiling religion.

Bene inquit docere & malè vivere quid aliud est quam se sua

vocē damnare. <sup>a</sup> ἱεροσολέων propriè est templa despoliare ab ἱερὸν & σολέων, postea in genere pro quovis sacrilegio accipitur. Gerh. in loc.

### CHAP. III.

Verf. 2. Chiefly ] This word *πρῶτον* Erasmus taketh to signifie the order of the Apostles speech, as before esp. 1. 8. But there the Apostle beginneth his Epistle, which he doth not here; this word *first* here signifies chiefe, that this was the chiefe priviledge and immunity which the Jewes had, *the oracles of God* ] so the Lxx. calls the word of God, Psal. 117. and 17. 31. and 106. 11.

Gr. premie-  
rement. C'est à  
dire specialemēt  
& principale-  
ment; car ce mot  
n'est pas ici

μη pour denoter un commencement ni une enumeration dont la suite soit puis apres, exprimée, ainsi est encores pris ce mot, 2 Pet. 1. 10. & 3. 3. De Launay. See Beza. Non est ordinis sed qualitatatis, significans primum, quasi dicat ut unum eximium pro multis dicam. Pareus vide. Iun. Paral. 1. 2. Paral. 3.

Verf. 3. The faith of God ] That is, his constancy and fidelity in keeping his promises Psal. 33. 4. fides quia fit quod dictum est. See 23. Mattb. 2. 3.

Verf. 4. Let God be true ] First let him be acknowledged such a one; he is true, not onely effective; because he performed his promises which he made to Abraham concerning the land of promise, & Christ; but essentially, he is true and constant in himselfe. And maist overcome when thou are judged ] Psal. 51. 4. here the Apostle followeth the Lxx. and changeth the testimony for illustration, for they who are pure, overcome in judgement.

Verf. 5. I speak as a man ] q. d. Every naturall man is apt to thinke and speak so.

Verf. 9. We have before proved ] We have pleaded it at the Judges Barre; and have convicted them.

Verf. 12. They are altogether become unprofitable ] viz. to good; that is, they are wholly alienated from good, and made incapable to doe it: this is taken out of the 14. Psal. 3. where the Hebrew word signifies, *they are become stinking*, but the Apostle followed the Greek version; and a stinking thing is also odious and unprofitable for any service.

De Launay  
sur les Romains

Verf. 13. Their throat is an open sepulchre ] Throats like a sepulchre, sending out rotten, and unfavoury communicaton, (<sup>a</sup>) or words tending to devoure.

(<sup>a</sup>) Alludit

ad hominem qui terrum anhelitum ex corruptis spirat exilis, & ad calaver quod ex sepulchro intolerabilem spirat odorem.

When the grave is shut up, we see nothing but green grasse; but when rotten bones  
Dd appear,

Plin. l. 8. c. 28.

appear, a filthy stink comes out. *With their tongues they have used deceit*] flattering, flouting and dissembling; *the poyson of aspes is under their lips,*] First, it stings, and wonderfully torments a man. 2. Is incurable.

*Vers. 14. Cursing and bitterness*] That is, sharp and furious imprecations, and revilings.

*Vers. 15. Their feet are fixt to shed blood*] In aptnesse to oppresse, hurt and grind all one hath to deale with.

De Launay.

*Vers. 16. Destruction and misery are in their wayes*] That is, their designs and actions tend to destruction and misery, and produce it to themselves and their neighbour.

*Vers. 19. Now we know, that what things sauer the Law saith, it saith to them who are under the Law*: that every mouth may be stopped, and all the world may become guilty before God] It is a speech taken from a malefactor arraigned, when the Judge objecteth, *what say you? this, and this treason is witnessed against you*; the poore man standeth speechlesse and dumbe, his mouth is stopped.

*Vers. 20. Therefore by the deeds of the Law, there shall no flesh be justified in his sight*] The Greek is, *All flesh shall not be justified in thy sight by the deeds of the Law*] The meaning is, none shall. The word *all* joyned with the negative, is often according to the Hebrew <sup>(a)</sup> phrase put for none.

Vide Bezan.

<sup>(a)</sup> Gen. 9. 11. and 11. 6.

Exod. 10. 15. & 12. 43. 48. and 20. 4. 10. 17. <sup>b</sup> Metonymia materie. Synecdoche membri.

*No flesh*] Flesh by double figure <sup>b</sup> is put for man, flesh for the hody it being the matter of it; and that again as a part for the whole man.

Mr. Goodwin.

*Vers. 21. The righteousness of God*] Either because he is the founder and contriver of it; or because he bestowes it and gives it unto men; or because it is the righteousness onely that will stand and hold out before God; or by way of opposition to the righteousness of the Law, which may well be called the righteousness of men.

*Vers. 23. All have sinned, and come short of the glory of God*] *All*] That is, all Nations, Jewes and Gentiles; that the Gentiles sinned against the Law written in their hearts, the Apostles proved in the first Chapter; that the Jewes sinned against the Law, written in the Book, he proves in the second Chapter; so in this Chapter *v. 9.* Secondly all, that is, all persons young and old, *5. Chap. 12. 14. verses, have sinned*] the Greeke word signifies to misse the mark, and *come short.*] Greek, *fallen back, left behind,* the word signifies <sup>(b)</sup> them which are left behind in the race, and are not able to run to the mark; *the glory*] that is, the glorious Image which God stamped on man at the Creation, which consisted in knowledge, righteousness, and true holiness, and dominion over the creatures; or the glory of heaven, which should have been the end of their obedience. *Or praise, approbation. Macknight.*

<sup>(b)</sup> Vide, Bezan.

*Vers. 24.* In this and the next verse, is described the great benefit of justification in all the causes of it. *Bring justified*] That is, declared to be just, or absolved before God. The whole Act of our Justification is described in Law Termes; the sinner is the guilty person; the plaintiffe, or accuser the Devill; the witness conscience; the advocate Christ; the Judge God.

This Justification is described. 1. From the efficient cause *by his Grace*] by grace here is not meant a meere outward proposing of the word of God as *Pelagians* say; nor any inward work of holiness in us, as the Papists; but the goodnesse and love of God without us. 2. Impulsive, either. 1. Internall implied in the word *freely*, it is opposed to merit or dignitie here. 2. Externall, the redemption of Jesus Christ. 3. The instrumentall cause *through faith in his blood.* 4. The final cause, *to declare his righteousness for the remission of sinnes past, freely.*] First, without cause or merit, so *Iohn 15. 25.* Secondly, without price, 10. *Matth. 8. vide Gerh. in loc. by his grace*] that is, the free favour of God.

Bellarminus  
ergo errat qui  
justificationem  
a finit per infusionem  
justitiæ. Scriptura sepius  
simè accumulatur  
verba synonyma  
ob majorem per  
spicuitatem atque  
emphasim, sic nos dicimus  
dabo tibi hoc gratis, ipsum  
verbum dandi  
donum gratuitum  
innuit, sic  
dicimus gratiam gratis  
datam, cum solo vocabulo  
gratiæ illam gratiâ dari  
significetur; gratis, id est,  
ex mera liberalitate, atque  
hec est causa efficiens,  
per gratiam ipsius, id est,  
(Interprete Bellarmino)  
per justiciam ab illo nobis  
infusam; & hec est causa  
formalis. Bellarmini glossa  
textum corrumpit non explicat.  
Per gratiam illius, nempe  
Dei sunt exponenda, per  
amorem, sive gratuitam ejus  
benevolentiam nobis  
exhibitam. Contra arguitur  
Bellarm. favor Dei (a) is  
explicatur per vocem illâ  
gratias. Probabile est ipsum  
Spiritum loquentem in  
Scriptura ingeminasse hec  
vocabula per gratiam & gratis  
ut conargueret illorum  
errorem & stuporem qui  
gratuita in justificatione  
erant oppugnavi. Episc. Davenant.  
de justitia habituali.

Vers. 29



*Verſe 25. Whom God ſet forth to be a propitiation through faith in his blood* ] 1. God hath made Chriſt the mercy ſeat. 2. Under the Law it was but the type & figure of him; they that would obtain any mercy from God, muſt ſeek it and through him onely. Secondly, now by the ministry of the Goſpell, the Lord hath ſet forth this mercy ſeat openly to the view of all men, all men may have acceſſe unto it; in the Law it ſtood in the holy of holies within the vail, and the High Prieſt onely had acceſſe unto it, and but once a yeare. 3. No man may come to the mercy ſeat; nor hope to have mercy with God through Chriſt, but onely by faith in his blood, as *Leuit. 16. 17.* Mr. *Hilderſam* on *Pſal. 51. 7.* vide *Bezom*.

*A Propitiation* ] So we read it, but rather a Propitiatory: the ſame Greek word *ἱλαστήριον* which the Septuagint uſed for the Jewes Propitiatory. See 25. *Exod. 22.*

*Uſe. 31. We eſtabliſh the Law* ] The Law is eſtabliſhed by the Goſpell. 1. By apprehending Chriſts righteouſneſſe for the perfect obedience unto it, and fulfilling of it by our ſurety. He hath fulfilled the precept, and ſatiſfied the curſe. 2. By our own inchoate obedience unto it, which by meanes of the Goſpell being a quickning Spirit, we are enabled unto.

The Greek word ſignifies to ſettle a thing which was falling.

# CHAP. IV.

**T**He Papiſts oppoſe the imputation of Chriſts righteouſneſſe to us, and cavill at the very word imputation, calling of it *juſtitiæ putativæ* and a new no righteouſneſſe; yet *Paul* uſeth the word ten times in this Chapter, and in the ſame ſenſe that we take it, *verſes 3. 4. 5. 6. 8. 11. 22, 23, 24.*

*Verſe 5. That juſtifier the ungodly* ] Not in their ſins, but from their ſins, through Chriſt; God doth juſtify the ungodly, as Chriſt doth ſave ſinners *in ſenſu diſtincto*, that is not while they are ungodly, nor while they are ſinners; but when they have forſaken their wicked wayes, and turned to the Lord, by true and ſound repentance. This place muſt not be underſtood ſimply of ſuch a one that doth nothing at all; but reſpectively of ſuch a one as doth not reſt upon his workes, nor rely upon his righteouſneſſe; but renouncing his own workes, doth caſt himſelfe upon the free grace of God. 2. Ungodly is not uſed in the common ſenſe, for one that hath no goodneſſe in him at all, but in a limited ſenſe, *viz.* for one that wanteth ſuch perfection of goodneſſe as on which he may build the hopes of his juſtification; the propoſition is drawn from the inſtance of *Abraham*, a man not altogether void of workes and righteouſneſſe, *His faith is counted for righteouſneſſe* ] Faith is accounted for righteouſneſſe without our merite; for the merites of Chriſt which are not inherent in us; but are communicated unto us by his Spirit; whereby we are made members of his body, and partakers of his righteouſneſſe.

Mr. *Bedford* againſt *Antinomianiſme*.

*Verſe 11. A ſeal of the righteouſneſſe of faith* ] Circumciſion is a ſigne, in regard of the thing ſignified, a ſeal in regard of the Covenant made betwixt God and man; of righteouſneſſe ] not our own, but that of Chriſt both active and paſſive; faith as the inſtrument makes the righteouſneſſe of Chriſt ours, by imputation.

The ſigne of circumciſion ] That is, circumciſion which is a ſigne

an uſuall hebraiſme, as we ſay the Sacrament of Baptiſme, for Baptiſme which is a Sacrament.

*Verſe 15. The Law worketh wrath* ] That is, manifeſts it; and ſo when it brings it unto light, it ſeemes to have effected it.

Glaſſius.

*Verſe 18. Againſt hope* ] Of ſenſe and reaſon; believed in hope ] of Gods word, that is, he conceived firme confidence in heart, of the truth and power of God, which is manifeſt by the *Antitheſis*.

*Verſe 19. And bring not weakneſſe in faith, be conſidered not his own body now dead, when he was about an hundred yeeres old.* ]

*Id non absolute debet intelligi ſed comparate ad illam uxorem quam tum habebat, & ſterilem. Alioquin Scriptura non in miraculo ponit, ſi aliquando ſenes ex virginitate mulieribus prolem ſuſcipiant. Moſes enim pene octogenarius liberos genuit, item Obed ex Ruth Moabltide. Nec noſtro tempore deſunt exempla eorum, qui ſeptuagenarii & octogenarii prolem ſuſceperunt. Rivetus in c. 25. Gen. vide Drutium in luc: See Doct<sup>r</sup> Willet on 18. of Gen. 11. vide Drut. quaſt. Heb.*

Πανεροποι-  
σας] plane per-  
suasum habens.  
Πανεροποι-  
σας est impleri ali-  
qua re, ut appa-  
ret. Eccles. 8.2. sic & 2 Tim. 2.44.17.

Hinc ducta translatio ad persuasionem, quia ubi quis non dubitat, sed rem pro certa habet, ejus cor dicitur tali re esse plenum. vide 14. Rom. 9. Hinc παντοποι-  
σας & πρῶτος. Heb. 6.2.10.22. Grotius. Πανεροποι-  
σας dicitur is, qui quasi plenis velis sic fiducia sua fertur ad eam rem, qua confidit, ut sit metaphora à navibus du-  
cta. Vulg. reddidit plenissime sciens, ut referatur ad intellectum, sed rectius redditur plenè persuasum habens, certa per-  
suasione concepta, ut Erasmus vertit; Ut ad voluntatem & cor referatur. Ita namque etiam in alijs locis usurpatur. Rom.  
14. vers. 5. 1 Tim. 4. v. 5. In veteri Testamento tantum semel occurrit pro implevit. Eccles. 8. 11. Gerh. in loc.

Vers. 20. He staggered not] The Greek word in other places is translated doubting, nothing doubting, but the same word is also translated discerning 1 Cor. 11. 29.

Vers. 21. Being fully persuaded] There may be a full assurance of faith respectu objecti, viz. the goodnesse, truth, and power of God; but not respectu subjecti, as it is in us, in regard of our corruption. It is a metaphore taken from ships that come into harbour with full saile.

Vers. 25. Was raised againe for our justification] Christ paid our debt when he died, and cancelled the bond on the Crosse. But in his resurrection he received an acquittance, as it were a discharge was given then. 53 Esay. 8.

## CHAPTER. V.

In qua sta-  
mus] id est,

confidimus, nec ab ea ulla vel tentationibus vel persecutionibus nos depelli possumus; ὁρῶντες non simpliciter significat stare, ve-  
rum etiam in statione persistere, in firma fiducia permanere, metaphora ducta ab acie in qua strenui milites ne latum quidem  
pedem hosti cedunt. Gerh.

Vers. 1. Being justified by faith] That is, Christs righteousness made ours by  
faith.

Vers. 2. In hope of the glory God] That is, that we shall partake one day of his  
glory.

Non data sed  
effusa, liberali-  
tatem ostendens.  
Chrysost.  
See Psal. 45. 13.  
Titus 3.6.

Justus, reddens  
cuique quod  
suum est. Bonus  
qui beneficus est,  
ac bene de mul-  
tis meritis.  
Estius.

Vers. 5. The love of God] That is, the sense and feeling of Gods love to us. See  
8. vers. 3, shed abroad in our hearts. ] the Greek word signifies powred out, a speech  
borrowed from one licour infused into another; as hot water powred into Beere,  
changeth not onely the colour, but nature of it. It notes the abundant manifestati-  
on of Gods love toward us.

Vers. 7. For scarcely for a righteous man will one dye] That is, an innocent, godly man.  
Peradventure for a good man some would even dare to dye] Would, and peradventure,  
and even dare; he speaks warily.

A good man] That is, a usefull serviceable man; a man whose life and labour bene-  
fits many; or one that hath shewed a great deale of goodnesse to us.

Id est, insignem et  
summe commendabilem esse ostendit. Beza.

Vers. 8. Commendabit] That is, maketh known. *Yes, and more.*  
*See Dr. Goodwin's make illustrious!*

Death, i. all  
evils Temporal  
and Spirituall.  
Id est, quod alijs red-  
dunt eo quod,  
quandoquid-  
dem. Sic Eras-  
mus, quem se-  
quitur Calvin-  
us, Martyr. Alij in quo; sic Ambros. Chrysost. Pareus. See Mr. Barry. of Justification, p. 185.

Vers. 12. By one man] That is, Adam, sinne entred into the world, and death by sinne]  
Sinne brought death into the world, either meritorie as it deserves wrath; or privative  
as it takes away the power of the Law to conferre life, passed upon all men] as the mur-  
raine infects the whole flock; sinne and the curse seizeth upon all the whole world, as  
well as Adam and Eve.

For that all have sinned] Or in whom as Beza, viz. That one man, as the stock of  
mankind, the sense comes all to one; in Adam legally as they stood under his Cove-  
nant; in him naturally as they bear his Image.

Vers. 13. Sinne is not imputed where there is no Law] Sinne was imputed before the  
Law of Moses was given, all were not righteous before; but either it was not imputed  
by God comparative, because men sin'd against a lower light, or rather man did not  
impute sinne to himselfe, till the Law came.

That is, not  
laid to their  
Charge by  
God, enlight-  
ening their  
consciences, concerning the true object, root, nature, or fruit of Sinne.

Vers. 14.

*Vers. 14. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression.]* There is a twofold interpretation of this place: 1 Some \* understand it of Infants which never committed actual sinne, as Adam did. Others say it is spoken of the Heathens, which had not a clear knowledge of Gods law and will, as Adam had: But this proves not the Apostles intent; which is to shew that the guilt of the first sinne was imputed to the world. The former exposition is the better. As the second Adam conveys not onely grace by regeneration, but righteousness by imputation: so the first Adam sinne not onely by propagation, but imputation.

*Hoc ex latine, absolutum in exercuisse mortem, nemo enim magis absolute regnat quam qui sine lege regnat. Ab Adamo autem usque ad Moysen lex non fuit. Heilsius.*

*Who is the figure of him that was to come.]* That is, the first Adam, of Christ the second Adam.

*Vers. 15. But not as the offence, so also is the free gift.]* In this verse, and 16, 17, 18. verses, Christ is called the gift of God, and the free gift of God, five times. See *Esay 9. 6.* He is called the gift of God by an excellency, *John 4. 10.*

*Heabounded unto many.]* *impiorum, redundavit,* was plentifully poured out; a metaphor from waters overflowing.

*Vers. 18. As by the offence of one judgement came upon all.]* Judgement, *creatus. Beza, Pareus, Calvin;* but the judgement of God supposeth a guilt.

*Vers. 20. Where sinne abounded.]* that is, the knowledge and feeling of sinne.

*Grace.]* the free imputation of Christs righteousness.

## CHAP. VI.

*Vers. 4. Buried with him by baptism into death.]* Baptisme is an instrument not onely of thy death with Christ, which is the killing of sinne; but also of thy buriall with him, which is a perpetuall mortification or abiding under that death. He alludes to the manner in which baptisme was then administred; which was to strip them naked whom they baptized, and plunge them in the water; after which they put on new garments. Whence those manners of speaking used in Scripture, to put on Christ, to put off the old man, and put on the new.

*Vers. 6. Might be destroyed] or, weakened; and the strength of it broken, made fruitlesse and uneffectuall: for so the word signifieth.*

*Vers. 11. Reckon ye.]* make account, conclude thus; so the same word is used, *Rom. 3. 18.*

*Vers. 12. Reigne.]* It is the observation of *Chrysostome* and *Theodore* upon the words, the Apostle did not say, Let not sin tyrannize; for that is sinnes own work, and not ours, *Rom. 7. 20.* All the service which is done to a tyrant is out of violence, and not out of obedience. But he saies, Let it not Reigne in you; for when a King reignes, the Subjects do actively obey and embrace his command: whereas they are rather patients then agents in a tyranny.

*In the lusts thereof.]* By lusts here are meant the flames and motions of lust, springing from the fountain of originall sin.

*Vers. 13. But yeild your selves unto God.]* The Greek signifies properly to present our selves unto God; or, to tender our service and duty unto him. In which words he alludes to the manner of the Old Testament; when a man offered any Sacrifice for himselfe, he brought the beast into the Temple, or the Tabernacle, and set it before the Altar in token that he did resigne it unto God.

*Vers. 14. For ye are not under the law.]* As a Covenant, whether we understand it of its condemning or irritating power. Ye are not under the law irritating corruption, and compelling to duty: but under the law subduing sinne, and sweetly leading you on in all the waies of God.

*Vers. 17. That form of doctrine which was delivered you.]* or, into which ye were delivered

\* Zanchie, Lapide, and divers others.  
\* Calvin, Estius.  
Reigned] that denotes the power and tyranny of death.

The plunging of them into water which were baptized, was a signe of their death and buriall with Christ.  
\* Galat. 3. 27.  
Eph 4. 22, 23.  
Col. 2. 11.  
& 3. 9, 10.

1 Peter 4. 1.

Dr. Reynolds:

Perkins.

Perkins.

See Gal. 5. 18.  
We are under the Law as it hath rationem regulæ, not as it hath rationem fœderis.



See 2 Cor. 3. 18  
Vide Beza.

Ἀνθρώπων  
λόγῳ.  
Hominum more  
loquor. Beza.

Vide Beza.

ὁ μισθὸς σπεν-  
δια, capitur  
Luc. 3. 14.  
& 1 Cor. 9. 7.  
pro stipendio  
militum. de  
Dien.  
ὁ μισθὸς say  
some, quasi  
ὁ μισθὸς of the  
evening; be-  
cause wages  
are paid in the evening.

Luc. 3. 14. Respicit igitur Apostolus ad id quod Vers. 19. dixerat & Vers. 13. Deinde loquitur in plurali τὰ μισθία, id quod uno mortis vocabulo innuuntur multe pene, ac variis cruciatum impiorum. Gerh in loc. γὰρ μισθία significat a gift flowing from grace, or free favour; not rendered as due to the merit of the receiver, but vouchsafed freely, out of the free bounty and undeserved favour of the giver. Non erit Dei gratia ullo modo nisi gratuita fuerit omni modo. Aug. contra Pelag.

vered; so the Greek imports. The phrase expresseth the efficacy of Divine doctrine in the hearts of Gods children; as if they were cast into it as into a mould, and came forth bearing the stampe and figure of it.

Vers. 19. I speak after the manner of men] So Beza, and we, I speak some humane thing. *Humanum quiddam dico.* Erasmus.

And so iniquity unto iniquity] By the former iniquity is meant originall and habituall sinne; by the latter actuall sinne, as the fruit of the former.

Vers. 20. The servants of sinne] A servant hath two properties: 1 He is subject; the master is above him, orders him, appoints him his work. 2 He dwells in the house with him.

Vers. 21. For the end of those things is death] That is, the reward; because it is the end of the work. And in this sense this word is used, 2 Cor. 11. 15. Phil. 3. 19. 1 Pet. 1. 9.

Vers. 22. I delight in the law of God after the inward man] That is, so far as I am regenerate, and have a new principle of grace within me.

Vers. 23. For the wages of sinne is death] The word in the originall signifieth properly victuals, because victuals was that which the Roman Emperours gave their Souldiers as wages, in recompence of their service: but thence the word extends to signifie any other wages or salary whatsoever. By death we must understand a double death both of body and soule. But he doth not say, the wages of our righteousnesse is eternall life, but χάρις τοῦ Θεοῦ, *The gracinus gift of God, through Jesus Christ.* We attain not eternall life by our own merits, but by the free gift of God; for which cause also he addeth, by Jesus Christ our Lord. Behold (saith Cajetan, in loc.) the merit, behold the righteousnesse, whose wages is eternall life; but to us, in respect of Jesus Christ it is a free gift. What could Calvin, or any Protestant have said more?

## CHAP. VII.

Sin may com-  
mand far in the  
hearts of Gods  
people, but it  
is not a hus-  
band; there is  
not onely au-  
thority in a  
husband, but a  
principle of  
love.

Vers. 2. **F**Or a woman which hath an husband, is bound by the law to her husband, so long as he liveth, &c.] The Law is the husband, say Calvin, Estius, and the most ancient Interpreters; others, sinne in the dominion: But it is not much materiall whether we understand it of the Law irritating sinne, or of sinne as irritated by the law.

Vers. 7. I had not known sinne, but by the Law] That is, effectually; (for by nature he knew many sinnes) or, to my good and comfort. For I had not known lust] meaning the motions of originall concupiscence had been sin.

Vers. 8. But sinne taking occasion by the Commandement, wrought in me all manner of concupiscence] Sin takes occasion from a threefold power in the law: First, The convincing, or discovering power of the Law, as it is a Glasse; as to sweare, or the like, though there be no pleasure in it; because the Law forbids it. 2 It blinds a man. 3 It minceth it, thou shalt not forsake thy father or mother, except it be Corban. 4 Takes occasion to hate the light. Secondly, from its restraining power, as it is a bridle: 1 Lust then spreads the more inwardly. 2 It is enraged by it, acts with the more violence; Let us break their bonds. 3 It improves it; as the sight of an enemy stirs up a mans courage. Thirdly, it takes occasion, by the condemning power of the Law; we can be but damned, Let us eat and drinke, &c. 2 It takes occasion thence to drive men into despaire. 3 Drives a man to self-murder, as Judas. 4 Drives a man to blasphemy; as Sptia and the damned in Hell.

For without the Law sinne [was dead] No more to me then a dead thing; it never troubled me.

Vers. 9.  
23. "The wages of sin" i.e. the wages which sin gives is  
"death." Or, as death is a king Job 10. 14 "the king of terrors."  
This king has his subjects and the wages he gives is  
death in agreement with that of soldier falling in  
battle. "All then have to do with this king!!"

*Verf. 9. For I was alive*] In performances, *Phil. 1. 6.* presumption, hope, expectation, *Acts 26. 9.*

*Without the Law*] not in the literall, but spirituall sense; *once*, in the state of my unregeneracy.

*But when the Commandement came*] in the spiritualnesse of it, and I saw in some measure its holinesse, *Sinne revived*] That is, the guilt of it was discovered to his conscience; *And I dyed*] I began to see I was in the State of death.

By the life of sin the strength of it is under-

stood, 1 To condemne; 2 operate or worke in a man obedience to it selfe.

*Verf. 13. That sinne by the Commandement might become exceeding sinfull*] That is, when the Commandement was cleared to me, then I saw that I was extream sinfull; or, felt the violent motions of my sinne.

*Verf. 15. For that which I doe I allow not, &c.*] The Apostle speaking of the frailties and infirmities that were in himself, and the rest of the faithfull, giveth us in this and the next Chapter four notes whereby a sinne of infirmity may be known from a reigning sinne. The first is in this Verse, *What I hate* (saith he) *that I doe*. He was convinced in his judgement that it was a sinne, and therefore hated it. The second is, *Verf. 19. The evill which I would not, that I do*. His will, the purpose and resolution of his heart was against it. The third is, *Verf. 24. O wretched man that I am who shall deliver me from the body of this death*! He was much troubled and grieved when he was overtaken with it. The fourth and last is, *Chap. 8. verf. 1. They that are in Christ Iesus walke not after the flesh*. It is not their custome and ordinary practice to do so.

Hilders. on  
Psal. 51. 7.  
Lea. 136.

*Verf. 16. I consent unto the Law*] Gr. I speak together the same thing that the Law doth.

συμνημι, est assentior, etiam Sophoclis & Euripidi. Tum vero Hebraeis dicere est cogitare.

*Verf. 18. To will is present with me, but how to perform that which is good I finde not*] He signifyeth that he could begin good things, but not perfect them, and go through

Σύμνημι τὸ νόμον.

Mr. Perkins.

*Verf. 19. For the good that I would doe, I doe not*] He speaketh of the inward endeavors of his heart.

*But the evill which I would not that I doe*] meaning, in respect of the corruption of his nature.

Quæ memoras  
scio vera esse,  
nutrix, sed furor  
cogit sequi pe-  
jura.

*Verf. 20. Now if I doe that I would not, it is no more I that doe it, but sinne that dwelleth in me*] If against my generall purpose I sinne against God; and be sorry for it, and displeased with my selfe because I cannot obey God in that perfection I desire, it is no more I that do it, but sinne that dwelleth in me.

Senece Hippol.  
Act. 1. Scen. 11.

*Verf. 22. For I delight in the Law of God, after the inward man*] Yet *Verf. 23. Paul* resisteth the Law of God. *Answ.* This is an opposition in the same person, but not in the same part; according to the Spirit he delights in the Law, according to the flesh he rebelleth against it.

Genus hoc lo-  
quendi in Scho-  
lâ Platoni usi-  
tatum fuit, l. 9.  
de Repub. vide  
Dieteric. Anti-  
quit. Bibl.

*Verf. 23. Bringing me in captivity to the law of sinne*] αιχμαλωτιζομαι. It signifyeth one taken with the point of a Speare or Sword; or with a bloody weapon: from αιχμη, cuspis, mucro, & αιλωτος, captivus; so is the word *Luke 21. 24.* Because (as a Law) sinne doth exercise power over all the faculties of the soule, and members of the body.

See Rom. 16.  
17.

## CHAP. VIII.

*Verf. 1. There is no condemnation to them that are in Christ*] *Peter Martyr* here well observeth the wisdom of the Apostle, who before speaking of the humane infirmities, and of the force of sinne in our members, gave instance in himselfe, that no man, though never so holy, should be thought to be freed altogether from sinne in this life. But now comming to set forth the priviledge of those which are in Christ, he maketh it not his own particular case, but inferreth a generall conclusion, *that*

that

\* As if hee should say, there is not one condemnation; there is none in Heaven, God doth not condemne them; there is none on Earth; their own heart and conscience doth

that there is no \* condemnation, not onely to him, but, not to any that are in Christ Jesus. *Cajetan* saith falsely, when he saith, there is *nihil damnabile*: It is not said (saith *Mr. Perkins*) they do nothing worthy of condemnation; but thus, there is no condemnation to them being in Christ, though they deserve it never so much. There is a freedome both from the guilt and punishment of sinne, to them which are in Christ; i.e. which believe, are one with Christ, all his members, and so are effectually called. *Who walk not after the flesh, but after the Spirit*] Walking<sup>a</sup> is not now and then to make a step forward, but to keep his ordinary course in the way of godliness. *Flesh*] that is, the corruption of nature. *Spirit*] that is, the grace of regeneration; live according to the motion and guidance of it.

not condemne them; no word, no commandement, no threatening condemnes him. *Mr. Fenner* on Lam. 3. 57. <sup>a</sup> Walking, in Scripture usually signifies to hold on a course of life, as Gen. 5. 22. & 17. 1.

<sup>b</sup> By the Law of the Spirit of life, we understand the vertue and power of holiness; not in us, but in Christ Jesus; who by his righteousness, and merits hath delivered us from the power of sinne and death. B. Down. on Justif. l. 7. c. 7.

*Verf. 2. For the Law<sup>b</sup> of the Spirit of life in Christ Jesus*] that is, the grace of holiness in the humane nature of Christ, which upon our union with him is by the holy Ghost conveyed unto us; meaning the power of the Spirit which is in Christ hath freed all them which are in him from sinne and death. By the law of sinne is meant, the life and power it hath in it selfe to make guilty in Gods sight, and binde over to punishment. As if he had said, of like things and persons there is the like consequence; my infirmities are not imputed unto me to death; no more shall yours. The Apostle, as in the former Chapter, *verf. 24.* so here, speaks in the singular, of himself; teaching us by his own example, and every true Christian to apply the benefits of Christ to himselfe.

Law of death] i. The power of death, both of body and soule; both temporall and eternall, due to that blot and staine.

*Verf. 3. For what the Law could not doe, in that it was weak through the flesh*] that is, justifie us; *God sending his own sonne in the likeness of sinfull flesh*] that is, in the humane nature subject to passions and infirmities. The Manichees and Marcionites did wrest the Apostles words to signifie that Christ had no true humane flesh, but a similitude and likeness onely: But *Basil* well answereth them, That this word, similitude, is not simply to be referred to flesh; but, to sinfull flesh: for Christ was like unto us in all things, sin onely excepted.

Phil. 2. 7.

And for sinne] that he might take away the sinne of the World. Condemned sin in the flesh] that is, exacted the due punishment of sinne in his humane nature.

And for sinne condemned sin in the flesh] that is, Christ in his flesh being made a Sacrifice for us upon the Crosse, did beare the punishment due unto our sinne; So God condemned sinne in the flesh of his Sonne; that is, *penas peccato debitas exegit*, he did exact punishment due unto our sin. *Pareus*.

*Verf. 4. That the righteousness of the Law may be fulfilled in us*] i.e. That which the law requireth unto justification might by Christ be fulfilled in us who are his members, *which walke not* (as also he had said in the first verse) *after the flesh, but after the Spirit*.

*Verf. 7. The carnall mind is enmity against God*] *ἐχθρότης*. The word signifieth the act of a carnall mind, comprehending thoughts, desire, discourse. *Pareus* well noteth, that he useth not the word *ἐχθρότης*, which signifieth prudence it selfe, least he should seem to have condemned that naturall gift and faculty; but *ἐχθρότης*, which noteth the act rather and execution of that faculty: and he addeth to it *σαρκός*, of the flesh, not condemning all prudent actions, but such as proceed from the pravity of the flesh. The wisdom of the flesh, that is, mans best things; his best thoughts and affections, the best inclinations and motions of the minde of a naturall man, are not onely enemies, but even enmity against God. Not an enemy, as the vulgar Latine readeth it. Hereby is expressed the irreconcilable enmity between the flesh and the Spirit; for an enemy may be reconciled, but enmity can never be reconciled.

Not subject] That is, according to an ordinate and godly subjection, as the word signifies.

*Verf. 8.*



*Vers. 8. So then they that are in the flesh cannot please God* ] Pope Syricius wickedly applied these words of Paul to wedlock ; but to be in the flesh , signifies not to be in wedlock , but in the state of nature received by carnall generation ; and not renewed by the Spirit, as the next verse sheweth. The phrase is significant, noting a man drown'd in corruption. We say of a man overcome of anger, he is in heate ; of a drunkard, he is in drink.

Par in loc.  
See Act. 8. 23.

*Vers. 9. If so be that the spirit of God dwells in you* ] The word is causall or conditional. It is not that he doubteth but that he is plainly confident. Dwelling means two things. 1. The holy Ghost doth abide in them, not for a time onely, but for ever ; for the word noteth perpetuity. 2. That the Holy Ghost hath the full disposition of the heart ; as when a man commeth to dwell in a house, whereof he is Lord, he hath liberty to govern it after his own will.

Chrysost.  
2 Thes. 15.  
Mr. Perkins.  
He is not in us,  
tāquam hospes  
but indigena

*None of his* ] His Creature, but not his Disciple.

perfectus, as J. hn. 14. 16.

*Vers. 10. The Body is dead because of sinne : but the Spirit is life, because of righteousness* ] Body is the mortall part of a man, which is subject to death ; Spirit is the inward part of a man, viz. his soule regenerate, which liveth by faith ; that is, now for the present, the Spirit liveth by grace ; as the just is said to live by faith ; and that also is a pledge of life everlasting afterward.

*Vers. 13. If ye through the Spirit, doe mortifie the deeds of the body, ye shall live* ] 1. Every man must be an agent in this business, and not a patient onely ; if (ye) doe mortifie, a man must do it himself. 2. There must be a true hatred to sin, and that is ever to death ; he must strike it to the heart. 3. There is a slaying of every sin ; the deeds of the body. That is, all the evil luits, and affections. 4. A killing of sinne by true weapons, by the Spirit.

*Vers. 14. As many as are led by the Spirit of God* ] It is not said ruled but led, plus est agi quam regi ; when one is ruled by another, he acts himselfe, and his own action is scene ; when he is led by another, though he may act himselfe, the others action is more seen then his.

Gal. 5. 18.  
The spirit of  
God. 1. Al-  
ways leads a  
man according  
Prov. 6. 22.

to the rules of the word ; the Child of God hath a twofold guide, the word without, and the Spirit within, 2 Pet. 1. 10. 2. Inclines his heart readily to worke in that way, Esay. 30. 21.

*Vers. 15. The Spirit of bondage* ] Nor bondage to sinne, but by it.

*Whereby we cry Abba (\*) Father* ] The reason of the gemination, is not barely by way of exegesis ; but to shew that not onely the Jewes, but the Syrians, the Greeks, and Latines, should call God Father. 2. To shew the intenseness, and fervour of affection. There is the gift of prayer, and the Spirit of prayer ; our prayers proceed from a Spirit of prayer, when our hearts are filled with holy longings and desires, after the things we pray for beyond our words ; the spirit of supplication sets the regenerate part a work : here is not a calling onely, but a crying, which notes earnestness. 2. The petition Father, Father, notes vehemency of affection. 3. It is a repetition in severall languages, Syriack, and Greek, Abba Father.

(\*) Pauls  
meaning is to  
signifie, that  
the Holy Ghost  
causeth us to  
make requests,  
and stirreth  
up our hearts to  
groane, and  
sigh to God.

2 Kings. 2. 12. Mark. 14. 36.

*Vers. 16. The Spirit it selfe beareth witnesse with our Spirit* ] We have two witnesses joyning together their testimonies to assert this truth, that we are the Sonnes of God ; viz. our Spirit, and the Spirit of God, that witness of our Spirit ; That is, our conscience is the first, the Spirit of God is the second. His work is not μαρτυρία, but συμμαρτυρία, to witness together with our Spirit ; That is, to confirme and ratifie what that hath asserted. Mr. Bedford against Antinomianisme. Chap. 5.

See John. 5. 6.  
Yet doth the  
spirit work this  
assurance in  
the heart of  
man, not by  
immediate and  
7. Left. 124.

extraordinary inspirations, and revelations ; but by ordinary means. Hildesf. on 51. Psal.

*Vers. 17. And if Children, then heirs, heires of God, and joynt heires with Christ* ] Chrysostome observes three notable passages of honour ; every one rising by degrees, above another. 1. We are not onely Children but heires. 2. Not heires to any mortall man, but to the immortall God. 3. Not basely associated in this our inheritance ; but are coheires annexed to Jesus Christ.

Ee

Vers. 18

Αξιωμα  
signifies when  
a man hath  
cast his ac-  
counts, & well  
weighed the  
matter, he  
concludeth,  
resolveth, and  
determineth,

Augēt empha-  
sim, quod apo-  
stolus non sim-  
pliciter dicit,  
creatura expe-  
ctat, sed expe-  
ctatio creaturæ

expectat. q. d. Creatura tam anxie anque avidè gloriam illam expectant ut videantur esse ipsa expectatio. Gerh. Aliqui (b) restringunt verba Apostoli ad novam creaturam, id est, fideles, expectantes beatam illam spem; non dicitur absolute nam creatura, sed intenta expectatio creaturæ; adiutor autem intentam illam expectationem expectare. Quæ verba non malè meo iudicio sic re-  
flectat Thomas, creatura intentè expectans, filiorum Dei revelationem expectat; quibus verbis creaturæ nomen circumscriptum, ut non intelligatur de quavis creatura, sed de ea quæ est capax talis et pios desiderios. Rivetus.

*Verf. 18. I reckon* ] The Greek word signifies. I conclude upon an argument.

*Are not worthy* ] The words in the originall are, not worthy to the glory; or not worthy to be compared to it. The Greek word signifies, they are not to be put in the balance (a) with the glory of heaven; a word taken from a ballance. These sufferings which the godly sustaine, are not worthy of; or not worthy to be compared, or comparable, or equall in worth to the glory, which shall be revealed in us, or upon us.

upon us.

*Verf. 19. For the earnest expectation of the Creature waiteth* ] The expectation of the Creature expecteth, an Hebrew Pleonasm, to expresse the continuall desires, and expectation of the Creature. That is, as some (b) expound it; the godly waiteth for the manifestation of the sonnes of God; that is, of themselves; as the Lord reigned Brimstone from the Lord; that is himselfe; it being an Hebraisme to put the Antecedent sometime in place of the relative.

*Verf. 20. Vanity* ] Of service, was constrained by God to serve unregenerate men

*Verf. 21. The bondage of corruption* ] Some say of dissolution, others of subjection; they are made serviceable to the lusts of unregenerate men.

*Verf. 22. Groaneth* ] As one pressed with a burden desireth to be eased. *Travelleth in paine* ] As a woman in travell to be delivered.

It is a *Prosopopeia* whereby  
a Person is feigned to the creature, as though it had will, desire, sorrow, groaning.

*Verf. 23. Which have the first fruits of the Spirit* ] Which are but as a handfull of Corne, in respect of the whole Corne-field.

*Verf. 24. We are saved by hope* ] That is, We are so assured of our salvation, as if we possessed it already.

In this life we  
are not saved  
re but spe.

συνανταμβαν-  
τας ut a suble-  
vat. Beza.  
vide Beza.

*Verf. 26. Also helpeb our infirmities* ] Helpeth together. The word signifies such a kind of helping; as when a man takes a thing (as Timber or the like) at the other end, or the other side; one man standing the one way, and the other the other way; or one taking up one end, and the other the other end; that is the meaning of it.

All things ]  
their prosperi-  
ty, adversitie,  
yea their ren-  
tations and sinnes should in the end work for their good.

*Verf. 28. We know* ] That is, Not onely I, and you; but all the faithfull people of God, have great prooffe of it, by daily experience: that all afflictions (for of them specially he speaketh) how many or great so ever they be) shall by Gods blessing procure, and further our chiefest good; that is the happinesse of our soules.

The word is  
not *prescivit*  
he knew be-  
fore, but.

*Verf. 29. Whom he did foreknow* ] By prescience here we understand not simply the foreknowledge of God; but his fore-acknowledging, which is a knowledge with approbation.

*prescivit* he acknowledged before, 2 Tim. 2. 19. Rom. 11. 2.

*Verf. 30. Moreover, whom he did predestinate, them he also called: and whom he called them, he also justified, &c.* ] The Apostle compares the causes of salvation, to a chaine of many Links; whereof every one is so coupled to the other, that he which takes hold of the highest, must needs draw the rest with him.

Magnificentis-  
sima conclusio  
cuius superioris  
de Iustificatione  
gratuita dispu-  
tationis. Beza.

*Verf. 31. What shall we then say to these things?* ] The Apostle having set forth the great mystery of the love of God to us in Christ, concludeth (as some conceive) like an orator. As if he had said, Here is a subject about which much might be said; but we had need bee very carefull, how and what we say about it. No man, no not the tongue of an Angel is sufficient to deliver, and unfold these secrets: such love, such goodnesse are beyond words. Mr. Caryl on 11. of Iob. 2.

Who

*Who can he against us* ] He meanes not in their affection, to oppose or work our annoyance; but to hurt us, 1 Pet. 3. 13.

*Vers. 32. Delivered him up for us all* ] That is, for us who have all things given with him, all such as are chosen, justified, and shall never be condemned as in the next *vers.*

*Vers. 33. Who shall lay any thing to the charge of Gods Elect* ] Or put in any accusation against them; the Greek word signifies *in jus vocare*, to call into the Law. It is a law-custome to clear men by Proclamation; if one have been indicted at the *Affiz:s*, and no Bill brought in against him; there is an *O* yes made; If any have any thing to say against the prisoner at Barre, he should come forth, since he stands upon his freedom.

*Vers. 34. Who is even at the right hand of God, who also maketh intercession (a) for us* ] By appearing in heaven for us; and by willing that that his merits should be effectu-

\* Qualis est ista intercessio? non oratio; sed realis, ex meritis suis

in cruce oblatis representatione. Hinc est quod dicitur comparere coram Deo pro nobis Heb. 9. 24. D. Twiss. vind. l. 1. p. 102

*Vers. 35. Who shall separate us from the love of (Christ?)* ] By this interrogation, the Apostle doth more emphatically deny, that any thing whatsoever, shall be able to separate us from Christ; then if in plaine termes he had said, as after he doth; no thing whatsoever is able to separate.

Est autem verbum Χριστος significanter positum; sicut Grotius. in loc.

enim de Iudaicis divitijs usurpavi. Matth. 9. 6. Marc. 10. 9.

*Shall tribulation* ] The word signifies any thing that presseth or pincheth us: *Distresse*. ] The word is translated from the straightnesse of the place, to the estate of the mind, 2 Sam. 24. 14. *persecution* ] when we are pursued from one place to another, and banished; *famine and nakednesse* ] which follow the banished.

*Vers. 37. We are more then Conquerers* ] We doe over overcome, *Super superamus*, That is, triumph, or overcome before we fight; or are more then conquerers in them, because we are Conquerers by them.

ὑπερνικῶμεν, supervincimus.

*Vers. 39. For I am perswaded, that neither death, nor life, &c.* ] Whereby he meaneth all the faithfull and Elect; and by the *love of God*; not our love towards God, but Gods love towards us; the Apostle speaks before of Christs love to his chosen; and himselfe expounds it of Gods love to us in Christ, *vers. 37.* The ground on which the Apostle builds this assurance, is not any speciall revelation; but such a foundation as is common to all the faithfull, as appears, *v. 32, 33, 34* the faith of every Christian is in nature all one with *Pauls*, though not in measure and degree; and as effectually to save him as *Pauls* was. The Apostle proves that neither *life*, that is, the pleasures of life; nor *death*, that is, the paines and terrours before, as well as the stroke of death it selfe; nor *things present*, that is, evils of sense; nor *things to come*, that is, evils in expectation; nor *height* of prosperity; nor *depth* of adversity; nor *any thing* else can separate us from the love of God; That is, the love wherewith he loveth us in Christ.

2 Pet. 1. 1.

## CHAP. IX.

*Vers. 1. I Say the truth in (Christ, & lye not)* ] This duplication of contraries, is used for the more force, and to shew his sincerity.

*My conscience also bearing me witnesse in the holy Ghost* ] That is, the Holy Ghost who is privy to my conscience bearing me witnesse; or my conscience which the Holy Ghost is privy to.

Made on Acts. 5. 34, 5.

*Vers. 3. My brethren my kinsmen according to the flesh* ] That is, the Israelites; meaning for the advancement of Gods glory, in their calling and salvation.

Perkins.

*Aliqui existimant eum, quemadmodum apud Romanos Rex exercitus sepe unum aliquem pro toto exercitu devovebat & morti destinabat; ita Paulum cum ad Romanos scriberet, ad illum morem adluisse, & optasse, ut Christum ipsum pro populo Iudaico tanquam hominem sacrum, rejci & occidi juberet. Dilher. Eclog. Sac. Dictum septimum.*

E c 2

Vers. 4.



*Verf. 4. Who are Israelites : so whom pertaineth the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises* ] There are 7. privileges. First, they were Israelites; that is, of the posterity of *Jacob* called *Israel*. The second is adoption; in that they were reputed, and called the children of God; not the inward and spiritual adoption spoken of *Iohn* 1. 12. but the federall outward, *Exod* 19. 5. Thirdly, they had the glory of God; that is, the mercy seat; <sup>(\*)</sup> the pledge of Gods presence. The fourth is the Covenant, Covenants Greeke; that is, the two Tables of the Covenant, *Heb* 9. 4. Fifthly, the giving of the Law, viz. of the judicall, and ceremoniall Law. Sixthly, the worship of God, the publike solemnity whereof was tyed to the Temple at *Jerusalem*. Seventhly, to them pertained the promises made to the Patriarkes, touching the *Messias*. *Perkins*.

(\*) The Ark of the Covenant, a speciall token of Gods glorious presence, *1 Sam* 4. 22.

*Verf. 6 The word of God hath taken none effect* ] That is, then the Covenant made with the forefathers is void, if the Jewes be rejected.

*Verf. 11. Neither having done any good or evil* ] That is, before he considered of their good or evil; in his decree he decreed to love *Jacob*, and hate *Esau*. *Mr. Perkins*.

*Verf. 12. Questio est, an Paulus Historicè locum acceperit de duobus populis, & externis prerogativis, an mysticè de duobus ipsius attributis: in particulari, & eorum discriminatione salutari gratie & ultimi finis.*

*Nihil aliud est quam propositum electorum, ad eoque liberum.*

*Verf. 13. I have loved Jacob, and hated Esau* ] There is a two fold love in God.

1. *Amor benevolentie*, a love of well willing; which God did beare to the person before the world was; and it is called the love of Election, as here. 2. *Amor complacentie*, a love of complacency, to his own Image in the person; of this Christ speaketh *Iohn* 14. 21. 23. *Rutherfords* Triall, and Triumph of faith.

*Verf. 14. God forbid* ] Greek *Let it not be so*, 3. *Rom* 6. like that speech *Gen* 18. 25; that be farre from thee. *Est longissime averfantis. Absit ut hoc dicamus*: *Grotius*.

*Verf. 18. Whom he will, he hardeneth* ] There is a threefold hardnesse of heart.

1. Naturall, which is the Estate of all men. 2. Contracted by a custome of sinning. 3. Judiciary, which God inflicteth upon men as a judgement; this is here meant.

*Non obdurat Deus impietatem, sed non impietando misericordiam.* *Aug. Epist.*

*Verf. 22. Vessells of wrath* ] Some interpret it the Instruments of wrath; rather those which fill themselves with sinne; and shall be for ever filled with wrath.

*Fitted* ] Made up, finished.

*Verf. 23. Riches of his glory* ] It is familiar with *Paul*, to call a great plenty of a thing riches, *Ephes* 1. His most rich, and abundant glory. The word glory, which is twice here repeated, is put for the mercy of God by a Metonymie; so *Ephes* 1. 12.

*2 Rom. See 11. 33. Quia præcipua ejus laus est in beneficiis.* *Calvinus*.

*Verf. 29 The Lord of Sabaoth* ] *Sabaoth*, not *Sabbath*. of hosts, not of rest; and so *James* 5. 4. *R. David Kimchi* gives two reasons, why God is so called. First, because he is the onely Lord of all creatures in heaven and earth. Secondly, because he can easily scatter, and overthrow the great force that is in hosts, or Armies.

*Verf. 31. The Law of righteousness* ] That is, the righteousnesse prescribed by the Law; an *Hebraisme*.

*Verf. 33. And whosoever beleeveth on him, shall not be ashamed* ] Or confounded. The Apostle followeth the translation of the *Septuagint*; in the originall *Esay* 28. 16. the words are, *he that beleeveth shall not make haste*; the *Septuagint* put the consequent for the Antecedent, & the effect for the cause: because he which is rash, and maketh haste, is ashamed in the end, and confounded. *Peter Martyr* expoundeth it of the patience of the Saints which doe waite for the fulfilling of Gods promise in due time, not hasting to use unlawfull meanes; and more particularly, the Prophet there reproveth those which would not waite upon God for deliverance, but depend upon present helps. *Jun. annotat.*

*1 und. 2 Paralel. 15.*

*Shall not be confounded* ] Some doe refer it to the day of judgement, when the faithfull shall not be confounded, or ashamed; *cum venerit in futurum*, *Glosse Interlin. Waymo*. But it is more generall, shewing that the faithfull, neither in the time present, nor to come shall be ashamed; nor to be confounded, signifies *non frustrari*, not to be disappointed of their hopes; *P. Martyr*. and more is understood then said; that is, shall be confirmed, comforted, established. *Fajus*.

CHAP. X.

Verf. 3. **G**oing about] or seeking, studying.

Verf. 4. For Christ is the end of the law] The end of the Law is to justifie and save those which fulfill it; Christ subjected himselfe thereto, perfectly fulfilled it for us; and his perfect righteousness is imputed to us.

*Finis perficiens non interficiens.*  
Aug.

The abrogater of the Ceremoniall, and fullsfiller of the Morall Law, not for himselfe, but for us; therefore Christ doing it for believers, they fulfill the Law in Christ: and so Christ by doing, and they by believing in him that doth it, doe fulfill the Law. *Perkins.* Notanter appellatur τὸ τέλος τῶ νόμου. τέλος duo significat; semel finem seu complementum aliqujus rei, Matth. 10. 22. & 24. 6. Luc. 1. 33. Joh. 13. 1. Hoc sensu denotat obedientiam Domini activam, qua omnem Dei Legem à capite ad calcem, ab initio ad finem implevit. Interdum est retributio debita sive ea primum sit, sive poena. Matth. 17. 27. Rom. 6. 23. 23. & 13. 7. 2 Cor. 11. 15. Phil. 3. 19. Et sic subinnuit obedientiam passivam, retributionem, seu poenam nobis debitam in quam salvator se recepit. Walther. Miscellan. Theol.

Verf. 5. The man] Even the man himselfe, in and by himselfe. Which doth these things] Even all those things which are written in the law, according to the utmost extent of them. Shall live thereby] not onely temporally, but eternally.

Verf. 10. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation] The tongue confesseth what the heart believes.

Verf. 13. For whosoever shall call upon the Name of the Lord shall be saved] That is, whosoever hath this grace \* given unto him truly to worship God, it is an evident sign and assurance unto him, that he shall be saved.

See Verf. 11.  
Prayer is  
sometimes ta-

ken for the whole worship of God. B.D. m. of Justification. l. 7. c. 4.

Verf. 18. Their sound went into all the earth] That which the Prophet David speaketh of the Sunne, the Apostle here applies to the Gospell. to note, that the circle of the Gospell is like that of the Sunne, universall to the whole world. The Hebrew is, Their line is gone out through all the earth; the LXX. which the Apostle followeth, their sound went into all the earth. The sense is one, though the expressions be different.

Plal. 19. 4.

Reynolds.

Vide Druf. de  
qualitate per  
Epist. epist. 77.

Verf. 20. But Esaias is very bold] in telling the Jews to their faces that they were rejected.

CHAP. XI.

21

Verf. 9. **L**et their table be made a snare, &c.] By Table, Origen meanes the Scriptures, which became a snare unto them, in that they perverted them to their own hurt. *Haymo* and some others say, that their Table is collatio verbarum in mensa, their meeting and conference to take Christ; whereat they did but lay snares to take themselves. *Chrysostome* understands by Table, Omnes Indecorum deliciae, their prosperity, their publique State, their Temple. *Calvin*, Quicquid in vita optabile est & beatum, he gives them to their ruine and destruction. *Peter Martyr* saith it is an elegant allegory, wherein is signified that whatsoever is sweet and acceptable, becomes dangerous and deadly. *Chrysostome* is the right See Heb. 13. 10.

Let it be made] non est optativus, sed prophetanticus.

Verf. 12. How much more their fulnesse] an enriching of the Gentiles.

Verf. 15. Be the reconciling of the world] This cannot be understood of men in all ages; but, in the last age of the world, after Christs ascension; wherein God offered to all the world life everlasting by Christ.

*Perkins.*

Verf. 16. For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches.] First fruits and root; that is, Abraham, Isaac, and Jacob, Because they were first consecrated to God, and first in covenant with God. It is such a holiness as that *Exod. 19. 6.* & *Dan. 8. 24.* & *12. 7.* not a personall and inherent, but a federall and externall holiness; so as to be owned by God in a vitall covenant.

See 1 Cor. 7.  
14.

Verf. 17.

Perkins on  
Jude.

*Verf. 17. And if some of the branches be broken off*] Some urge this and *verf. 20* to prove that the regenerate may fall from grace. There is a twofold planting: 1 Outward, when God giveth the word unto a people, and they publicly professe it. 2 Inward, when God giveth true faith, whereby men are set into Christ. The Jews were implanted by the former onely, and therefore might be broken off; the other is everlasting.

*Paul* useth a similitude of grafting a branch of the wilde Olive into the true, but contrary to nature; for nature adviseth to set sweet graffes into sower stocks; and though it be naturall for the stock to be *vehiculum alimenti*, to convey the nourishment to the graffe; yet naturally *virtus temperamenti*, the quality of the juice is from the graffe, not from the stock: but in our supernaturall grafting the branch of a wild Olive is made partaker not onely of the root, but fatnesse also of the true Olive.

*And with them partake of the root and fatnesse of the Olive Tree*] This Olive tree is the visible Church, *Ier. 11. 16.* so called, 1 *Propter viriditatem*, for its greennesse. 2 *Propter pinguedinem*, for its fatnesse. The root of this Olive tree was *Abraham*, by vertue of the Church-covenant; the Covenant began with him; therefore he is said to be the Root, *Mic. 7. ult.* *Fatnesse*] that is all the outward priviledges, ordinances, graces, The Gentiles partake of the root and fatnesse; that is, are taken among the children of God by outward profession, and partake of the externall priviledges of the Covenant.

*Verf. 18.*

*Cælum affrise-*

*rum uno in loco est: & tamen ejus vox & verba ubique locorum audiuntur, id est, vñ ejus intelligitur. Pari modo cum Apostoli in illustrioribus urbibus fuerint, ibique & predicaverint & miracula fecerint, ut Hierosolymis, Cæsareæ, Joppæ, Antiochia, Ephesi, Corinthi, Thessalonicæ, inde fama verum tantarum pervenit ad omnes terras in quibus habitabant Judæi, idque sufficit.* Grotius in loc. *St. Paulus ult. "Whole burnt offerings!"*

<sup>a</sup> *Xpñsmu*  
*benignitatem.*  
*Significatur ea*  
*voce facilitas*

*ac promptitudo præstandi beneficia, Estius.* <sup>b</sup> *Sic Sæpius severe* 2 Cor. 13. 10. Titus 1. 13. *Origo vocis à medico qui membra infecta abscondunt.* Grotius.

*Verf. 22. Behold*] is not the Adverbe, but the Verbe: to note a narrow looking into the point, as in that of *Iohn 1. 29.* As if *Iohn* had said, look well on him, eye him, and mark him well. *The goodnesse*] the word <sup>a</sup> signifies the propensity of God to do good. *Severity*] *σφοδρά* <sup>b</sup> such a severity as notes a cutting off: which word *Paul* useth the more to set forth Gods goodnesse to us.

*Verf. 25. Untill the fulnesse of the Gentiles be come in*] There is a double fulnesse of the Gentiles. 1 Before their conversion. 2 A greater fulnesse after. *verf. 12.* He means here a full and plentiful propagation of the Gospel, whereby many of all Nations shall be converted to God.

*Verf. 26. The deliverer*] It signifies delivering by a strong hand, to rescue by force, as *David* delivered the Lamb out of the Lyons paw. This word is used in the sixth Petition of the Lords prayer.

*Verf. 29. For the gifts and calling of God are without repentance*] That is, the peculiar gifts which pertain to salvation; for common gifts may be lost, and some saving gifts in some degree and for a time.

Peace, joy;  
but the essen-  
tiall gifts to  
salvation, viz.

Faith and sanctification may be abated.

*Verf. 32. For God hath concluded them all in unbelieve, that he might have mercy upon all*] The word [*all*] is not to be expounded of every particular man, as some would have it; for then *Paul* should contradict himselfe, who said before, *God will have mercy on whom he will have mercy.* But it must be understood of all that are to be saved, both Jewes and Gentiles, as the article added to *all* importeth; the meaning is, that God will save all whom he purposeth to save of his mercy, and not of their merit, because all are sinners.

Perkins.

*Verf. 33. O the depth &c.*] wherein *Austin* saith is contained the solution of that question, why some are converted rather than others.

*Of the wisdom and knowledge*] God by his wisdom discerneth courses most convenient; but by his knowledge he comprehendeth all, whether convenient or inconvenient.

32. "That it might all be of mercy!"  
I will have mercy upon whom I will &c

Pass



*Past finding out*] A metaphor from quick-scented Hounds, who are at a loss, having neither footsteps nor scent left of the game they pursue; none can trace the Lord, and hide out the way and reason of his doings.

*Vers. 35. Or, who hath first given to him, and it shall be recompensed unto him again*] as who should say, no man can challenge God as if he owed him ought.

Sauderson.

*No "supererogation"!!*

## CHAP. XII.

*Vers. 1. BY the mercy of God*] The word in the Greek translated mercies, is the plurall number, *per miserationes*. Though there be in God *miserationes multe*, yet there is but one mercy which is his essence; from whence issue *motus misericordie*.

Chrysost. Theoph. Aug.  
Vultur numero  
causâ. Beza.

*multitudinis amplificationis*

*Present*] The Apostle exhorteth to exhibite, present, give up themselves, herein alluding to the rite of the sacrifices which were first exhibited and presented unto God at the Altar. This word is used of our blessed Saviour when they brought him into the Temple, and presented him before the Lord, *Luke 22 3*.

Beza.  
Dr. Willet.

*Your bodies*] That is, the whole man, as *13. 1.* by soul he means the whole person; there is an Hebraisme, the soul for the whole man: in this there is a Grecisme, and with us it is ordinary to use body for the whole man, as when we say, He is a very good or naughty body.

Part for the whole.

He alludes to the burnt-offering that was wholly offered unto God. The head, body, legges, the inwards, all washed with water after it was killed, was offered on the Altar for a sweet savor unto God. This noteth principally Christ offering of himselfe wholly in his perfect sufferings and obedience unto his Father; but secondarily it was also a type of our giving and consecrating our selves altogether unto God.

The Greekes  
put *σωματα*  
for persons.

Present your whole selves, soules and bodies unto God, as wholly consecrated to his

service, wherein ye shall offer a farre more acceptable sacrifice to him then all the oblations under the Law; theirs were of beasts, yours of your selves: theirs of beasts slain, yours is a living Sacrifice; theirs was as it were a bruit service; yours a reasonable. Dr. Hall's Paraphrase in loc.

*Reasonable service*] *πῶς λογικῶς λατρεία*, your service of the Word. That is, ordered according to Gods Word, the rule of obedience. As the same word is rendered, *1 Pet. 2. 2. Milke of the Word*; not reasonable milk, *τὸ λογικὸν γάλα*, Mr. Pemble. Or, \*reasonable; such service as is done unto him with reason and understanding; when the understanding is regulated by the wisdom of God, and the will by the will of God.

\* Rationalis  
cultus talem de-  
notat, vel de  
quo rationem  
reddere possu-

*mus, ut exponit Origines, et spirituales ut Chrysostomus, qui opponitur Animæ impetui, aut victimis legalibus, quæ aliqñ modo erant irrationales: ut exponit Ursinus, et alii Dr. Prid. Lect. 22. de Autoritate Ecclesiæ in rebus Fidei.*

*Vers. 2. But be ye transformed*] metamorphosed. The Greek word signifies to lay aside one form and assume another; as the Metamorphosis written by Ovid and others; but it is to be meant in respect of the qualities, as the words following by the renewing of your mind, shew.

*Prove*] This probation signifies a discerning with judgement of those things which are good, as *Phil. 1. 10.* he that hath a perfect taste discerneth of the goodnesse of meats.

*Vers. 3. Not to think of himself more highly then he ought to thinke, but to thinke soberly*] The Greek is very elegant \**μὴ ἐπεφρονεῖν πρὸς ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ πεφρονεῖν.*

\* His omnibus  
verbis utitur

*hic Apostolus, non sine jucunda vocum allusione, quæ in Latino retineri non potuit. Estius.*

*Vers. 6. Gifts*] That is, as some rightly interpret, according to the offices and employments wherein we are set, these are graces and favours unto which God doth call any person, *Rom 1. 5. Eph. 3. 8*

Wberber

Sunt qui per Prophetiam intelligunt divinandis facultatem, quæ circa incunabula Ecclesie N. Testamenti obtinebat. Sed ego in eorum sententiam concedendum arbitror, qui Prophetie nomen accipiunt de Scripturæ intelligentia, & singulari eius explicandi facultate. Nam reliquis muneribus omnibus quæ recensentur ab Apostolo, in Ecclesia perpetuus locus est, absurdumque foret si cum uno temporario Charismate circa manifestam causam perpetua aliquot conjungeretur. Gersonius Bacerus differat. de gubernat Ecclesie. Vide Calvinum in loc.

*Whether prophesie, let us prophesie according to the proportion of faith*] This place, (saith Par.) is to be understood of the Prophets in the New Testament. There were in the Primitive times three extraordinary offices in the Church, Apostles, Prophets, Evangelists, Ephes. 4. 11. See 1 Cor. 12. 28. The Apostles were immediately called and sent of Christ for the conversion of the world, and planting of Churches. Prophets were such who were immediately stirred up and called by the Holy Ghost; and also indued with singular wisdom and knowledge both of the mysteries of faith, and also of the secret judgements of God, present and to come; also they excelled in a wonderfull gift of understanding the propheties of the old Testament, and of opening and applying the same to those times. They were inferiour to the Apostles; and by them appointed to govern the Churches which they had planted. Evangelists were such as accompanied the Apostles in their travell, and were sent by them upon occasion to the Churches, to preach the Gospell; but not to be resident in any place for governing of the Churches, as were the Prophets.

*Vers. 8 With simplicity*] that is, of mere pity and compassion; and not for any sinister respect, pleasure, or praise of men. See Ephes. 6. 5.

*Vers. 9 Let love be without dissimulation*] Greek, without hypocrisie. See 1 Iob. 3. 18.

*Abhor*] as Hell, hate with horror, The Greek word is very significant *μισοῦντες*. The simple verb imports extreme detestation, which is aggravated by the compolition. Chrys.

*cleave to that which is good*] Hold it, as one firmly glued to it, for so the word signifies; things glued are not easily disjoyned. The same word is used of the conjunction between man and wife, *Matth. 19. 5. Eph. 5. 21.*

*Agglutinati*  
*Beza.*

*Vers. 10. Omittitur hac vice φιλοστοργία* Aristoteles, Xenophon, Cicero etiam ad *Atticum*. significat vehementem amandi affectum. Grotius.

*\* Vult nos qui*  
*sub lege vivimus,*  
*nihil remissum,*  
*nihil tepidum habeamus in nobis,*  
*sed cum fervore Spiritus & calore fidei cuncta peragamus.* Origen.

*Vers. 11. Fervent*] Or, *zealous* \* *in spirit*; as if no service could be acceptable unto God, without fervency of spirit.

*Serving the Lord*] Some read the words, *serving the time*; because there is a great affinity between those two words in the Greek tongue, *ταῖς* time, and *κυρίῳ* Lord; apply your selves to the time; not that they should be men-pleasers, or time-servers: but to apply themselves to the time in the occurrent and occasions thereof. But *Beza* saith this reading cannot be received at all, because no such phrase is found in the Scripture, to serve the time in any such sense.

*Vide Estium.*

*φιλοξενία*  
*δοξοτε.*  
It is not said,  
exercising, but  
pursuing hospitality. Chrys.

*Vers. 13. Given to hospitality*] The Greek word is well translated; for this kinde of phrase notes an eager affection, or following of a thing; so a common drunkard is said to be *given* to drink, and a covetous man to be *given* to money. The phrase importeth that we should be so hospitable, as not to stay till strangers seek to us, but prevent them by our invitation.

*Vers. 16. Be not wise in your own conceits*] The wisdom here inhibited may be understood, either in regard of the object; that is, be not over-curious to pry into secrets unrevealed; or in respect of the subject, that is, be not conceitedly lift up in minde.

*Vers. 17. Provide things honest*] That is, take care beforehand for things that may purchase us credit, and make us to be well reputed amongst men.

*Vers. 18. Live peaceably with all men*] with a double limitation: 1. *If it be possible*; some are so froward that one cannot live peaceably with them. 2. *If it be in you*, or so

*Quoniam id*  
*non semper ob-*  
*tineri poterat,*  
*ut pax nobis cum omnibus constaret*  
*duas particulas exceptionis loco attulit.* Si fieri potest & quantum in vobis. Calvinus in loc. *Pacem cum omnibus habere non solum difficile est, verum etiam, ut sunt multorum hominum improbi mores, impossibile, adeo ut nec ipse Paulus qui hec præcipit, potuerit cum omnibus hominibus pacem habere; merito igitur Apostolus duas addidit clausulas generalitatem huius præcepti limitantes: Si fieri potest, nempe salva iusticia, pietate ac veritate; & quod in vobis est; ne videlicet à vobis atque ex vestra parte præbeat ulla dissensionis occasio.* Estius in loc.

*much*

much as lyeth in you. that is, so far as it will stand with faith and a good conscience; whether you translate it, have peace, keepe peace, observe peace, love peace, exercise peace; live peaceably, comprehends them all. Par.

Verf. 20. Therefore if thine enemy hunger feed him ] *ἰσχυζον*. The Greeke word is emphaticall, and signifies to feed indulgently, as Birds their young; or as a man his friend carving to him of the best. See à *Lapidr.* and *Par.* in loc.

In so doing thou shalt heape Coales of fire on his head ] Coales doe either melt, or consume: The meaning is, that this mercy will be like a heap of hot coales; either to melt their hearts, and to make them our friends; or if they persist in their enmity, to adde fewell to their torments in Hell.

1 Sam. 24. 16.  
Significat ju-  
stas penas ab

*ijs solvenlar, qui bene de se merentes odio habent.* Cham. tom. 1. l. 15. c. 1. *Sensus est: si aliter illa tanta tua patientia ac beneficentia ad meliorem mentem revocari non potest, gravis ei impendet poena.* Grotius in loc. vide Estium.

Verf. 21. Be not overcome of evil ] That is sinne; be not made to sinne<sup>(a)</sup> by the sin of another: when another man hath done evil against me; or any deare to me in word or deed; I must not therefore fall into sinne or forsake my duty. One is then overcome with evil, when his minde is so posselt with the thought of the injury that he hath received, that his judgement is perverted, and his passion disturbed by it; and this may be either sodainly, and for a fit in anger; or habitually in malice. It is a metaphore taken from war and combating. 1. To prevent an objection, that it is no baseness, but rather a bravery of Spirit, not to revenge. 2. To shew that we shall be assaulted; therefore we had need to arme and strengthen our selves against it; fight for it.

<sup>a</sup> Vincitur à malo; id est ab actione mala, qui malos imitatur. Grotius. Vincitur à malo (ut docet Thomas 2. 2. quest. 108. art. 1.) qui vult peccare in alium, quia ille peccavit.

*in ipsam.* Estius in loc. *Elegans Antimetabole, qua velut epilogus claudit exhortationem superiorem de non ulciscendi injurias.* Id. ib.

But overcome evil with good ] *Evill* ] That is, the injuries done to us in word or deed; *good* ] That is, courteous, righteous, humble, kinde behaviour.

Overcome ] Earnestly desire, and constantly labour by our humility, love, kindness to make them ashamed of their unkindness; by our faithfulness, and care of our duty, to make them forbear doing evil.

1 Sam. 26. 21.  
25.

## CHAPT. XIII.

Verf. 1. **L** Et every soule <sup>b</sup> ] That is, Every man, an Hebrew synecdoche; then the Clergy as well as others, none are exempted.

<sup>b</sup> Si omnis anima, & vestra. Quia vos excipit.

*ab universitate? Si quis tentat excipere, tentat decipere. Pontifices Romani cavillantur hic & 1 Pet. 2. 13. non contineri personam praeipientis, uti Petri & Pauli, sed recusantur à Chrysostomo, qui ait etiam Apostolos ipsos, neminem ceteros hoc nomine (omnis anima) comprehendit.*

Be subject ] The Greeke word signifies to be subordinate, where is insinuated the order of government; *Chrysostome* noteth that he saith not, be obedient; but *be subject*, which is a generall word comprehending all other duties and services.

to the higher (or supereminent) powers ] When they were at work. He calleth the civill Magistrates powers (saith *Pareus*) because they are armed with power against others. And he calls them powers, rather than Kings, Princes, (saith he) that hee may shew, that he speaks not so much of the persons, as of the order it selfe.

Verf. 2. Whosoever therefore resisteth ] The Greeke word notes such a resisting as when a man is contrary to the order established; *ἀντιταξιν* resisteth the Ordinance of God ] Here the Greeke word translated to resist ] signifies to stand against, a military word.

Verf. 4. Upon him that doth evil ] Any evil, civill, religious; all lawes propounded without limitation must be interpreted in their latitude.

Verf. 7. Render therefore to all their dues, &c. ] *Chrysostome* observeth well, that the Apostle saith render ] not give, *nihil enim gratis datur qui hoc fecerit*, for it is our duty to yeeld obedience in all things to the Magistrate.

FF

Tribute



Inter tributum  
& vectigal,  
Græcè φόρος  
καὶ τέλος, ita  
grammatici di-  
stinguunt, quod  
illud pro regione  
seu prædij, hoc  
pro mercibus exportandis importandisve pendatur. Vectigal à vehendo, quia solvitur ex his quæ advehuntur, vel evehuntur. Cornel. à Lap. vide Sculteti exercit. Evang. l. 1, Cap. 17.

Tribute to whom tribute is due, custome to whom custome ] For the most part, these two words φόρος and τέλος are confounded, and indifferently taken for any kind of tribute, or payment made to the Governours : Yet to speak distinctly, there are two kinds of tribute, which is either laid upon the persons, called τέλος poll-monie Matth. 17 25. or upon their substance, and was due for commodities brought in ; and this is φόρος as the etymon of the word sheweth.

Est autem argu-  
tū dictum :

Verf. 8. Owe no man any thing, but to love one another ] Love is such a desperate debt (a) as a man can never discharge himselfe of.

Cetera debita solvuntur nec manent : dilectionis debitum semper & solvitur & manet. Grotius in loc.

Elton on the  
fifth Comman-  
dement.  
Vide Cornel. à  
Lap.

Verf. 9 Thou shalt not commit adultery thou shalt not kill, thou shalt not steale, &c. ] The Apostle (saith Grotius) rehearseth the commandments here in that order, in which the Lxx. rehearseth them in Exodus. It is observable (saith Pareus) that he rehearseth the precept about coveting in one word, as thou shalt not cover ; this sheweth it is but one Commandement. The Apostle rehearseth here onely five Commandements of the second Table, and omitteth that Commandement, honour thy Father, and thy Mother, &c. Because the Apostle had in this Chapter, treated before of the duty towards higher powers, and superiors, under which Parents are comprehended.

Grotius.  
25. Exod. 1. 4. 5

And if there be any other Commandement ] viz. Of the same nature, requiring that which we owe one to another, viz. to honour Parents, and other things which are in the Law, but out of the Decalogue.

Briefely comprehended ] For the whole Law commands nothing but the love of God, and our neighbour.

Verf. 10. Love is the fulfilling of the Law ] The love of God fulfill the Law, 1. Reductivè, because we fulfill all Commandements for the love of God. 2. Effectivè, hee who loveth the Lord, is ready to obey him. 3. Formaliter, all our actions should be referred to his glory.

Nunc propior sa-  
lus nobis adest,  
quam eo tempore  
quo credere capimus : ut ad tempus referatur quod fidem præcessit. Calvinus.

Verf. 11. For now is our salvation nearer then when we beleaved ] The Apostle, Confer incrementa cum initijs fidei, compareth the increaseth of faith with the beginning ; here he perswadeth to newnesse of life ab utili, from that which is profitable ; we are now come nearer the mark, then when we began to beleave, and therefore it behoves us to be the more earnest ; as those which run a race, the nearer they come to the mark, the faster they run, least any should out strip them.

Verf. 12. Cast off the workes of darknesse ] That word cast off ] implies two things. 1. Hastie. 2. Hatred, as Esay 30. 22. and 31. 7. sinnes are called workes. 1. In reference to the wages. 2. The number of darknesse ] because they begin in inward darknesse, goe on to outward, and end in utter darknesse.

Rioting and  
drunkenesse ]  
Giving ones  
selfe to exces-  
sive eating and  
drinking.  
Καμῶς sunt  
nocturnæ ama-  
tiones. Kai μέθαις.  
Nam & potari solet de nocte. 1 Thess. 5. 7. Grotius.

Verf. 13. Honestly ] Or decently, 1. Thess. 4. 12. That is, order all our actions, and the whole course of our lifemannerly.

Chambering ] That which we translate Chambering, is properly lying in Bed, long lying, vim est congressus viri cum muliere. Grotius.

Wantonnesse ] The beginning of concupiscence, giving ones selfe to dalliance, and such behaviours ; as feed, and provoke lust : vox Græcæ ἀσέλγεια satis laide potens, & omnia comprehendens quæ lascivè fiunt sed his ea quæ sunt contra sexuum decorum. Grotius.

Verf. 14. Make not provision for the flesh, to fulfill the lusts thereof. ] 1. τὸ πρὸν ποιεῖν to make projects for it.

## CHAP. XIV.

**Verse 1.** **T**O doubtfull disputations ] We should forbear (in our Christian conference) disputes about things doubtfull, and fall to exhorting, admonishing and edifying one another.

**Let every man be fully persuaded ]** The word which the Apostle useth, signifies not to abound in sense, as the vulgar translates it; but to be assuredly persuaded in heart of that which is done. See 22. *verse* Παρορκοῦν is a metaphorical word, and seemeth to be borrowed from a Ship under full saile, that hath both wind and tide with it, to carry it with a straight and speedy course to the desired point, and nothing to hinder it; *quasi plenius velis feratur*. Piscat.

*Not existimamus verbum velere hic esse Hebraeorum* Dun, quod non judicare tantum sed & litigare, disceptare, litem & causam agere, eam que iuri significat, ut Psal. 54. 2. De Dieu in loc.

**Verse 9.** **Might be Lord ]** Greek one word, that he might Lord it, or rule them as his.

**Verse 12.** **So then every one of us shall give account of himselfe to God ]** This account is, 1. Universall, every one. 2. Necessary, shall give. 3. Strict, an account to God. 4. singular, of himselfe: That is, of all his thoughts, words, deeds, passed in his whole life; and of all things which concerne his person, calling, or actions.

**Verse 17.** **Meat and drink ]** That is, hath not such need of such indifferent things as these are; but righteousness, and peace, and joy in the Holy Ghost ] those are the essentiall things to be respected of all such as are the subjects of that kingdome of grace.

**Righteousnesse ]** Of Christ, the assurance of our justification before God.

**Peace ]** Of conscience, which proceeds from this assurance, and joy in the Holy Ghost ] which proceeds from them both. So Mr. Perkins.

fulnesse of meates, and drinks, will not bring you to heaven; it is rather to be understood of the Kingdome of grace, the power of godlinesse consists not in these things.

**Verse 22.** **Hast thou faith? have it to thy selfe before God ]** By faith the Apostle meanes a perswasion in things indifferent; the meaning is, if thou beest in thy selfe perswaded, a thing is indifferent, use thy liberty to thy selfe, have faith with thy selfe; but boast not of it to the offence of another.

ledge; and perswasion of our Christian liberty, of which before *verse* 5. and 14. called knowledge, *Par*.

**Verse 23.** **Whatsoever is not of faith, is sinne ]** Whatsoever a man doth, whereof he is not certainly perswaded in judgement, and conscience, out of Gods word, that the thing may be done, it is sinne.

*vacillante conscientia peccatum est.* Faith is here taken for a perswasion of conscience, say Ambrose, Chrysostome, Theodoret, Theoph. Occumen, Calvin, and others.

*Verse 4.*  
*Quod est dictum*  
*1. 2. c. 17.*

*V. 5. estimat]*  
*Id est, conten-*  
*dit, una d. em*  
*esse altero prae-*  
*stantiorem, alius*  
*c. ut n. dicit omnes*  
*esse paves.*  
*De Dieu.*

Some inter-  
pret it of the  
Kingdome of  
glory as Chry-  
sostome; these  
differences  
about the law-

Doctor Taylor.  
Faith here sig-  
nifies know-  
1 Cor. 8. 7. 11.

Perkins.  
*Quicquid fit*  
*reluctante &*

## CHAP. XV.

**Verse 1.** **Beare ]** Bear down, not only to tolerate and support their infirmities *sed in se suscipere ut curent*; but to take them in hand to cure them. It is a metaphor taken from the fashion of building, where the Pillars doe carry the weight, and burden of the house; or the frame of mans body, where the bones bear up the flesh.

*validiores qui sunt, minus validos parte sarcinarum levant.* Grotius. Metaphora a' onere vel mole, quam columnae sustinent, sicut Galat. 6. 2. Pareus in loc.

**Verse 2.** **Let every one of us please his neighbour for his good to edification ]** It was ne-

cessary for the Apostle, to limite his precept in this matter ; for in another place, man-pleasing is condemned, meaning the excesse of it ; when one doth chiefly, or ly aime at this to give men content.

*Vers. 4. Whatsoever things were written* ] Whether precepts, promises, threatenings, examples; *as of time* ] in the old Testament, and then much more in the new.

*Learning* ] That is, Heavenly learning.

*Through patience and comfort of the Scriptures might have hope* ] True hope to come to heaven is obtained by patience.

*Vers. 9. As it is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy name* ] The Apostle alleadgeth this Text as a prooffe of the conversion and calling of the Gentiles ; and therefore by nations here are meant those heathen nations, which were at that time strangers from God. This place fitly serves to prove the conversion of the Gentiles. *David* gave thanks to God before the Gentiles, that is, he did it presently, upon his victories in the place he sang praise to God ; and that exercise did bring on some profelytes. But secondly, he doth it and meant that he should doe it continually in the use of those *Psalmes* and Songs which he did make by the Gentiles. Thirdly, this looketh higher also then *David*, viz. to Christ who did, and doth praise God before and among the Gentiles, by the Ministry of his Apostles.

*Vers. 12. A root of Jesse* ] It is so called because then the family was obscure, when Christ sprang out of it, as the root of the trees lies hid in the earth ; and *Jesse* is named rather then *David*, because the Kingdom of *David* was then ceased, only the family of *Jesse* still remained.

*Vers. 13. The God of hope* ] Both *objective*, because he is the onely object of our hope, 1 Tim. 6. 17. and *effective*, he onely is the authour, and worker of it.

*Vers. 20. Strived* ] *φιλονεικεῖν*. It signifies an high ambition to Preach the Gospell.

*φιλονεικεῖν*  
quonquam ab  
bona appetit originem trahit,  
usu tamen tractum est ad id omne quod studio magno ac contentione agimus. Ita enim  
usurpat Plato, Xenophon, Plutarchus, alij, & noster Apostolus. 2 Cor. 5. 9. 1 Thess. 4. 11. Grotius.

*Fide Bezam.*  
*Jackson on*  
*Jer. 7. 16.*

*Vers. 30. Strive together* ] *συναγωνιζάμενοι* simul contendere. The word signifies to strive to the shedding of blood, see *Luke* 22. 44.

*Vers. 31. Them that doe not beleve* ] The word signifies both unbelievers, and disobedient.

## CHAP. XVI.

*Vers. 3. Greet Priscilla and Aquila* ] *Aquila* and *Priscilla* his wife were Jewes, and of the same Trade with *Paul* ; Tent-makers for the Souldiers. *Priscilla* is here named first, as she is, *Act. 18. 18.* 2 Tim. 4. 18. whence it appeares, that she was a very vertuous woman ; and perhaps to be preferred before her husband for piety.

*Vers. 5. Greet the Church. that is in their house* ] Sometimes it may be the whole Church was met together in some eminent mans family, yet withall it includes that the Family it selfe was a Church of God.

*De Launay,*  
*sur les Ro-*  
*maines.*  
*Pareus.*  
*Act. 18. 2. 3.*  
*So Col. 4. 15.*  
*Phil. 2.*  
*Bish. Dav.*  
*and Mr. Cot. 07. vide Bezam.*

*Hanc vocem*  
*non accipit in*  
*significatione*  
*propria & usita-*  
*ta, sed latius extendit ad eos omnes qui non unam tantum ecclesiam institunt, sed promulgando ubique Evangelio impendunt*  
*operam.* Calvinus in l. c. vide Estium. See *Iohn* 13. 16. 2 Cor. 8. 23. It may be they were employed by Saint Paul, of Saint Peter about the Gospell at Rome. Mr. *Thuradihes* Right of the Church in a Christian State, Chap. 2. p. 73. See more there.

*Vers. 7. Who are of note among the Apostles* ] The fence may be, they were well known to the Apostles ; but it is more probable, the word *Apostles* is to be taken in a large signification, for such as were messengers of the Church. Mr. *Ball*.

*Vers. 16. Salute one another with a holy kisse* ] That is, with such a kisse as becometh Saints ; as it is the fashion among us for men meeting with their friends to shake hands,



hands, so was it among the Jewes, as appears by the many places in both Testaments, for men to kisse men at meeting, and parting.

In the Primitive times Christians before the receiving of the Communion kisted each other; which fashion for some abuse was prudently layd down: instead whereof is the superstitious kissing of the Pax in the Church of Rome.

*Scripturis liquet. Illud in morem transit apud veteres ut Christiani ante Cene communicationem se mutuo oscularentur, ad testandam eo signo amicitiam. Hinc fluctatus ille qui hodie est apud Papistas, osculandæ patinæ. Calvinus in loc. Vide Estium.*

*Osculum, frequens ac periculatum benevolentia symbolum fuisse apud Judæos, passim ex*

*osculantur, ad*

*Vers. 17. Marke them] σκεπτείν. The word signifieth such a marking as a Watchman useth that standeth on a Towre, to descry enemies, he marketh diligently all comers, and giveth notice accordingly for the saving of the City, whence Episcopacy say some.*

*Vulg. & Beza ut observetis, Erasmus consideretis, Syrus & Arabs. Ca-*

*veatis ab illis qui, &c. sic σκεπτείν accipitur Luc. 11. 35. de Diabolo in loc. Id est, attentè & diligenter, quasi hostes è speculâ observetis. Beza in loc.*

*And avoid them] viz. After admonition and good means used for their reclaiming. Titus 3. 10.*

*Vers. 19. Wise unto that which is good, and simple (or harmlesse) concerning evill] wife to procure good to your selves, innocent in bringing evill on any.*

*Vers. 20. Bruise] the Greek word lignities to break or crush a thing to pieces being applied to the feet, it noteth that breaking or crushing, which is by stamping upon a thing.*

*Vers. 25. Establish you] Paul often attributes this Greek word to God, as 1 Thess. 3. 13. 2 Thess. 2. 17. & 3. 3. 1 Pet. 5. 10. elsewhere he useth the same word concerning men, viz. in their degree and order, which men do by word and example.*

*Kept secret] (say some) from Jewes; rather thus, comparatively hidden; being never so clearly made known to the sons of men: Ephes. 3. 5.*

*Dr. Scater.*

ANNO

# ANNOTATIONS

## UPON THE

### First Epistle of PAUL the Apostle, to the CORINTHIANS.

#### CHAP. I.

Corinthus ex  
angusto Achaia  
limite hinc Io-  
nium, inde  
Aegeum pro-  
spectans mare,  
ex commercia  
magnas adepta  
divitias. Gro-  
rius.

Ibi Lala de tota

Gracia tributa exegit libidinis, denis drachmarum millibus usum sui indicans, & mortua sepulchrum habuit omnium Poetarum  
versibus celebre. Id. ibid. Vbi Demosthenes muliercule, pro boratio usu corporis, deposcenti octona auri talenta, respondit,  
Ego tanti poenitere non emo. *Cornel. à lap.*



The City of *Corinth* was a famous metropolis in *Achaia*; notable for wisdom. *Periander* one of the seven wise men is celebrated for a Corinthian; and *Tulle* calleth it *lumen Græciæ*, the light or eye of *Greece*.

The Corinthians were notably infamous for lust and wanton-  
ness, *hinc xcoria* *pro scortari*.

*Non cuius homini consingit adire Corinthum.*

Therefore *Paul* in his first Epistle writes much against it, 1 *Cor.* 5. 1, 9. & 10. 8. & 11. 6, 9. & 18. 7.

Both these Epistles to the Corinthians (saith à *Lapide*) were written before that to the Romans.

This first Epistle to the Corinthians in weight of argument is far inferiour to the precedent Epistle to the Romans; but in variety of things it ought to be judged equall, and in order of time before the other. *Morton*.

*Kατασκευασ-  
ταί*  
proprie aptari  
& coadunari  
significat: quem-  
admodum membra humani corporis optima symmetria inter se coherent. *Calvinus*.

*Vers. 10. Be perfectly joynd together*] The Greek word signifies such a joyning as when a bone out of joynt is perfectly set right again. As *Gal.* 5. 1. *Restore* set him in joynt.

See Mr. *Burgh.*  
on *Hol.* p. 171.  
Vult uni Christo  
magisterium ita  
asserere in Ec-  
clesia, ut ab eo pendeamus omnes: ut unus inter nos dominus ac magister nominetur, ne ullum contra hominis nomen apponatur.  
*Calvinus*.

*Vers. 12. I am of Paul, and I of Apollo and I of Cephas, and I of Christ*] That is, I am *Paul's* Disciple, follower; and so in the rest. *Chrysostom* interprets the place so that the last words should be the Apostles own crossing the Corinthians, shewing them, in his own example who they must be called by. *I Paul in Christo*.

See *Act.* 26. 16.

Potissimum ad  
predicandum,  
nam hic aliquos  
nominat quos ip-  
se baptizasset. *Vossius*.

Dicit has non fuisse præcipuas sue functionis partes: sibi non docendi munus præcipue esse injunctum cui incumbere. Nam quum dicit Christus Apostolis, *Ite, predicate, & baptizate*, baptismum adjungit doctrinam tanquam accessum non duntaxat vel appendicem: ut semper doctrina prior locus maneat. *Calvinus. vide Estium.*

*Vers. 18. The preaching of the Crosse*] That is, the Gospell; not onely because the crosse followed it, but also in that it is the doctrine of Christ crucified.

*Vers. 20. The Dispuster*] Or, Inquirer; such as will receive no more in religion then they

they can see reason for. See *Bez. J. Fullers Miscel. lib. 3. cap. 7.* The Jewith Doctors, that were still inquiring among themselves the truth of the Scriptures at their meetings, and yet believed not. *Tborndike.*

*Verf. 21. The foolishness of preaching* } an Hebraisme, for foolish preaching; that is, preaching which the most men and wisest men in the world esteem contemptibly of, *1 Cor. 1. 23.* for so he expounds himselfe, *vers. 18.* carnall men and those which shall perish, account it so. 2 The preaching of such men as have no shew with them in the world, such as the Apostles were *Acts 4. 13.* 3 Such a kinde of preaching as is plain, & without all ostentation and shew of humane gifts, *1 Cor. 2. 1. 4.* *M. Hilderbrand.*

Verf. 23. [Christ crucified] That is, we teach that life and salvation is come to the world by the crosse and death of Christ. *Paras.* He was crucified naked, so he should be preached.

¶ *Unto the Jewes a stumbling-block, and unto the Greeks foolishness*]. The one expected a glorious estate of the Messiah in the world; the other deemed it a foolish and absurd thing to expect life out of death, glory to issue out of such extream contempt. The Jewes call *εὐαγγέλιον* the Gospell *euangelion*, that is, a revelation of vanity; and the Greeks trace it for a doctrine of novelty, yea for a doctrine of devils, *Act* 17. 18.

Gospell was a stumbling block, to the other a laughingstock. Perkins.

Verf. 26. Are called] Is not the Word preach't to these as well as to the poore? There is a twofold call: 1. Externall, by the word; this the rich and mighty have more then the poore. 2. Internall; so few of them are called, the word is not effectuall upon them. *Not the called believers is meant, but the preachers.*

Verf. 30. *Wisdom*] that relates principally to the understanding; all saving knowledge by which we are converted; and all the wisdom and prudence we have in our practicall understanding, which we receive at beginning, in progresse, and perfection hereafter, we have from Christ. Secondly, mark the phrase: It is not said, who by Gods appointment makes us wise, but, *is made unto us wisdom*, in the abstract; to shew, that out of Christ we have nothing but folly, *Rom. 1. 22.* 2 To let us know, that in him we have an all-sufficiency; there is nothing in him but admirable wisdom, *Col. 2. 2, 3.* 2 *Righteousness*] Justification, pardon of sinne, imputation of his righteousness, acceptance of our persons; we are lookt upon in him as accepted, reconciled. 3 *Sanctification*] Mortification, and Vivification; hatred of sinne, and love to the duties of God. 4 *Redemption*] which comprehends a freedom from all misery, sinne, temptation, everlasting damnation; all comforts, and refreshings by Gods Spirit, and everlasting salvation.

*secundum ad Sacerdotale, tertium & quartum ad ejusmodi regium pertinet. Cameron. vide Pareum.*

*Verf. 31. Gloriet*] this is a lifting up of the heart on apprehension of some good; whether reall or apparene. There are four acts of Spirituall glorying: 1 Selfe is abased. 2 Christ and free grace magnified. 3 All fulhesse is seen in Christ. 4 All this is applied to himselfe, *verf. 30.*

dia, & Christi gratia transcribere. Pareus.

## СНАР. II.

**Verſ. 2.** **T**O know *iſtines*, that is, to teach, preach, regard, or take notice of. To know Chriſt crucified is to ſeek comfort and ſalvation in the croſs of Chriſt by faith. The Antinomians cauſeleſſy urge this place, to ſhew that Chriſt and faith only are to be preached; not the law, nor repentance. The Apoſtle oppoſeth not the matter (for he himſelf preached other doctrine in this Epiſtle) but the manner; preached Chriſt plainly without humane eloquence, *verſ. 1.* He reſolved with himſelf to ſhew no other learning but this, to ſet forth to them in the beſt manner he could the ſufficiency of Chriſt, and the benefit and fruits that comes to

*Sic vocat Evangelium confessione ironica; non quod sit, sed quod talis habetur mundo. Paræus.*

In the Primitive Church it was a contemptible thing both among the Jews and Greeks to be a Christian ; to the one the

Quæ nomina  
ex uſu linguæ  
Hebrææ deſi-  
gnant carum  
rum authorē,  
quorum nomina  
ſunt. Itaque  
Chriſtus eo mi-  
ſericordiarum  
noſter eſt,  
dixit Doſtor,  
Juſtiſicator,  
ſanctificator,  
& Redemptor  
noſter eſt, quo-  
rum primum ad  
Propheticum.

*In Domino gloriari est totius salutis nostrae summam solius Dei videri.*

*Docere, Came-  
ron. in My-  
roth ad Marck  
13.32. Proſteri  
Illyr. Beza. pra-  
dicare. Calvip.*

M Hilderfarn  
on Pfal. 517.



Downam.

God by them; viz. Not onely the truth of it, but the vertue and efficacy of it in himselfe in the crucifying of his flesh with the lusts thereof.

Dr. Taylor on Titus.

*Vers. 4. With intising words of mans wisdom* that is, least men should ascribe that to humane eloquence and wisdom, which is proper to the simplicity of the Gospell. *Pauls* condemnes not all affectionate and eloquent preaching (for he was the eloquentest preacher of all the Apostles; and therefore it was one of *Austins* three wishes, to heare *Paul* preach in a Pulpit) but he condemnes the flattering kind of affected Rhetoricke, whereby men preached themselves, tickled mens eares, and delighted them with lascivious phrases of oratory.

Tropus est quem  
Hendiadem vocant;  
spiritus  
& virtutis, id est virtutis Spiritus sancti: quam videlicet Spiritus sanctus suppeditat. Estius.

*But in demonstration of the Spirit, and of power* That is, a secret power and authority of the Spirit, going with his Word, enlightning with his own other mens understandings, and heating by his own other mens affections.

See M. Ball of Faith. p. 137.

*Vers. 9. Eye hath not seen, nor eare heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him* This must not be understood of the joyes of Heaven (as it is interpreted by some) but of the Gospell-joy, of the Wine and fatnesse already prepared, and now revealed to the believer, by the Spirit.

Ephes. 1. 18.

*Vers. 11. For what man knoweth the things of a man* That is, those things which lie in the heart of man, but the Spirit of a man which is in him.

*Vers. 12. The things that are freely given us of God* that is, our election, vocation, justification, sanctification, and glorification.

Magnum quod  
vocat in  
partu naturali-  
bus considera-  
tione, qui spiritu  
Dei vacat, &  
de rebus divinis  
ex intelligentia  
carne judicat. Paræus.  
Sensus enim est, homo animalis non recipit que sunt Spiritus, non attendit, non curat, non amat spiritualia, nec fidei corde amplectitur ea quamdiu manet naturalis; sequitur enim stultitia siquidem illi sunt, hoc est, ut res frivolas & stultas spernit, quamvis minimè intelligere aut percipere valeat. Mayerus in Philol. Sac.

*Vers. 14. The naturall man* that is, whosoever is indued with the faculties of nature onely. *Calvin.* *ἄνθρωπος ἀνθρώπου*, the souly man, he that doth most excolere animam.

*The things of the Spirit of God* That is, which are in the Word by Gods Spirit plainly revealed.

*Discerned* *Ἀναγιγνωσκέναι* est vox forensis, a law terme, *Abi* 49. 2. 19. and is wont to be applied to the triall of doctrine, *Abi* 17. 2. *Grotius.*

*Paræus.* *Not non tantum ad intellectum hominis naturalis referendum est, ac si sensus esset, non capis, intelligit, sed & ad voluntatem.* Sensus enim est, homo animalis non recipit que sunt Spiritus, non attendit, non curat, non amat spiritualia, nec fidei corde amplectitur ea quamdiu manet naturalis; sequitur enim stultitia siquidem illi sunt, hoc est, ut res frivolas & stultas spernit, quamvis minimè intelligere aut percipere valeat. Mayerus in Philol. Sac.

*Vers. 15. He that is spirituall* That is, one that is regenerate by the Spirit of God. *M. Perkins.* He opposeth the Spirituall to the naturall man. *Calvin, Paræus.* By the Spirituall (though he oppose him to the naturall man) he meanes not every one which hath the Spirit, and is regenerate, but him which hath the Spirit in a greater measure then any other of the regenerate have; as appeares by the opposition he makes *Chap. 3. 1.* between them which are spirituall and them which are babes in Christ.

*Judgeth all things* that is, is not onely certaine of the truth which himselfe holdeth, but can judge and clearly discern, and reject the error that is held by other men. *But he is judged of no man* q. d. He is so certainly assured of the truth that he holdeth, that the contrary judgement of other men, whatsoever they be, cannot overway him, or cause him to stagger. The Papists say that this Spirituall man is the Pope of Rome; because he alone is the Supream Judge of the Church; judgeth all, and is judged of none. But when the Apostle wrote, there was no Pope.

*Vers. 16. We have the minde of Christ* that is, his sentence and judgement by himselfe delivered unto us; See *2 Thess. 2. 2.* *Vide Beza.* It is uncertain whether he speake of the faithfull in generall, or of Ministers onely. *Paræus* saith he speaks of all the faithfull. *Calvin* would have it specially to refer to *Paul* and other faithfull Ministers.

M. Wildesam  
on Psal. 51.  
As in a School  
the Master  
judgeth of e-  
very boyes  
Theame and  
Exercise, but  
they are not  
able to judge  
of him.

## CHAP. III.

*Vers. 1.* **B**abes] Such in whom grace is true, but very weak, and corruption then Spirituall; for they had not been so much as Babes, if they had been altogether Carnall.

*Vers. 3.* Are ye not carnall and walke as men] Or according to men, not according to God, and the rules of Christians; but according to the will and rule of Carnall men.

Kar' αὐτοῦ-  
των] Hoc est  
juxta voluntate  
deus. Vorstius.

*Vers. 5.* Who then is Paul? and who is Apollo? but Ministers by whom ye beleeved] *Se & Apollon nominat potius quam alios, declinande invidia causa.* Quid aliud enim habent ministri omnes, inquit, nisi ut sua predicatione vos ad fidem adducant? Calvinus.

*Vers. 6.* I have planted. Apollo watered] A metaphore from Husbandmen. Paul planted, that is, preached; Apollo watered, that is, Baptized; saith *Augustine*; rather Paul began, and Apollo built upon it. Paul Preacht fundamentall doctrine, as Apollo taught them how to improve the doctrines to spirituall uses.

Papa Hadrianus, cum Lovanij collegium magnifico sumptu construxisset, vestibulo aureo litera inscrip-

But God gave the increase] That is, all the successe and fruit of their labour is from him.

*fit, Trajectum plantavit: ibi erat natus. Lovanium rigavit: ibi literas didicerat: Caesar dedit incrementum: ab hoc erat ex preceptore Cardinalis Creatus. Homini vanitatem redarguit alius subscribens, Hic deus nihil fecit. Pareus in loc.*

*Vers. 7.* Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase] *q. d.* as excellent gifts as these men had, they did nothing in this work, the whole successe is of God.

Any thing] As a principall agent, but as an instrument.

*Vers. 9.* Labourers together] In the Ministry, not conversion.

*gum Ministerij, quod cum per se agere possit Deus, nos hominiones tanquam adiutores adiscat, & tanquam organa utatur.* Calvinus.

*Vers. 11.* For other foundation can no man lay, then that is laid, which is Iesus Christ] He is the onely foundation personall; the Scripture is the foundation doctrinall. See *Ephes. 2. 20. Rev. 21. 14. vide Pareum in loc.*

*Vers. 12, 13.* Now if any man build on this foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble; Every mans work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans work of what sort it is] The Pope makes this place the principall foundation of his Purgatory (although the Apostle here treateth of a probatory, and not a purgatory fire) Saint *Augustine* maketh answer, that this sentence is very obscure, and to be reckoned among those things which Peter saith are hard to be understood in Pauls writings, which men ought not to pervert unto their own destruction; and freely confesseth, that in this matter hee would rather heare more intelligent, and more learned then himselfe: yet this hee delivereth for his opinion, that by Wood, Hay, and Stubble is understood, that over great love which the faithfull beare to the things of this life; and by fire that temporary tribulation, which causeth griefe unto them by the losse of those things upon which they had too much placed their affections. Either sound and profitable doctrines (\*) which he compareth to Gold and Silver; or unsound and unprofitable, compared to Hay and Stubble. He makes the judgement that trieth all to be fire (whether it be the last judgement or fiery afflictions it is no great matter) but good doctrine will bide the triall of fire, and not be consumed; and the man rewarded for his so building; and bad doctrine will be burnt, and not abide the Lords fire when it is tryed; for it will vanish in the day of triall, and yeeld the sower of such doctrine no comfort; yet he himselfe keeping the foundation Christ shall be saved, but hee shall be sadly afflicted for his fruitlesse building.

Vide Bezan.  
& Mortonum.

is vaine affectation of eloquence, and other trifling matter; not taking away the foundation, but handling it unworthily. The Apostle saith the fire shall try every mans work. So that if this fire should signifie Purgatory (as Saint *Augustine* saith, expressly it cannot) and if every man should follow his work, no man should escape Purgatory. Doctor *Fulke* Annotat. on *Rhem. Test. vide Calvinum, & Pareum in loc.* (\*) Bishop *Down.* of Justif. l. 4. *Rutherford* against pretended liberty of conscience, Chap. 27. *Epinus* expounds it of the Lords trying of the Sons of Levi. *Mal. 3.* See *Rev. 3. 10.*

Gg

Vers. 10.

+ Not so but convert as stones upon a foundation

Mr. Perkins,  
id est, deponat  
inaniem persuasionem, non indulgeat ineptijs humanis in rebus divinis, ne molestè ferat à mundo se haberi pro stulto.  
Pareus.

δραστήν Εστ  
manu capere &  
firmiter tenere.  
Pareus.

A Christian  
hath interest  
to and right in  
all these things  
1. Entirely or  
wholly,  
Ephes. 1.23.  
and 2.10. Col. 3.11.

4. Safely, 1 Prov. 33.

Hoc est, omnia  
propter vos sunt,  
& ad vestram  
ordinantur utilitatem. Estius.

Vers. 18. *Let him become a fool that he may be wise* ] That is, let him be willing to learne even of his inferiours.

Vers. 19. *Catcheth* ] And keepeth as beasts in a grin, so the word signifies Craftinesse ] Πανουργία when they have done their utmost (as the word imports) to bring about their devilish devices.

Vers. 20. *The Lord knoweth the thoughts* ] Διαλογισμός, not the simple thoughts, but the most prudent discourses, and counsellors of the world.

*Of the wise* ] That is, of such as excell in naturall gifts, that are the choicest and most picked men.

Vers. 22. *Paul, Apollo or Cephas* ] Variety of gifts. He illustrates the universall by an enumeration; highest and lowest Ministers are yours. All things are yours, the whole world, all conditions are then yours, life and death; all events are yours, present in this, and future in another life.

*Things present, things to come* ] the comforts of grace in this life, and the assurance of glory hereafter.

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*All are yours* ] That is, all things tend to your good, and help forward your happinesse and salvation. Doctor Gouge.

Vers. 23. *Ye are Christs* ] 1. By gift. 2. Purchase. 3. Conquest. 4. Covenant.

5. Communion. By appropriation By sublimism.

6. By *sancti* having appropriated. "My love" &c.

#### CHAP. IV.

(b) Dies homi-  
nis pro judicio  
hominis, sive  
pro ultimo quo  
dies hominum  
definiuntur, die  
ponitur, cui dies Domini opponitur. Heinsius. Vbi diem posuit pro judicio, ex Cilicum phrasi (ipse enim Cilix fuerat) nam dies dici rei consueverit? Sed hoc non Cilicum, sed Hebræorum idioma esse, qui diem Domini vocant judicium ait Druf. in annotat. N.T. Glaff. Philol. Sac. Hieronymus putat hoc & alia quedam esse ex Cilicum, ubi Græcam primum linguam didicerat Paulus, "idiomata. Illi enim diem solitum dici pro judicio: nec mirum, cum & Latine dicamus diem dicere. Grotius in loc. Dei organum Paulus, quem Græcarum rerum gnarum perinde ut lingue fuisse constat, suas habet locutiones patheticas & interdum singulares. Diem humanum vocat hominis judicium; ex interpretem consensu, metonymice, quia judicij statim sunt dies. Unde & phrasis Dicere diem, pro in jus vocare, & Dies Domini, pro judicio extremo. Sic τὸ ἔσχατον, 2 Cor. 2. v. 9. verbum esse Cilicum, Hieron. notat. & probat Domneus ad Chrysostr. Hom. 23. Diem metonymice pro judicio dici interpretum consensu. Hinc Dies Domini pro judicio extremo. Dieterici Antiquitat. Bibl.

Vers. 3. *Of mans judgement* ] Or day (b) that is, I expect another day besides mans day. q. d. Man carries all before him now, he hath all the doings now at this day, and he may judge and censure as he pleaseth; it is but his day, and I passe not for mans day.

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Vers. 4. *I know nothing by my self, yet I am not hereby justified* ] That is, I have walked so in my calling since I was an Apostle and Minister of the Gospell, as I am not privy nor guilty to my selfe of any negligence therein. So Calvin, Pareus, & Lapidè and Mr. Perkins. q. d. Though I should discern no defect in my own righteounesse (as for the main bent of my heart and course of my life I doe not) yet dare I not plead it before God, nor hope to be justified by it; for God can espie much more in me, then I can in my selfe; so one expounds it.

Vers. 5. *Judge nothing before the time* ] He speakes of rash judging of hidden things, as Calvin, P. Martyr, Bullinger, Marlorat, Pareus, Beza, Estius interpret it. *Untill the Lord come* ] That is, to judgement. Estius and others. *Who will both bring to light the hidden things of darkenesse* ] Whether good or bad, and will make manifest the counsellors of the heart whether just, or unjust. And then shall every man (who is praise worthy) have praise of God ]

Vers. 6. *Transferred* ] μεταρραγίζω is properly to change the habite as we may see, 1 Sam.



1 Sam. 28. 8. thence it is translated to speech, which seemes to say one thing, and meane another. *Hoc est, Schemate quidam sermonis in nos translatus Verbius.*

Verf. 7. For who maketh thee to differ from another ] Episcopus (a great Arminian) *Who distinguishes*  
*sakh-ego meipsum discrevi.* I made my selfe to differ, viz. by the improvement of nature. *the thing?*

Verf. 8. You are full, now ye are rich, ye have reigned as Kings with us ] That is, you exalt your selves above us here, as much as a King is above his own subjects, you are supreme. He speaks this ironically as the next words shew. *And I would to God ye did reign, thus we also might reign with you* ] I would be glad to share in those gallant Gospell notions you so much bragge of; but I feare your portion is but small in true spirituall Gospell-knowledge, except in your own conceits, and there you abound sufficiently. *Vide Grotium*

Verf. 9. God hath set forth us the Apostles last ] Paul calls himselfe and Barnabas the last Apostles, because they were last taken into the number.

We are made a spectacle ] God hath set us upon a theater or stage upon whom all the eyes of the spectators gaze, *speculaculo proposuit.* B. 2. 1. That word which Paul useth here is borrowed from the manner of the Romans, who brought the *gladiatores* on the arena to make sport to the people.

*Postremi Apostoli hic dicuntur Paulus & Barnabas, quoniam postremo in loco dispositi*

*duodecim illos constitutos & ipsam Christi ascensionem, ad hoc munus designati erant.* Morton. *Postremos haud dubie vocat, qui in ordinem Apostolicum post Christi resurrectionem ascendi fuerant.* Calvinus. *Vide Calvinum & Dilheri Electa Sac. l. 2. c. 25.* Sumpta metaphorā ab illis qui ignominiae causa circumducti ad mortem denique trahuntur, unde Hieronymus legit *Theatrum facti sumus, ut Graece est Σταγών.* Chrylостомus de theatro hujus vitae, in quo coram Deo omnia agimus, intelligit.

*Duabus vocibus omnium hominum abjectissimos judicat. Habetur a mundo reprobandus & reprobus: nec a paucis sed ab omnibus, nec semel sed usque*

Verf. 13. As the filth of the world, and are the off-scouring ] *νερίσματα* signifies the dirt scraped of mens shooes; or from the pavement of the ground; *rejectionem*, so Erasmus. He hath reference to that *Lament. 3. 45* *πικραδάσματα*, (\*) the filth gathered by sweepings up and downe, and cast upon the common dung — cart in the street. *Budeus* thinks those words have reference to the custome of the heathens; who in times of infectious diseases, or publike calamity, sacrificed certain men to their Gods, for the removing those evils which were upon them, and upon these men they did lay all the execrations of the people; as if they had been the causes of all their misery. *adhuc: id est, perpetuo.* Parous. *vide ibid.* (\*) Mr. Burroughes on Phil. 4. 13. See 21 Prov. 18. *vide Dilheri Electa Sacra. l. 2. c. 25.* Calvinum & Estium in loc.

## CHAP. V.

Verf. 1. Such fornication as is not so much as named among the Gentiles ] It is not meant, that the Gentiles never were infected with this sinne; but that even such as were but onely Gentiles, have out of the light of reason, detested and forbidden it. The Apostles phrase is remarkable, that which was not, so much as named among the Gentiles was done by a Christian; whereas the rule of piety is, that those sinnes should not be so much as named amongst Christians, which are done by the Gentiles.

*quo compositae sint etiam tragediae, sed esse Gentibus detestabile, non solum ac fœdum & horrendum monstrum.* Calvinus. *vide*

*Bishop Lake. Non intelligit nihil iniquius tale existisse, vel in historiis non referri, de*

Verf. 2. Mourned ] *πενθοῦν* referres to the stile of mourners, and denotes the solemnity usuall among the Jewes, of putting on mourning habite, and wailing over them that were excommunicate.

Taken away ] This precept is directed to the Church, whose weapons are spirituall, speaks nothing of the Magistrates duty.

*tolleretur ē medio, sed ē medio vestri, hoc est, ecclesie.* He commandeth not to kill him; but to remove him from them.

Verf. 4. In the name of our Lord Jesus Christ, when ye are gathered together ] The authority of excommunication pertaineth to the whole Church; although the judgement and execution thereof, is to be referred to the Governours of the Church, which

*Pav. hath these words, non dicit ut*

*Vnde apparet  
potestate  
prædictas esse  
ecclesias, ut si*

*quid est intus vitij,*

*Hæc excommu-  
nicatio de qua  
agimus non est  
privata sed pub-  
lica actio, &  
unanimitatis  
ecclesie consensus,  
solemni omnium  
vestrum conven-  
tu testato, in  
publico cœtu &  
omnium conspe-  
ctu præstanda.*

*Morton.*

*Satanæ tradi  
idem est atque  
ex ecclesia, extra  
quam regnat Sa-  
tan, ejectum de-  
clarari quæpi-  
am, non tanquàm  
apud Satanam  
permanens, &  
cum eo peri-  
turum, sed con-  
trà ut miserimi*

*sui status sensu perterritus, resipiscat: & ita carne abolita quæ antea ipsi dominabatur, spiritus superior evadat, ut  
ita salvus fiat: quod demùm die Domini plene in illo & electis omnibus apparebit. Beza de Presbyterio & excommunicatione.  
vide Bezam in loc. Bui reperitur hæc lectio Tradi Satanæ, semel hoc loco, & rursus, 1 Tim. 1. 20. Quidam volunt tradere  
satanæ esse idem, quod miraculo modo à medio hominum tollere Ministerio satanæ: sicut Petrus sustulit Ananiam & Sapphi-  
ram. At Petrus non est usus Ministerio satanæ, sed virtute Christi. Alij tradere satanæ volunt idem esse, quod ex ecclesia  
societate & regno Dei excludere, quod nos vocamus excommunicare. Pareus, vide Plura ibid. Vide Calvinum & Estium.*

exercise that authority, as in the name of Christ, so in the name of the whole Church, whereof they are appointed governours to avoid confusion. *Fulke on the Rbm. Testam. vide Calvinum & Pareum.*

*Excommunicationis ergo potestas hoc loco stabilitur. Calvinus.*

*Vers. 5. To deliver such a one unto Satan ] Beza, Calvin, Pareus, à Lapide, Estius, and Morton interpret it of excommunication. The excommunicate person is to have his conscience terrified by being delivered unto Satan, that is, call out of the Church out of which Satan ruleth. 2. Sorrow must be wrought in him for his sin, for the destruction of his flesh, and fleshly corruption, which is the ground of true repentance. Neither is it any thing else then excommunication, which the Apostle signifieth by delivering to Satan, saving that he expresseth an extraordinary effect that followed in the Apostles time, viz. that those which were put out of the Church, became viibly subject to Satan, inflicting plagues and diseases on their bodies, which might reduce them to repentance; which the Apostle calleth the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, as 1 Tim. 1. 20. For the Apostles had power, like that which Saint Peter exercised on Ananias, and Sapphira, thus to punish those that opposed them, as Saint Paul often intimates. Thordikes discourse of the right of the Church in a Christian State, Chap. 1.*

*Some say he was delivered to Satan in a miraculous way to possess, or torment him; an Apostolicall power onely. Vide Grotium. But that cannot be for these reasons. 1 The Apostle saith, you deliver, the Apostles did not worke miracles by others hands. 2. The punishment is answerable to the sinne which was twofold, v. 2. 3. He makes it a generall ground of a duty; they must withdraw themselves from such a one.*

*Vers. 6. A little leaven leaveneth the whole lump ] The word of God compareth sinne unto leaven both in regard of the whole congregation; in that it spreadeth further and further in the body of the Church, if opposition be not made, Levit. 19. 29. and alio in regard of the persons selfe; in that it doth more and more sowre and pollute the soule, till at last it have left no part free; if the seasonable rendring of repentance prevent it not. But yet it will not sowre the congregation; so as that all their worship and service shall be cast off by God as an abomination, that is the false glosse of some. For when the Gospell is compared to leaven, the holy Ghost meanes not that if the Gospell enter into any place, then the services of the whole congregation are made pleasing to God (for the services of hypocrites which are many never please him) but that the Gospell comming into a place, and converting some one or two will goe farther, and convert more and more, till it draw the whole place at least to outward submission. The meaning is, one sinner tolerated and winked at doth infect another, till the whole society be over growne with the like wickednesse; and not that one sinner causeth the service of all those with whom it is done to become uncleane or polluted.*

*Vers. 7. Purge out therefore the old leaven ] That is, which proceeded from the old man, and corrupt nature; though the Church of Corinth was very corrupt many wayes; yet he bids them not take the lump away, but remove the old leaven; he bids them not forsake the Church, but stay and reforme it.*

*Vers. 9. Not to company with fornicators ] The Greeke word συναμνησκει both here and 2 Thess. 3. being compounded with two præpositions notes a most familiar acquaintance and conversation. See next vers.*

*Calvinus, idem ferè habet Morton.*

*Vers. 11. Not to keepe company ] That is, in a private and familiar manner.*

*Commiseri est  
familiariter*

*versari cum ali-*

*quo, & ejus consuetudine implicari.*

*See 2 Thess.*

*3. 14.*

*With*

*With such a one, no not eat*] That is, make him not a speciall intimate friend. *In-  
telligitur vel contubernium, vel interior convictus. Calvinus.*

*Cum talibus, id  
est, adeo vitiosis  
& Christiano-  
rum nomen u-  
surpantibus, ne  
epulas quidem  
habere commu-  
nes, quod mini-  
mum est inter  
amicitie signa.  
vide Gal. 2. 12.  
Grotius.*

\* The answer  
to Suspension  
suspended.

This place being understood of all voluntary commerce with a scandalous person, whereby at least I appeare to countenance him in his sinnes, contrary to that precept 1 Thess. 5. 22 Its apparent (say \* some) that voluntary commerce at the Sacrament is here forbidden, as well as at my own Table: The reason say they is evident; First, because he ought to be kept from the Lords Table as well as from my Table. Secondly, because he might easily be kept from this, as well as that; provided that private Christians, and Church officers would both do their duties in their places. But if I do my honest endeavour for this purpose, and cannot keep him away from the Lords Table, the Lord accepts my will for my deed, and the guilt shall lie upon them who have power, but want will to suspend him. I shall find to my comfort, that to the pure all things are pure, *Titus 2. 15.* Nor shall the wickednesse of others one yet hinder the efficacy of the Sacrament to me, if I be a worthy receiver.

*Vers. 12. For what have I to do to judge them that are without? Do not ye judge them that are within?*] That is, are not you by the power you have of judging those that are within, to take away him that hath done evill? leaving to God to judge those without. *Mr. Thorndike.* Therefore something makes one man to be without the Church, and another within. Where there is *differentia divisiva*, there must be *differentia constitutiva*.

*Interrogatio  
affirmativa, q. d.  
omnino vestri  
id est officii.  
Quidni igitur  
& mei? Pareus,  
vide plura. ib.*

## CHAP. VI.

*Vers. 2. Do ye not know that the Saints shall judge the world?*] They shall not judge by pronouncing a soveraigne sentence of absolution or condemnation, which is proper to Christ the Judge; but by assisting him (as Justices upon the Bench) both by witnessing and assenting unto that righteous judgement.

*Perkins on  
Judge.*

The Saints shall not judge the world authoritatively; they are not in commission with Christ but three waies: 1. As members of Christs body; he judgeth as the head. 2. By their lives; as it is said of the Queen of Sheba, she shall condemne them. 3. By an approbation of Christs judgement, exulting in it, *Rev. 19. 1, 2.*

*Vers. 4. Pertaining to this life*] The Greek word (say some) signifies rather pertaining to life; and so they would have it rendred also in the former verse; but *Luke 21. 34.* *επιβουλεύς βιωμάτων*, is rendred *cares of this life*; and *Grotius* renders the third verse here *res hujus vite*.

*Barnes ad vi-  
tam pertinentia.*

*Set them to judge who are of least esteem in the Church*] It is not spoken by way of precept, commanding them to let the simplest of their brethren judge their causes: but by way of concession, they were better so to doe, then to sue before Infidels.

*Thorndike*

*Vers. 7. Because ye go to law one with another*] That is, so rashly as they did, and before Insidell Judges, to the scorn of the Gospell.

Going to Law in this Chapter is not simply forbidden, but sundry abuses observed: 1. Going to unfit Judges whom the Apostle stileth unjust and unbelievers, and bringing Christians before them, *vers. 6.* 2. Contending about small matters and meer trifles, *vers. 2.* 3. Too much forwardnesse to Law, *vers. 5.* 4. Doing wrong themselves *vers. 8.*

*Dr. Gouge.*

*Vers. 9. Idolaters*] There were two kinds of them: worshippers of Idols, that is, false gods, as all the Heathens were; Or secondly, of the true God, in an Idoll or Image, as the Jews often were; and as all the Papists are at this day.

*Pareus.*

*Effeminate*] Or, soft. The Greek word *μαλακοί* signifieth soft-spirited men, men of a kind of soft carriage, apt to all wantonnesse. See *MacKnight*.

*Such who are  
guilty of self-  
pollution. Or  
catamites*

*Mollis erat facilisque viris Paganus heros.*

*Abusers of themselves with mankind*] The Greek is but one compound word, *κατομιτῆς* *κατομιτῆς*.

*απονομιτῆς* Pederaste. Calvin.

*Vers. 10. Revilers*] which dare call him with vile terms that offends them.

*Exor*



*Extortioners* ] that care not what they will to themselves by hook or crook.

*Verf. 11. And such were some of you* ] The Apostle adds this word *some* (saith *Esliu*) to moderate his speech, lest he should seem to accuse all the *Corinthians* of all the fore-mentioned vices; to shew that some were guilty of some of those vices, and others of other; although the sinne of Idolatry was common to them all. *Calvin* thinks this particle is superfluous, after the usuall manner of the *Grecians*, which often use it *Ornatus gratia*, and not for restriction; and that the Apostle intends onely that no man is free from these evils untill he be renewed by the Spirit. The plain meaning (saith he) is, that before their regeneration, some of the *Corinthians* were covetous, some adulterers, some extortioners, some effeminate, some revilers: but now being freed by Christ, they ceased to be such. The Apostle puts them in mind of the sinnes they had repented of, not to reproach them; but 1. That they might be more able to mortifie their present corruptions, *Psal. 38.* 2 That they might be more pitifull to others, *Titus 3. 11.* and more thankfull to God.

*But ye are washed, but ye are sanctified, but ye are justified* ] He useth three words, saith *Calvin* to expresse one thing, the more to deter them from falling into those sinnes againe which they had escaped. *Pareus* saith \* we are to take *washed* generally for all the benefits of Christ; remission of sinnes and regeneration by the Spirit and Blood of Christ; the other two, for the parts of his washing; the first of which is Justification, and the other Sanctification.

\* Hic in verbis describit Apostolus eximia illa beneficia que fidelibus in Spirituali lavacro conferuntur; primo ponit ablationem sive purgationem peccati que se habet ut genus atque deductur in has duas species, Iustificationem scilicet & Sanctificationem. Iustificatio purgat & abluat à reatu peccati, idque uno momento & perfecte: sanctificatio purgat ab ipsa inhaerente contagione & sorde peccati, sed paulatim & per gradus. Epif. Dav. de iustitia habituali. c. 23.

*Verf. 13. Now the body is not for fornication, but for the Lord, and the Lord for the body* ] The Apostle propoundeth six reasons why we should fly fornication: 1. Our bodies are the Lords, and must be serviceable unto him, in this Verse, *the body for the Lord*; the body is ordained for the Lords use, and ought to be employed to his glory; and *the Lord for the body*, to redeem and sanctifie the body as well as the soule; and consequently to rule and command it as well as the soule, being Lord of both. 2. We look they should be raised to glory in the last day, *verf. 14.* and therefore we must in the mean time keep them honourable. 3. They are the members of Christ, *verf. 15.* we may not then make them the members of an Harlot. 4. Whereas all other sinnes are without the body, this directly is against the body, *verf. 18.* where he also bids them flee Fornication. 5. The body is the Temple of the holy Ghost, *verf. 19.* and these sinnes make it the Devils stie and stews. 6 Our bodies are bought with a price, *ver. 20.* and it is sacrilege not to glorifie God in the body as well as in the soule, seeing they are both alike his.

*Verf. 16. Know ye not, that he which is joyned to a Harlot is one body* ] *Paul* notes three sorts of conjunction: 1. In the flesh onely, as betwixt a man and a whore. 2. In the Spirit onely, as betwixt Christ and his members, *verf. 19.* 3 In the flesh and the Spirit, when two faithfull are married together.

*Verf. 17. Is one Spirit* ] one spirituall body. *Pareus*. rather in respect of the bond, Gods Spirit. *Beza*.

*Verf. 18. Sinneeth against his own body* ] not because the body is used as the instrument; then it will hold also in stealing, backbiting, swearing; rather as *Peter Martyr* more eminently against the body then other sins. Or, the body is not onely the instrument, (as in other outward sins) but the object in this sin; a man sinnes against his own body, spoyleing it of that excellent honour whereto God hath advanced it.

Dr. Scater.

*Non negatur prorsus quin aliis quoque vitis debonestetur & probro afficiatur corpus nostrum: sed hoc tantum dicitur, non ita residive in corpore nostro sordiditate ex illis, sicuti ex fornicatione. Manus quidem mea sordidatur vel cæde: lingua vero maledictio aut perjurio, corpus totum ebrietate: sed fornicatio maculam in corpore impressam relinquit, qualis non imprimitur ab aliis peccatis. Calvinus. vide Pareum.*

## CHAP. VII.

**Vers. 1.** *It is good for a man not to touch a woman*] Good is opposed to that which is incommodious or inexpedient; so *Matth. 19. 10.* it is expedient. Conducible to those who have the gift of continency, and no settled abode, and in times of persecution. See *vers. 35.*

*Obj. Gen. 2. 11. It is not good for man to be alone.*

*Sol. Paul* wrote in times of persecution, which in all this Chapter he hath a special eye unto. See *Calvin.*

*inde sæpe bonum nobis esse dicimus quod est commodum. Wendelinus.*

*Touch*] The Greek word often signifies not to touch with the hand, but to have any commerce with another; therefore the meaning is, *bonum est abstinere ab uxore, hoc est non ducere uxorem*: It is good to abstaine from a wife, that is, not to marrie.

See 7, 8, 27, 38, 40 verses. *Commodum.* Bonum dupliciter dicitur, vel oppositum vitio seu malo morali, vel oppositum incommodo,

*Eras. Piscat. Tangit mulierem qui cum ea congredditur aut*

*rem habet, ut Prov. 6. 30. inde virgo intacta. Druhus.*

*Vers. 2.* Nevertheless to avoyd Fornication, let every man (*viz.* which hath not the gift of continency) have his own wife.

*Vers. 3.* *Due benevolence*] It is called *εὐνοια* benevolence, because it must be performed with good will and delight; willingly, readily, and chearfully: It is said also to be *ἀγαπή* due, because it is a debt which the wife oweth to her husband, and he to her *1 Cor. 7. 4. Dr. Gouge.*

*Vers. 5.* Give your selves to fasting and prayer] He speaks here of solemn fasting and prayer; these also are joynd together, *Matth. 17. 21. Acts. 13.*

*eraticioni, quod ea res desisteret animum ab omnibus mundanis curis vacantem. Erasim. vide Bezam. Sensus est, ut omnibus soluti avocamentis, agatis illud unum. Calvinus.*

*Vers. 9.* To burne] That is, to have within a continuall fervency of lust in the heart. Earnest desires are meant, *Hos. 7. 4. Rom. 1. 27.*

*Uratur infelix Dido, &c. Virgilius 4 Aeneid.*

*est uare, cui resistere nequeas. Vide Calvinum.*

*Vers. 10.* Unto the married I command; yet not I, but the Lord] The Apostle delivered as from the Lord the doctrine against separation of those equally joynd in marriage; that is, from the plain relation of God in the Old Testament.

ment of the Lords concerning this thing. *Matth. 19. 6. Beza. Comparandè dicitur, non ego ex me, sed ex Christi auctoritate. simile, Matth. 10. 20. Grotius.*

*Vers. 12.* But to the rest I speak I, not the Lord] Which hath reference to that before, *vers. 10.* To this doubt of remaining together, where one is a believer, the other an Infidell, I say; not the Lord, not as though *Paul* did resolve any thing against the mind of God; but he gave this resolution as an Apostle under the New Testament, which was different from the dispensations of the Lord under the Law.

delivered, but by collection and interpretation of Scripture he did gather it, and so spake not of himselfe, but by the assistance of Gods Spirit. as 40. *Non ita intelligit à seipso esse quin ex Dei Spiritu hauserit, sed quoniam nusquam de hac extabat in lege aut Prophetia certum ac expressum verbum, prevenit hoc modo improborum calumnias, quum sibi quod dicturus erat, tribuit. Calvinus.*

*Vers. 14.* Sanctified by the Husband] But she shall never be saved but by her own faith; he sanctifieth her marriage, but not her person. *Vide Calvinum & Bezam.*

*Now are they holy*] Notwithstanding the difference of Religion in the parents, yet the children are legitimate say some, and not bastards; a civill sanctity saith *Theophylact.* That interpretation cannot stand; for then all the children of Heathen should be illegitimate; there is a lawfull marriage where neither parents are believers. 2. This holiness is derived from the faith of the parent; it is meant therefore of a federall holiness; the children are taken into the parents covenant.

*ginale communicetur, sed sanctitate externa, ex misericordia Dei, eos pro suis reputant, juxta promissionem nobis nostrisque in-*

*Sancti non sanctitate quadam naturali vel inherente, que iis à fidei conjugum eodem modo, quo peccatum ori-*

*Vers. 15.*

*Vers. 15. But if the unbelieving depart, let him depart*] He doth not approve or permit such a defection; but speaks this to free the innocent from scruple in such a case.

By bondage the Apostle means matrimoniall subjection. *Vinculi conjugalis obligatio.* Beza.

*A brother or a sister is not in bondage in such cases*] That he should be bound either to follow the deserting party, or to continue unmarried. The Apostle saith the innocent party is free not onely from bed and board, but from the bond of the deserter; so Pareus. But (saith he) the Apostles limitation is to be observed in such cases, viz. such circumstances of desertion, in such a totall separation of religion as was then among the Pagans and Christians, and of which the Apostle properly speakes.

*Vide Calvinum & Bezam in loc.*

Contrary to cohabitation is desertion; when the husband departs from the wife, or she from him, without each others good liking or privity; not for any commodity or necessity of businesse, but out of dislike, and with an obdurate purpose of not returning again. Such a one as doth so (say many worthy Divines) breakes the bond of marriage, and sets the innocent party at liberty.

*Obstinata desertio quamvis in parte deferente non contineat justam causam Divortii faciendi, parti tamen desertæ post omnia alia media frustra tentata justam adfert causam divortii patiendi. Apostolus 1 Cor. 7. 15. disertis verbis pronunciat partem desertam esse liberam. Qui autem liber est non est vinculo constructus. Amef. de cons. l. 5. c. 38. See Dr. Gouges Domestick duties, Treatise 2.*

In respect of the inward man; but the Apostle speaks not of bodily service to men.

*Vers. 23. Be not ye the servants of men*] That is, in regard of conscience, in opposition to me. We are not to serve men as Spirituall masters, *Ephes. 6. 13.* not as superame, but as subordinate masters, *Ephes. 6. 7.*

*Servos hominum vocat non eos, qui hominibus heris civiliter servant: sed qui pervertis earum desiderii sese accommodant, impiis aut inonestis hominum præceptis morem gerunt.* Pareus.

*Intelligit labores, curas, solitudines de agenda re familiarum, inopiam, lites, jurgia, sterilitatem, liberorum morbos, orbiatatem, & c. multa sæcunia, quæ ferunt conjugalis vitæ. Notanter igitur dicit afflictiones in carne, ne delicta carnis tantum querantur in conjugio.* Pareus.

*Vers. 28. Such shall have trouble in the flesh*] The Apostle speaketh of all times; although it be true, most of times of persecution; because the present necessity (*v. 26.*) may as well mean the necessity of this life, as these times of trouble. Secondly, when are we not likely to meet with daies of persecution for well doing. See *M. Whatelies Care-cloth.*

*Terminus nauticus.*

*Vers. 29. The time is short*] contracted or cut off; trussed up into a narrow scantling; a metaphor from sailes; when men are almost at harbour they begin to strike their sailes and fold them up together. Some think he compares the time of our life with the time of the Patriarkes. Some think he means it of the end of the world, (as Peter expresth it) *the end of all things is at hand, 1 Pet. 4. 7.* he rather speaks of the duration of mans life.

*Vide Bezam.*

*Per Fluctum & Gaudium res adversas & prosperas designat: est enim usitatum, causas per effectus notari.* Calvinus.

*Vers. 30. And they that rejoyce, as though they rejoyced not*] The fathers on this place made this observation, That the joyes of this world are but *quasi*, as if they were joyes; not joyes indeed, but shadows or figures, as *Esay 29. 8.*

*Perkins.*

*As though they possessed not*] That is, in respect of moderation of the affections, and the disposition of the heart. They should have fewest worldly cares, by how much the times are harder.

An accidental Mathematicall figure without solidity or substance, a shew without a substance. The word signifies such a fashion as is in a Comedy or Stage-play, where all things are but for a while to please the eye. *Vide Pareum & Bezam. Hac voce eleganter Apostolus expressit mundi vanitatem. Nihil est firmi, inquit, aut solidi: est enim facies tantum, vel externa apparentia, ut loquuntur.* Calvinus.

*Vers. 31. For the fashion of this world passeth away*] The Apostle speaking of the world very elegantly and emphatically calls it, *τὸ ὄμμα ὡς ὁρμη*, rather than *ὁρμη*, intimating thereby that this world, to speak of it truly, is rather a matter of fashion, then of substance. Dr. *Causabones* Treatise of use and custome.

*Dr. Taylor on Titus.*

*Vers. 34. Holy both in body and spirit*] Of Spirit, when it is either not tempted to uncleanness; or being tempted, yeeldeth not; or yeelding, is recovered by repentance: of body also, when it neither exciteth, nor being excited executeth uncleanness.



cleanesse. He joyns the sanctity both of body and Spirit, because chastity is not so much a vertue of the body, as the spirit. *Matth. 5. 28.*

*Vers. 39. Only in the Lord* ] That is, according to Gods word and direction, and not against it, religiously & cum timore Domini, pio affectu & cum persona fidei. Pareus.

*Id est, in nomine Domini quod est indubitata Christiano, That is, in the name of the Lord; which is without doubt to a Christian. Tertul. vide Beza.*

*Vers. 40. And I thinke also that I have the spirit of God* ] He speaks not as if hee doubted whether he had, but to reprove those who slighted him; as if he had not the spirit of God. Hedoth not meane (saith Grotius) a revelation, but a sincere affection of serving God, and the godly. And I thinke that I also shall be yeilded to have the Spirit of God, as well as your glorious and boasting teachers. Doctor Halls Paraphrase.

*Est ut verbo diluto, emphatica μετ' ος. Beza. Pareus.*

*Non videtur ironia cavere quod dicit,*

*existimo. Nam cum pseudo-apostoli, Spiritum Dei inflati buccis identidem jactarent ad auctoritatem sibi arrogandam, interea Paulo detrabere studerent: dicit se quoque sibi videri competentem Spiritum non minus quam ipsos. Calvinus. Vide Estium.*

## CHAP. VIII.

*Vers. 2. And if any man thinke* ] That is, proudly conceits, that he knoweth any thing; he knoweth nothing yet as hee ought to know.

*Id est, si quis in hoc uno sibi*

*placeat, quod ingeniosus, quod eruditus sit, quod dialecticas disputationes norit: Grotius.*

*vide Calvinum*

*Vers. 4. And Idoll is nothing in the world* ] That is, nothing subsisting in nature; or nothing in respect of the divinitie ascribed unto it, as the following words shew, and that there is none other God but one; but something in mans imagination, which giveth to it the honour of God; and reputeth it as God making it a God unto himselfe.

*Perkins.*

## CHAP. IX.

*Vers. 5. Have we not power to lead about a sister a wife* ] Our last accurate translation of the English Bible, hath woman in the Margin; it is the manner of that Edition to set al the Idiotismes of either language, and divers readings in the Margin. The Greek word signifies both; but whether of them is fit to be received into the Text, our Text it selfe shewes, our Translation is according to the plaine words, and meaning of the Apostle. The words in the Greek are not a woman sister, but a sister a wife; for no man would say a sister a woman, because the word sister implyeth a woman: therefore of necessity the latter word signifieth a wife specially, and not a sister generally.

*α αδελφην γυναικα.*

*Lead about.* ] Declares they were their wives. The word *a* implies a power over the party led. The Popish Priests abhorre marriage, as unworthy the sanctity of their order, yet the Apostles did not dislike it.

*See Beza & Cartwright. Esti γυνή mulierem quamvis*

*significet, quod Hieron. ac August. urgent: tamen frequenter in sacris pro uxore usurpatur. Matth. 1. 20. & 19. v. 2. 5. 8. 9. 11. 29. Pareus. α ηγαγον, secum ducere quo quis eat. Ezech 45. 1. 2. Grotius. Est circumducere secum quodam jure, ut suam non ut alienam. Ideo Syrus addit, nobiscum. Pareus.*

*Vers. 9. That treadeth out the Corne* ] In that Countrey they did tread (*b*) out their Corn with their Oxen, as we doe thresh it out.

*Hinc contrarium est illud ethnorum,*

*corum, Bos apud acervum, quod Suidas intelligit de iis qui fruges in area servant, sed Camo impediuntur quo minus quidquam inde gustare queant. (b) Α'λοον dicuntur Boves cum grana ex arvis exterunt pedibus: Qui mos Orientis, sed & Græciæ ut ex Theophrasto & aliis discimus. Grotius.*

*Doth God take care for Oxen* ] Not chiefly and principally, but subordinately as humanitatem erga boves præcipit, non id facit bonum gratia, sed hominum potius respectu, propter quos etiam boves ipsi creati sunt. Calvinus.

*Quod Dominus*

his care is toward all the creatures, so *Deut* 25. 4. *1 Tim.* 5. 18. Or, doth not so take care for them, as if he respected them onely in making the Law.

*Cujus vocis emphasis Chrysostomus & Theophylactus annotant, ut quæ sonet continuam & perseverantem servitutem : quam & Latine vocamus assiduam. Estius.*

*Vers. 13. They which waite at the Altar* ] *προσδιδόντες* continually set; continuall residence was required of the Priests, and so of Pastors.

*Omnium moribus & affectibus quantum licet, me accomodo. Estius.*

*Vers. 22. I am made all things to all men, that I might by all means save some* ] Hee was content to undergoe any thing, for the good of any man. *Mr. Perkins.*

*Vide Beza & Grotium.*

*Vers. 24, 25. They which run in a race run all, but one receiveth the prize? so run that ye may obtaine. And every man that striveth for the mastery* ] He alludes to the Olympicke exercises. *Cursus & lucta*, running and wrestling, were two of the Olympicke games.

*Vide Beza.*

*Vers. 26. I therefore so run, not as uncertainly, &c.* ] That is, I so order my course of Christianity.

*Vide Grotium.*

*Vers. 27. But I keep under my Body* ] The word signifies a buffeting about the face, and eyes, as a man would buffet his adversary on his knees; I must not vex the flesh the old adversary that is in me. A battering of the body, as those are wont which try masteries with Plummets of lead, untill the blewness of the wound appeareth most grievous. *And bring it unto subjection* ] Compelling to subjection as we would force a slave to grinde at the Mill; as the Greek words signifies.

*Doctor Gouge on Exa. 8. 21.*

The Apostle useth two words which carry much Emphasis *κρανίσσω* I keepe under, and *δουλοῦμαι*, I bring into subjection. The former word is taken from a Champion or wrestler that striveth for the mastery; for it hath reference to the 25. verse. where mention is made of men that strive for the mastery. The latter word hath reference to Masters, that prudently keep their servants under; especially when they wax insolent or wanton. By the body he meanes the old man, which is called a body of sinne, *Rom.* 6. 6.

*Castigo corpus meum, hoc est, adversus carnem pugno. Theophyl. in loc.*

## CHAP. X.

*In Mosen ] Id est, Mosis Ministerium, unde*

*Vers. 2. Vnto Moses* ] That is, sub ministerio aut ductu Mosis. Calvin under the Ministry, or guidance of Moses, vel in doctrinam & legem Mosis, sicut *Act.* 19. *Parvum* into the doctrine and Law of Moses.

*Versio Syriaca rectè interpretatus est in Mosen, per manum Mosis. Rivet. 9. See Doctor Willet on 14 of Exod. 28. Question.*

*Mr. Perkins.*

*Vers. 3. Did all eat the same spirituall meat* ] By the wonderfull power of faith which makes a thing absent present to the beleever; by that faith they received Christ as lively, as effectually, as much to their profit and comfort, as we doe since his coming. Manna is called a *Spirituall meat* ] because it represented unto them the spirituall food of the soule Christ Jesus the true Manna, *Iohn* 6. 51. See Doctor Willet on 16. of Exod. 3. c. and Beza.

*They drank of the naturall Rock, which is called a Spirituall Rock, because it was a Type of Christ. The Rock followed them, that is, the water that issued out of the Rock, followed them as they journeyed, and streamed after them in their removes. Dike. vide Calvinū. Bibebant è perra. Tradunt Hebræi & Chaldei, Num. 21. v. 16. petram hanc per miraculum Judeos in deserto assidue secutam fuisse usque in Chanaan, eisque aquam dedisse à Lapide. Id est aquam quæ è petra fluxbat 3 spiritali ratione significatam, quia rem spiritualem significabat, eos insequenti, quia aqua illa è rube fluenta sequuta est Israelitis in variis mansionibus suis. Rivetus.*

*Vers. 4. They dranke of that spirituall Rock that followed them* ] Not that the water of the Rocke did alwayes follow them, (so some expounded it) for that failed, and the people were athirst in the wildernesse; but Christ signified by the Rock, was alwayes with them, for their preservation. Christ is said to be the Rock of his Church; and

every

every Member in it three ways. 1. As the fountaine in it, *Zach 13* 1. *Jer 2* 1. 2. As the foundation of it. 3. As the refuge and shelter of it. It is not the Apostles intent I suppose, to affirme the truth of that which the Jewes still tell, and therefore without doubt did tell before Saint Pauls time; that the waters followed the Fathers over mountaines and vallies, in their journey, to the Land of promise; but the Fathers dranke of that water which the Jewes say, followed them. *Thorndikes Review*. But *Calvin*, *Rivet*, and *Dike* say, the waters out of the Rocke never failed them, where ever they went.

*Vers. 6.* Now these things were our examples, in the intent that we should not lust after evil things, as they also lusted. ] When a man is not content with what God hath given him, but must have some thing else *vers. 7.* Idolatry is the worshipping of God in an Image, as the Israelites in the Calfe, *vers. 8.* with the daughters of Moab *vers. 9.* tempting of God, as it were trying what he can doe. *v. 10.* Murmuring, whining, complaining against God, because of the crosses they feele; or against man, to whom hee supposeth he may impute his crosses; as the Israelites did against Moses and Aaron.

*Vers. 11.* All these things happened unto them for examples. ] A type is such a forme or representation of a thing, as is made by hard pressing or striking of it, such as we see in stamps and seales, implying (say some) that the Lord by those strokes upon his ancient people, left marks upon their bodies, or Printed Letters which were legible to their posterity; this exposition *Calvin* justly dislikes; God by them did set his judgements before our eyes; and we are taught by those examples what a judgement hangs over Idolaters, whore-masters, and other contemners of God.

*Vers. 13.* Such as is common to man. ] That is, a temptation arising from humane frailty.

*Vers. 15.* I speake as to wise men. ] Because he was to bring an argument from the mystery of the Supper, he useth this preface, that they may more attentively consider the weightinesse of the matter; I speake not to novices; you know the force of the holy Supper; there we are ingrafted into Christs body; therefore it is profit for you to have no society with such.

*Vers. 16.* The Cup of blessing which we blesse, is it not the Communion of the blood of Christ? ] Some thinke the Apostle names the Cup first, alluding to the custome of the Hebrewes, who in their solemne Banquets did begin their feasts with poculum gratiarum; others that Paul intending to be long about the bread, doth therefore premise a few words about the Cup; by blessing some understand consecration, not the Popish charming, whereby they conceive the nature of these elements to be transubstantiated; but the separating of them, by declaring Christs institution to become holy signes of inward grace. A Communion is properly a society of men who are joynd together by certaine Lawes and Covenants, to partake in the calamities, and prosperity of one another. *Chrysostome* observes that Communion is more then participation, that is where a man hath part onely of a thing; communion requires that we should be united to the whole. *Id est Communionis illius Sacramentum seu figuram ac monumentum.* *Gomarus.*

*Sacramento Mortis ejus memoriam.* *Calvinus.* Vide plura ibid. *Eucharistia legitimo modo sumpta instrumentum est ejus conjunctionis, per quam in corpus unum cum filio Dei Iesu Christo, coalescimus, et cum ceteris etiam omnibus fidelibus, qui sunt omnes ejusdem corporis membra. In scriptis Patrum communio est unum et proprijs appellationibus hujus sacramenti. Calaub. exercit. 16. ad Annal. Eccles. v. 17. id est quoniam unus est panis quem frangimus et in multas partes dividimus, et multi efficiuntur unum corpus, quia omnes de illo uno pane fracto et distributo manducamus.* *Pareus.*

*Vers. 17.* For we being many are one bread and one body: for we all are partakers of that one bread. ] *Objection.* Those which eat one bread, make themselves one body with him with whom they eat; and therefore seeing we must not be one body with unsanctified men, neither may we partake with them in the Sacrament. *Answer.* All which eat one bread, are one body in publike profession and open shew, not in very deed and truth alwayes; and to be one body with that holy society whereof unsanctified men in shew and profession doe make themselves appeare to be; that can bee no fault; for they profess themselves to be the body of Christ.

Hh 2

Vers. 23.

*Vers. 7.* See Doctor Prideaux his Sermon on this Text.

See Iohn 20. 25 Vide Calvinum in loc.

Dike.

Calvin.

*Benedicere calicem, significat in hunc ipsum consecrare, ut nobis sit symbolum sanguinis Domini. Id sit verbo promissionis, dñ juxta Christi institutionem conveniunt fideles ad celebrandum in hoc*



Ejus scilicet  
generales  
de quibus &  
supra egit c. 6. v. 12. ubi idem dictum. Grotius.

Vers. 23. *All things are lawfull for me* ] That is, all indifferent things, for of those he speakes.

*But all things are not expedient* ] Proximis scilicet. Cal. viz. to my neighbour; one should not seek after his own profit, as he presently addes.

Doctor Gouge.

Vers. 27. *Whatsoever is set before you eat* ] That is, whatsoever is good and wholesome meat.

See 14. Zach.  
21. habitualiter  
& virtualiter  
non actualiter.

Vers. 31. *Whether therefore yee eat or drinke, or whatsoever ye doe, doe all to the glory of God* ] That is, eat and drinke, and sleepe, and recreate our selves, that we may become the fitter to doe God some honour in our places.

## CHAP. XI.

Hæc clausula  
spectat superiora,  
quæ eam mani-  
feste refert

Chrysostomus. Unde & Oecumenius, Erasmus, Cajetanus aliique nonnulli eam amittunt capiti præcedenti. Nam quia Paulus suum Corinthiis allegaverat exemplum, dicens, Sicut & ego per omnia omnibus placeo; Nunc generaliter ad sui imitationem eos invitatur. Estius.

(\*) Apostolice  
traditiones per-  
tinent ad ordi-  
nem & politi-  
am. Calvinus.

Perkins.

Perkins.  
(b) Glaff.  
Rhet. Sac.  
Tract. 1. c. 7.

As for men  
covering, or  
uncovering  
their head in  
preaching, it  
can be nothing  
to Saint Pauls  
meaning, be-  
cause uncover-  
ing the head  
in signe of re-  
verence was a  
custome un-  
knowne in his time. Thorneikes Review. 155. Apostolus loquitur non de illa capitis tegmine quod pileum vel galerum dicimus, et quo, facie aperta manente, capillus & sola capitis summitas tegitur. Hoc enim indecorum non est, quin potius ad valetudinem tuendam necessarium: neque enim possunt homines præsertim in regionibus Aquilonaribus degentes, et quæ vel valetudine vel ætate affecti sunt, cerebrum sua natura frigidissimum sine gravi incommodo externo frigori exponere: sed de tali tegumento quo facies in qua ipsi omnis civitatis gravitas, dignitas et majestas se ostendit, obtegunt. Morton.

Some say that  
in the infancy  
of the Church  
some women  
were extraor-  
dinarily indued  
with that gift, and did indeed prophesie. Others judge it to have bin a fault in that Church, & there-  
fore say the Apostle reproveth it in the 14. Chap. commanding women to keep silence in the Churches. 3. A woman  
may be said to prophesie, when she singeth Psalmes, or readeth the Scripture. Mr. Perkins.

Vers. 1. *Be ye followers of me, even as I also am of Christ* ] Hence it appeares (saith Calvin) how unfit the Sections of the Chapters are, because this sentenoe is cut off from the former, to which it ought to be joyned, and added to these following, with which it hath no agreement.

Vers. 2. *The Ordinances, as I delivered them unto you* ] The vulgar Translatour here translates it *precepts*; by traditions (\*) we understand here from the circumstances of the words following, rites and ceremonies prescribed by the Apostle, for order and decency in the publike assembly in their Church.

Vers. 3. *The head of every man is Christ* ] Christ is called the head of man, because he is every way the most principall, and glorious man that ever was.

*The head of the woman is the man* ] That is the man, in that he is a man, is a person more excellent then the woman as she is a woman: and the head of Christ is God ] Both in respect (b) of his humane nature, in which regard his Father is greater than him, John 14. 28. and in respect of his office, as mediator.

Vers. 4. *But every man praying or prophesying, having his head covered dishonoureth it* ] It seemes there were some which taught the Corinthians that their men should pray, and prophesie with their heads covered; and women uncovered. This abuse the Apostle corrects; if a man cover his head, he debaseth himselfe, and casts himselfe into servitude from that eminency whereby he is placed of God and to the glory of Christ, his head is diminished. For he shames the head, when he doth not declare that principality which God hath given him over his wife; for the covering with a vaile, was a signe of subjection. Pauls purpose is to shew the Sovereignty of the man, and subjection of the woman; the women in the orientall parts, with a vaile covered the whole head and face. Paul speakes not of such a covering of the head as French Pastors use in prophesying, when the upper part of the head is covered, the glory and majesty of the countenance still appearing.

Vers. 5. *But every woman that prayeth, or prophesieth with her head uncovered, dishonoureth her head, for that is even as one is if she were shaven* ] The Christian women appeared open, and in publick uncovered, from a phantastical imitation of the sac. Priests, and Prophetesses of the Gentiles when they shewed their Idols, as their Pythie, Bacche, or

Menade

*Menade*, and the like, who used when they uttered their Oracles or celebrated the rites and sacrifices of their gods, to put themselves into a wild and extaticall guise, having their faces discovered, their haire dishevelled &c. The *Corinibian* women conceiting themselves when they prayed or prophesied in the Church, to be acting the parts of the Priests, or celebrating sacrifice, were so fond as to imitate them, and accordingly cast off their Vailes, and discovered their faces immodestly in the congregation, and thereby dishonoured their head, that is, were unseemly accoutred and dressed on their head. *M. Mede* on 1 Cor. 11. 5. vide *Grotium*.

In *Tertullian's* time, those that professed Virginity, took upon them to sit with their faces unveiled

in the Church, taking it for a privilege of their ranke, to disclaim the subjection of the sex, and profess freedom. This is the occasion of his Book *De velandis virginibus*. *Thomadike* of the service of God at religious Assemblies. Ch. 6. See more there.

To prophesie signifies sometimes strictly to foretell things to come, as both men and women did in the primitive times, *Isa. 2. 28*. See *Acts 21. 9*.

2. In a more large notion, to interpret and open Divine mysteries contained in Scripture, for the instruction and edification of the hearers, 1 Cor. 14. 3.

3. To praise God in hymnes and Psalms, 1 Cor. 11. 5.

See 1 Chron.

25. 1. 2. 3.

Mr. Mede

ubi supra.

Propheta hic

accipio pro en-

arrare Dei my-

steria in edifi-

cationem audientium ut infra capite 14.

Calvinus.

Mr. Perkins.

For because Prophets of old did three things: 1. Foretell things to come. 2. Notify the will of God unto the people. 3. Uttered themselves in musically wise, and in Poetical strain and composure. Hence it comes to passe that to prophesie in Scripture signifies the doing of any of these three things, and among the rest to praise God in Verse or Musically composure. Two places of Scripture, 1 Chron. 25. 1, &c. 1 Sam. 10. 5. prove this.

cationem audientium ut infra capite 14.

*Vers. 7. He is the image and glory of God*] Holiness and righteousness is common to them both; but he is so called because God hath placed more outward excellency and dignity in the person of a man, then of a woman; carrying the mark of his sovereignty and dominion not onely over other creatures, but in respect of the woman her selfe, who is likewise said to be the glory of a man, because it is his honour to have such an excellent creature subject to him.

*Vers. 10. Power over her head*] That is, her vaile, which is a signe of her husbands power and superiority over her.

M. Hilderfani.

Velum appellat.

Vide Grotium.

*potestatem, signum potestatis viri. Fuit velum speciale nubentibus, unde verbum nubendi apud Latinos. Rivetus.*

Among the *Corinthians* the covering of the head was not as it is with us, a token of preeminence and superiority, but a signe of subjection; therefore the Apostle would have the women of *Corinth* when they came into the Congregation to have their heads covered, to signify their submission and reverence unto the Ministry of the Gospel.

Mr. Perkins

on Rev.

*Because of the Angels*] That is, not onely the Ministers of the Church, \*but Gods heavenly Angels, which daily wait upon his children, and guard them in all their waies. *Pavens* inclines to this latter rather. Some think the Apostle argues from the example of the Angels, we should imitate their modesty, who were wont to cover their faces to testify their subjection toward God. So *Uersin*.

\*Perkins.

Hoc quidam de

ipsis pastoribus

intelligunt in

ceteris loquentibus

qui Apoc. 2.

& 3. sepius

Angeli vocan-

tur. Hag. 1. 13.

Mal. 2. 7. Alii de

Angelis proprie

dictis intelli-

gunt quatenus

eorum ratio ha-

benda est, ne in-

decoro summa-

rum habitu of-

fendantur. Vide

The Apostle hath respect unto the Legend reported in the Book of *Enoch* (which we see was read in the Church in the Apostles time, by the second Epistle of *St. Peter*, and that of *St. Jude*) of those Angels that are reported there to have been seduced by the beauty of women, out of *Gen. 6. 2*. Not as if the Apostle did suppose that report to be true, or did intend to give credit to the book; but that by alluding to a passage commonly known, he may very well be thought to intimate that a like inconvenience to it, (not disputing whether true or not for the present) might fall out in the Church. *Thomadike* Review. At first all Presbyters were Angels of the Churches, as appears by this place; that seems the most naturall meaning of his words: for *Tertullian* in divers places of his book *De velandis virginibus*, intimateth one reason

*Grotium* & *Bezam*. *Seminus* Angelos Christique quoque ratiunciam suo capiti pressu esse & ministrare ergo quum ed licentie prorum-punt mulieres, ut sibi dominationis symbolum preber jus & sua usurpatione, turpitudinem suam Angeli conspicuum faciunt. Calvinus, vide plura ibid. Parvus Calvinum sequitur.

of vailing womens faces in the Church from the scandall of their countenances. *Thorndikes* service of God at religious assemblies. *Cb. 4.*

*Cum tamen id neque repugnet nature, & multos apud populos usitatum sit, naturaliter ponitur pro eo, recepti passim moris est.* Grotius de Jure Belli. l. 2. c. 13. But this of *Grotius*, and also what others say in defence of long haire is well answered in a book intituled *Diatriba Theologica de capillis consilans disputatione Textuali* Ad 1 Cor. 11. 14, 15.

*Vers. 14. Doth not even nature it self teach you, that if a man have long haire* ] The Greek word *κομᾶν* is to nourish his haire long. Long haire is an argument either of effeminate nefe or cruelty, *Iob 5. 5. Psal. 68. 22.* For that cause *Paul* commands them not to nourish their haire. *Raynold. de lib. Apoc.*

*Vers. 16. If any man seem to be contentious* ] the Greek signifieth rather, is pleased to be, desires or hath a will to be, yea boasts and prides himselfe in it.

*Contentious* ] Greek, a lover of victory.

*Φιλόvικτος*,

*amans victoriae, ut cui victoria potior est veritate.* Estius.

From the 17 Verse to the end of the Chapter.

\* *Grande nefas, quando medicina non modo non proficit e-gros, sed etiam in venenum vertitur.* Pareus.

*Vide Calvinum in V. 23.*

*Vers. 17. Now in this that I declare unto you I praise you not; that you come together not for the better, but for the worse* ] Throughout the whole Scripture the Sacrament of the Lords Supper is not so fully handled as in this Chapter, and that upon this occasion. The *Corinthians* (it seems) had much profaned and abused the Sacrament; how and in what manner, it is not so cleare; but so that the Apostle tels them in this Verse they came together not for the better, but for the \* worse; and *vers. 20. This is not to eat the Lords Supper.* We commonly say, that is not done which is not rightly done, saith *Calvin.* *Illegitime edere, non est edere.* Pareus. And therefore the Apostle saith twice, *Vers. 22. I praise you not; a Adiosis,* I dispraise, I blame you. Then having blamed them for doing amisse, he instructs them, and useth very strong perswasions to make them reform and do aright. He rehearseth unto them Christs institution, and explaines it; he lets them know how hainous a thing in its own nature, and how dangerous in respect of the consequence, it is, to communicate unworthily. Consider three thing in generall: 1. The rehearfall of Christs institution of the Sacrament, *Vers. 23, 24, 25.* Then the Apostles explication of it, *Vers. 26.* And 3. his application, *Vers. 27, 28, 29, 30.*

*Vers. 18. For first of all, when you come together in the Church, &c.* ] Some take Church here *per cœm fidelium.* Yet *Ibiphylact* and all Greek Writers generally expound it the ministeriall place of meeting. See *v. 22.*

See Mede in loc.

*Cameron* opposeth *Fuller* about this point. *Vide Grotium.*

*Schismatum nomine, id est, scissurarum (ut verus interpret ad exprimendam Græcæ vocis vim convertit) notantur animorum & voluntatum distractiones, quibus ecclesiæ corpus quasi violatur. Hæreses autem, id est (ut verbum verbo reddam) electiones sunt opiniones atque sententiæ non à Deo revelatæ sed electæ ab hominibus adversus veritatem Orthodoxæ fidei & sacrum Catholicæ pietatis Canonem.* Raynold de lib. Apoc. prælec. 10. *Vide Grotium.*

*Divisus* ] Or Schismes. Schisme is a difference about rites or externall discipline; heresie is a difference about doctrine and faith. Schismes many times degenerate into Heresies.

*Græcæ vocis vim convertit* notantur animorum & voluntatum distractiones, quibus ecclesiæ corpus quasi violatur. Hæreses autem, id est (ut verbum verbo reddam) electiones sunt opiniones atque sententiæ non à Deo revelatæ sed electæ ab hominibus adversus veritatem Orthodoxæ fidei & sacrum Catholicæ pietatis Canonem. Raynold de lib. Apoc. prælec. 10. *Vide Grotium.*

*Vers. 19. For there must be also heresies among you* ] There is not any need of them, for any good in themselves, they are the diseases of the Church; but there are sufficient causes alwaies in blind and corrupt judgements. He saith not, it is possible, but, necessary that heresies be, as fire to try and purge the Gold. It behoves that there be heresies in the Church, as it is necessary there should be poyson and venomous creatures in the world, because out of them God will worke medicines. See *Matth. 18. 7.*

*That they which are approved (sincere in the faith) may be made manifest among you* ] That is, known to be sincere by their constancy.

*Vers. 20. The Lords Supper* ] so called, partly from the Authour, and partly from the free circumstance of the evening time, *1 Cor. 10. 21. & 11. 23.* See *Grotius.*

*Eate* ] The Papists goe about to establish their administration of the Lords Supper under one kind from the Word *parvum*, but that word is used generally for the whole action of the Sacrament, viz. the distribution of the bread and Wine; and the Syriack propounds it more distinctly, rendring it, *Comedentes vos & bibentes.* *Walserus in officina Biblica.*

*Vers. 22.*



*Vers. 22. Despise ye the Church of God*] That is the place where Gods people come together for his service. Mr. Pierſon.

*Vers. 23. For I have received of the Lord that which also I delivered unto you*] And as he received what he delivered, ſo he delivered what he received, he kept nothing back; *Act. 20. 27.*

*That the Lord Ieſus*] Onely he is ſufficient to inſtitute the Sacrament who can conferre the grace of it. If we either reſpect Chriſt as Lord or Jeſus, if either our duty to him, or ſafety by him, then let us alſo reſpect this Sacrament.

*The ſame night*] Chriſt did inſtitute the Sacrament at night, becauſe immediately after the Paſſeover, *Matth. 26. 19, 20, 26.* and by the Law the Paſſeover was to be eaten at night, *Exod. 11. 6, 8.*

The night before he ſuffered.

*In which he was betrayed*] Greek ſignifies *delivered* or *given up* into the hands of his adverſaries who condemned and crucified him. The word is often uſed of *Judas* who did it treacherouſly, and ſo betrayed him, *Matth. 27. 3. Marke 14. 21. Luke 22. 22. Iohn 18. 2.* but ſometimes it is uſed of God himſelfe, *Rom. 8. 32.* ſometimes indefinitely, *Rom. 4. ult.* ſo here it may be taken.

The Hebrew ſignifies *trader* ad maſtandum. Pareus.

*Took bread*] off the Table, ſetting it apart for a holy uſe, *Exod. 12. 5, 6, 21.* This ſignifies, that Chriſt by the eternall purpoſe and decree of God was ſeparated, and ſet a part to be made a ſacrifice and offering for us. Here, and in the 26, 27, 28 verſes the Apoſtle calls it *Bread* after conſecration; therefore the ſubſtance of Bread doth remain after the words of conſecration.

*Videtur mihi omnino accipiendi verbum de manus prebensione in verbis*

*illis Chriſti intelligi, tum quoniam propria hac ſignificatio eſt τὸ λαβῆναι, tum quod certum ſit dominum cum diſcipulis accumbentem retinuiffe ordinarium & uſitatum ſumendi cibi modum.* Beza.

*Vers. 24. And when he had given thanks*] He gave thanks to God for his mercy towards mankind, and the inſtimable benefit of redemption by his death, the Sacrament whereof he was inſtituting. This teacheth us to come with thankſgiving to the Lords Table; hence the Sacrament is termed the *Eucharift*. Calvin.

*This is my body*] a figure, ſigne, and representation of my body; the ſigne put for the thing ſignified, becauſe of the analogy between them. See *Gen. 7. 10. Exod. 2. 11. 1 Cor. 10. 4. Tit. 3. 5.* The Fathers generally expound it the Sacrament of his body. *Cornelius a Lapide* on *Eſay* ſaith, If Chriſt had not been incarnate, the Prieſts pronouncing of theſe words *hoc eſt corpus meum*, would have incarnated him; and on this place he ſaith, *Sanè in hora mortis, in die illa terribili, cum ſiſtemur tribunali Chriſti de fide & vita examinandi; ſi me roget Chriſtus, cur credidiſti corpus meum in Euchariftia? jüdenter dicam, Domine credidi quod tu dixiſti, quod me docuiſti, tu verba tua per tropum non explicuiſti, nec ego per tropum explicare auſus ſum.*

*Hoc (id eſt, hec res, ſeu panis acceptus ac fractus) eſt corpus meum) quod pro vobis frangitur, id eſt Sacramentum ſignum & monumentum corporis frangendi.*

*Eſt pro ſignificat poni apparet ex ipſi Dei verbo, Gal. 4. 25. Danzus. Septem exſtant horum verborum interpretationes. Prima eorum eſt, qui aiunt Chriſtum notaſſe digito corpus ſuum, cum diceret hoc eſt corpus meum, non notaſſe panem quem porrigebat, tum dicendū erat potius Tradam hoc corpus. Secunda eorum qui aiunt Chriſtum tantum hoc voluiſſe ſignificare, corpus ſuum eſſe panem, itaque aiunt eſſe unumverſum; ſed tum dicendum fuiſſet, tale quid eſt corpus meum. Tertia, Conſubſtantiatorum, qui dicunt hoc eſt corpus meum, ſignificat e, hoc pane continetur corpus meum; ſed hoc eſt petere quod eſt in principio; non enim conſtat an pane contineatur corpus. Quarta, Veterum patrum nonnullorum, corpus Chriſti vi & efficacia. Quinta, eorum qui dicunt agnoſcendum eſſe panem eſſe corpus Chriſti, ſed non eſſe querendum quomodo panis ſit corpus Chriſti. Sexta Pontificiorum, qui rotundè ſine ſuco & fallacia aiunt aperit hoc eſt corpus meum ſignificare hoc eſſe eſſentialiter & revera corpus meum. Septima orthodoxorum, qui aiunt hunc eſſe genuinum & ſimplicem horum verborum ſenſum; Hoc, id eſt, quem manibus teneo panis, corpus meum eſt quod fractum eſt pro vobis. Camerou. opuſc. Miſcell.*

*This doe in remembrance of me*] By vertue of theſe words not onely power and authority is given Miniſters, but a neceſſity is impoſed upon them to celebrate the Sacrament. The words are not permiſſive, but mandatory.

*Vers. 25. After the ſame manner \* alſo he took the Cup*] After the ſame manner, and to the ſame end he tooke the cup into his hands that he had formerly taken the Bread.

\* *Qualia ſecit circa panem, talia & circa calicem.* Janſen.

*When he had ſupped*] Or, after having ſupped.

*ad verbum poſt Cznaviſſe, Galli hunc Helleniſmum eleganter exprimunt, apres avoir ſoupé.*

*This Cup is the New Teſtament in my blood*] Here are two metonymies: 1. A metonymie of the ſubject, Cup for the Wine contained in the cup, and the Wine in the Cup

is

is not the New Testament but a Sacrament of the New Testament, made and confirmed by the blood of Christ.

*L*] That is, sealeth and confirmeth.

*Vers. 26. Eat this Bread*] Still bread, even after consecration; bread, though not ordinary and common; but this bread, yet bread.

*And drink this cup*] Drink this as well as eat that.

*Ye do shew forth the Lords death*] Hence the Sacrament was termed by the Ancients a Sacrifice, viz. representative and commemorative, but not properly.

*Till he come*] This shews the perpetuity of the Sacrament, the Passover remained till Christs first coming, his death; this must remain till his second coming, unto judgement.

Either to each particular man at the houre of his death, or to all men, and the whole Church at the day of judgement.

*Id est, aliter quam dignum est tanta myste-  
ria tractari.* Beza.

*Vers 27. Unworthily*] Ignorantly, unreverently, or prophanely. He that comes unto the Sacrament and receives it in an unfit manner, without that due regard which belongs unto such an holy action.

*Carnaliter, prophane & per consequens inutiliter, contumeliose & aliter quam verum tam sanctum & augustum dignitas & Christi institutio fert.* Morton.

*As, Let it be enacted.*

*Vers. 28. Let*] Not spoken by way of permission but injunction, not here as 1 Cor. 7.6. & 36. A necessity is laid upon us, *necessitas precepti*, for it is a plain and peremptory command; *necessitas medii*, for without it there can be no worthy receiving.

*A man*] *and woman* both man and woman, Gal. 3.28. the woman is partaker of the same dignity in this matter with the man; and therefore also bound unto the same duty.

*Examine*] Prove, try, 2 Cor. 13.5. Some prosecute the metaphor of a Goldsmith searching the purity of his Gold, this being a proper word to them in their mystery, 1 Pet. 1.7. Others make it *verbum forense* and *juridicum*, as Magistrates question offenders.

*Aug. conf.*

*Himselfe*] Had not this been added, many would have been diligent enough in observing the rest. *Curiosum hominum genus ad cognoscendam vitam alienam desidiosum ad corrigendam suam.* Psal. 4.4. Luke 21.34. 2 Cor. 13.5. Not but that we may and ought to examine some others as well as our selves; the Minister the people committed unto his charge Heb. 13.17. parents their children, Ephes. 6.4. and masters their servants, 2 Kings 5.25. Iosh. 24.15. But we must not be bishops in others Diocesses, 1 Pet. 4.15.

*And so*] God looks not so much at the thing done, as the manner of doing it. Jer. 48.10.

*Let him*] He may eate and drink, and that to his comfort.

*Eat*] Not onely stay and look on, and see what another doth, but let him eate; which condemnes the private Masse of the Papists, wherein the Priest alone doth eat, the people standing by and beholding what he doth, but not communicating of any part of the Sacrament at all with him. The end of the Sacrament is to be eaten, not carried about in pomp, to be made a spectacle to be gazed at, and an Idoll to be worshipped.

*Of the bread*] Bread therefore yet it is, even after consecration, so the Apostle ever terms it, 1 Cor. 10.16, 17. & 11.26, 27. And (which is worthy to be noted) the Apostle doth here so terme it in three Verses together, even when he reproves the Corinthians for their unreverent eating of it, and shews them the great danger which they incur that do so.

*Vers. 29. He*] That is, whosoever, what person soever he be; *that eateth and drinketh*] That is, receiveth into his body the Sacramentall Seals of Bread and Wine; for of that the Apostle speaketh. *Unworthily*] That is in an unfit manner, not in some measure answerable to the worth of this ordinance.

*Eateth and drinketh damnation to himselfe*] That is, by eating and drinking unworthily incurth damnation, judgement temporall here, as vers. 30. and without repentance eternall hereafter.

To himselfe ] *Sibi ipsi vulg. non aliis*, his unworthy communicating prejudiceth not those which communicate with him. Every man shall beare his own burden.

1. In regard of guilt and liableness unto Gods wrath. 2. In regard of the seale and obligation in the conscience, he eats and drinckes that which seales up his damnation.

for nor thing but himselfe; he cannot blame the bread or wine, nor Christ, nor the Minister that giveth it him; but his own unworthie selfe.

Not discerning (a) the Lords body ] That is, puts no difference between the bread and wine in the Sacrament, and other common bread and wine. There are two parts of the Sacrament; one externall, the elements presented to the senses. 2. Another spirituall presented to our graces; he hath to doe onely with the elements.

*profano & vulgari pane & cœna vel convivio nihil differre putant, neque dignitatem, rem signatam, usum & finem sacramenti huius satus æstimant. Zepperus. Vide Beza & Grotium.*

Urs. 30. For this cause ] For coming to the Lords Table in the sinne of fornication amongst others many were sick. See 1 Cor. 6. 18. and 10. 8.

And many sleepe ] Are dead; men are liable not onely to the highest spirituall judgement, damnation, vers. 27. but the highest temporall judgement, death, for unworthy receiving.

Urs. 34. The rest will I set in order when I come ] He speakes of the outward decorum which is in the liberty of the Church.

Marke the emphasis of the phrase *beatus* it to himselfe, q.d. he can blame no person.

(a) *Hoc corpus domini & sacramentum hanc cœnam non discernunt, qui à*

*Certum est Paulum non nisi de externo decoro loqui quod in libertate ecclesie positum est.* Calvin. vide Beza.

## CHAP. XII.

Vers. 3. NO man can say that Iesus is the Lord, but by the holy Ghost ]\* As if he had said, He cannot say and professe it from the full perswasion of his heart; till the holy Ghost have taught him, that he is so indeed.

*brose, an de psallendo spiritu, de quo videtur nata fuisse questio. Eras. \**

Vers. 4. See Doctor Hall on this Text.

Vers. 6. And there are diversities of operations ] Mighty workings.

*cum non significat simpliciter operationem, sed vim quandam & efficaciam, qua Deus agit in nobis. Eras.*

Vers. 7. To profit ] The word is *τὸ ἀποφέρειν*, which importeth such a kind of profit as redounds to communie.

*piat. Calvinus. Utilitatem sc. ecclesie. Piscat.*

Vers. 8. For to one is given by the Spirit the word of wisdom: to another the word of knowledge ] God hath given to the Pastour, whose chiefe office is to apply the word, the word of wisdom; as to the Doctour, whose office is to interpret the word, and to teach doctrine the word of knowledge. The word of wisdom ] That is, a more excellent revelation, and more speciall and immediate instinct and assistance of the Spirit, together with more eminent authority in explaining the mysteries of Christ.

Vers. 1. *In certum est an sentiat de donis spiritus ut Chrysost. Theoph. Am. Mr. Hilderfiam.*

*Vocabulū Græcū*

*Ut Ecclesia fructum inde percipiat. Calvinus. Utilitatem sc. ecclesie. Piscat.*

*Mr. Hilderfiam. λόγος σοφίας knowledge infused by divine revelation λόγος γνώσεως vide Beza.*

knowledge acquired by study and industry. Barlow in Concione.

The word of knowledge ] That is, by diligence in the Scripture, they obtaine such knowledge, as that they are able to make Christ known unto others; although they be farre inferiour to the former. Doctor Taylor on Titus.

Vers. 10. To another the discerning of Spirits ] That is, Inspirations.

*dignoscendis hominibus qui se aliquid esse profitebantur. Calvinus.*

Vers. 14. And the others following. For the body is not one member, but many, &c. ] One body and many members. 1. Use. 2. Necessity. 3. Honour. 4. Comeliness. 5. Mutuall consent commend these things.

Vers. 21. Nor againe the head to the feet ] He doth not understand (as the Papists say,



Non monet Petrum ne ecclesie insultet, sed monet eos qui eminebant donis spiritualibus inter Corinthios, ne inferiores contemnerent; as Chrysost. Ambrose and Aquinas expound it.

say) *per capita & pedes Papam & Ecclesiam*; but by the *Head* any man adorned with excellent gifts in the Church; by the *feet* any meane Christian.

Membra ista

Verf. 23. The members lesse honourable ]

appellantur ab Apostolo inhonesta vel indecora, non per se (sed comparatè, ratione eorum que eximia venustate sunt prædita. Fullerus.

Eurroughes  
Frenicum.

Verf. 25 That the members should have the same care one for another] The words (in the Greeke) are, *That the Members may care the same thing one for another* ] and that without dividing care, that there might be no schisme in the body. The word here used for care is *μεριμνην*, the same that *Matth. 6. 25. 28.* is forbidden.

Verf. 28. Thirdly teachers ]

Vbi nomine

Doctorem complexus est Evangelistas etiam & Pastores, quos tamen distinxit ad Ephesios, collocans post Prophetas, ipsos Evangelistas, postea Pastores, postremo Doctores. Zanch. in quartum preceptum. Kocogthores ecclesie gubernatores, ut omnes boni interpretes interpretantur tam novi quam veteres. Id. ibid. Vide Bezam.

Verf. 31. But covet earnestly] The word in the originall is *ζηλοῦν*, be zealous after the best things, that is, studiously affect them; so this word is used *Iames 4. 2.* See 14.

\* Hoc est, viam excellentiorem, vel, ut alio placeat, viam ad excellentiam perveniendi, de qua sequente capite. Vorfius.

Chap. 1. A more excellent way ] \* *Κατ' ὑπεροχὴν ὁδῶν*; a way of the highest excellency beyond any expression.

### CHAP. XIII.

Angelorum linguam hyperbolice posuit pro singulari aut eximia, quamquam de linguarum diversitate potius interpretor, quam magni faciebant Corinthii, ambitione non fructu omnia metientes. Calvinus. Vide Grotium. Apion Grammaticus ob garrulitatem dictus est Cymbalum orbis à Tiberio Augusto, teste Suetonio. Hic proverbij significat Apostolus inanem ac futilem garrulitatem. Druf. Prov. Class. 2. l. 3.

Verf. 1. Though I speak with the tongues of men, and of Angels, &c. ] Not that Angels have tongues or use of speech; but to note what grace and excellency of discourse must needs be thought in them, if it might be supposed that they should speak. *Angelicum quicquid in suo genere excellit.* Drulius, Prov. Class. 8. l. 3. Or if we interpret it with *Calvin* and *Estius* of diversity of tongues, the meaning is, though thou understandest not onely all the tongues of men, but also of Angels; yet there is no reason, why thou shouldst thinke that God regards thee any more then a Cymball, unlesse thou hadst charity. *Sounding Brasse, and tinkling Cymball.* ] That is, founding onely for pleasure, but signifying nothing.

Verf. 2. All knowledge ] Not understanding it simply and absolutely of all kinds of knowledge; but of the gift of knowledge. *Id est omnium scientiam, scilicet eorum ad que scientie donum extenditur.* Estius. *All faith* ] <sup>a</sup> By all faith he meaneth not all kinds of faith; but all measure of it in working miracles; some had faith to doe some miracles and not others; the Apostle sheweth, that if he had such a miraculous faith, that he could doe all miracles, and had not love, it were nothing. This is cleare in that the Apostle reckoneth miraculous faith among the gifts of the Spirit in the precedent Chapter, 1 *Cor. 12. 9.* and by the example, or instance of moving mountaines, which our Saviour noteth as a master miracle amongst others. *Matth. 17. 20.* *Luke 17. 6.*

(\*) This place is either generally understood of all faith, or particularly of the whole faith of working miracles, but in neither sense

doth it shew that faith may be removed from charity. If generally, then the Apostle must be understood as speaking by way of supposition, and not as positively affirming, that either he, or any other having all faith wanted charity; therefore this supposition (*que nihil ponit*) proveth nothing. If the place be to be understood particularly of the faith of miracles, the particle *all* being not universall but integrall, as if it had been said, the whole faith, including all the degrees of it, this miraculous faith may be severed from charity. *Donn. of Justificat. l. 6. c. 3.* See *Cartw. Annotat. on Rhom. Test.* De ea fide loquitur quam superius inter charismata recensuit, & sensus est: si fidem habeam adeo perfectam, ut per eam miracula faciam etiam maxima, factuque difficilissima, quale est hominum opinione, montem loco dimovere, & aliud transferre. Estius.

Vide Bezam. *ἡμεῖς* proprie est ad vescendum dare.

Verf. 3. Bestow to feed the poore ] There is but one word in the Greek *δομεῖν* breake my goods into pieces, or morsels, and distribute them to as many poore as they will reach. *Græca vox significat in frustra seu particulas escam divisam porrigere ac præbere in alimiam.* Estius. See à *Lapide.*

Nam. 11. 4. 18. Deut. 8. 3. 16. figuratè in alius usus impendere. Esai. 58. 14.

Verf. 4.

*Vers. 4. Charity suffereth long, and is kind : charity envieth not : charity vaunteth not it selfe* ] Here are certaine limits and effects of charity; *is kind.* ] The Greek word signifies a gentleness and sweetness of manners; *envieth not* ] *envi* is, anger at anothers prosperity; *is not puffed up* ] made more conceited of it selfe, in regard of wealth, or any gift which God giveth.

*Institutum apostoli est hoc caritate commendare, quatenus exercetur erga proximos*

*per officia hominibus conspicua. Estius. V. 4. Vaunteth not it selfe* ] *Verbum Gratum* putant factum à Perperis fratribus, qui cecropes appellati sunt, homines tam insignis protervia, ut ex eorum moribus verbum hoc obtinuerit. Pareus. Vide Estium.

*Vers. 5. Doth not be have it selfe unseemly* ] Is not transported by any ill affection to carriage not befitting ones place; calling ages; *seeketh not her owne* ] not that which is profitable for him selfe, but for many; *is not easily provoked* ] soone dis tempered with anger; *thinke no evil* ] takes not things amisse; nor quickly entertaines suspicions

*Vers. 6. Rejoyceth not in iniquity* ] Is not glad to see another commit sinne, that hee hath done ill, that I may disgrace him thereby.

*Vers. 7. Beareth all things* ] As the maine beame in a house\* the building; *signifies properly to cover, covers faults.*

\* Metaphora à tignis, que in

*edificio iuncta gravissima onera perferunt. Pareus. Instar trabis que impositum onus sustinet, vel potius instar palme, que non succumbit oneri suo. à Lapide. Non facile de quoquam desperat quin ad meliorem frugem venire possit. Grotius.*

*Beleeveth all things* ] That is, in other mens sayings and actions it beleeves the best. 2. Not all things simply and indefinitely; but *credenda vel credibilia.* Pareus. Not errors and false-hood; but rejoyceth in the truth, *vers. 6. 3.* Nor without triall and discretion. 4. There must goe a judgement of prudence, with the judgement of Charity.

*Hopeth all things* ] From his neighbour. *Endureth all things* ] Bearing and enduring all things seeme to be the same, that is all evils from evill men.

*Vers. 10. Then that which is in part shall be done away* ] Grace; and so glory perfect nature. *quoad essentiam, sed evacuat quoad imperfectiones,* it takes away all imperfections.

*Vers. 12. But then face to face* ] Understand *we shall see.* This is to be understood comparatively, in respect of how we know him now, now obscurely as in a glasse; then distinctly, clearly, immediately, so as to make us happy; we shall then apprehend him clearly; but not comprehend him.

It is not to be understood of our bodily eyes, unlesse of God in Christ. Vide Bezam.

*Even as also I am known* ] viz. by God. *As* is not a note of equality, but likeness; so that the sense may be; As God knoweth me after a manner, agreeable to his infinite excellency; so shall I know God according to my capacity; not obscurely, but perfectly as it were face to face. Some expound it thus, by how much our Teacher shall be more excellent, sc. God, and the manner of Teaching more excellent, sc. the clear vision and contemplation; and by how much our condition shall be better when we put on immortality; by so much our knowledge shall be more perfect.

*Vers. 13. But the\* greatest of these is charity* ] The Apostles meaning is, that love is more excellent, not simply and absolutely; but in some respect onely, that is, in regard of manner of working, extent, and use toward others, in respect of edifying the Church (faith and hope are private goods) or in the life to come, the Saints shall be wholly taken up with loving God.

1. \* In bredth; for faith and hope are within the bounds of mans person, but love is

to God him selfe, and from him to our friends, yea our enemies. *Beatus qui amat te, & amicos in te, & inimicos propter te.*

*Aug. confess. 2.* In length the other end with life love continues in heaven, love is in God. Vide Bezam & Grotium.

#### CHAP. XIV.

*Vers. 1. Follow after charity* ] *Strenue persequimini.* It signifies an ardent studie of charity, to pursue it as a Huntsman pursues a wilde beasts.

Rebementius est verbum Strenue

*quam zelatus.* We are zealous of such things *que probamus ac miramur,* the other is *magnus studio aduti ut assequamur.* Vide Bezam.

*And desire spirituall gifts* ] The Greeke word signifies to desire with zeale and holy emulation, to be zealous after, or zealously addicted unto them. See 12. 31.

*But rather that ye may prophesie* ] Interpret Scripture, because it tends to the building up of the brethren, the conversion of unbelievers, and the glory of God thereby.

(b) *Thorndikes*  
Service of God  
at religious  
Assemblies.  
Chap. 5.

*Bezas* translation is more exact then ours, (b) *be zealous of spirituall graces, but of all spirituall graces especially that of prophesying*; prophesying is of the number of spirituall graces, and therefore not to be excepted in opposition to them, as if the Apostle exhorted to study prophesying rather then spirituall graces.

*Vers. 2. For he that speaketh in an unknown tongue, speaketh not unto men, but unto God* ] Prayer in the Church in a tongue not understood of the people crosseth this whole Chapter; it profiteth not, v. 6. it is spoken in the aire, v. 9. that is, it is not understood, he that speaketh is a Barbarian, v. 11. The understanding is without fruit. 14. v. It edifies not, 17. v. Instructs not, 19. It gives occasion to some to say that wee which use it are out of our wits, v. 23.

Not onely the  
reformed

Churches, but also the Ethiopians, and Egyptians, Syrians, Armenians, Muscovites, Moravians, and Slavonians, at this day, observe the ancient forme of praying in their vulgar languages. Bishop Down. of Prayer. c. 17.

*Verses. 7, and 8. And even things without life giving sound, whether Pipe or Harp, except they give a distinction in the sound, how shall it be knowne what is piped or harped? For if the Trumpet give an uncertaine sound, who shall prepare himselfe, to Battell?* ] The Apostle illustrateth the impossibility of praying duly in an unknown tongue by two similitudes; the one taken from an Instrument of peace, v. 7. It is impossible for him to apply himselfe to the dance. 2. From an Instrument of of warre, verse, 8 as if he should have said, it is impossible to know when to march forward, or when to retreat.

Bishop *Morton*  
of the Masse.

*Vers. 13. Wherefore let him that speaketh in an unknown tongue, pray that he may interpret* ] That is, pray for the gift of interpreting, that which he was inspired to speake in a strange language.

Mr. *Thorndike*.  
*Sensus est qui*  
*donum habet loquendi*  
*linguis, ne inutile donum circumferat, vult Deum largitorem donorum, ut ipsi adiciat donum interpre-*  
*tandi: quo ea que peregrina lingua loquitur ad aliorum intelligentiam proferre possit. Estius.*

To pray in the  
spirit ] Is to  
pray in the  
Closet of a  
man's soule, be-  
ing not under-  
stood of others;  
and to pray with  
understanding, is  
to pray that others  
may understand.  
So the Apostle  
seemeth to ex-  
pound the phrase,  
v. 19. Bishop *Down*. of Prayer, c. 17.

*Vers. 15. I will pray with the spirit* ] That is, in a strange tongue ministered unto me by the spirit; for of that kind of Prayer he speaks. *With understanding also* ] That is, so as others which heare may understand: for so it must be taken, else it were impossible that he which prays in the Spirit, should not pray with understanding; and he speaks of publike prayers.

*Vers. 16. That supplieth the room of the unlearned* ] Meaning any unlearned man; say Amen; and therefore prayers in a strange tongue were to be banished, because they could not with faith and feeling say Amen, that is give their consent at the end of them. The Papists (a) say the Apostle meaneth the Clerk of the Church, who supplieth the place of the Laity. But the words doe signifie not him who supplyeth the place or stead; but he that filleth or occupieth the place of the unlearned, that is, one of that rank; and so is expounded by the Greeke Fathers.

(a) *Paulus scri-*  
*bit ibi ad Co-*  
*rinthios, apud*  
*quos tunc tempo-*  
*ris & Hebraeos*

*constantissimum fuit in lingua vulgari communia celebrare. Non igitur crediderim Paulum Corinthiis imposuisse, aut illud precipue voluisse, quoniam publice in usu erat, sed vel de privatis eorum conventibus, vel saltem de privatis colloquiis post communia officia peracta habitis, ibi agit, & eos reprehendit, qui dono linguarum præditi etiam in linguis extraneis cum loquebantur. Franciscus à Sancta Clara. See Bellarmine's opinion in Whitaker's Epistle Dedicatory to his Treatise de Scripturis, and Whitak. de Script. Quest. 2. c. 18. and Dilb. Elect. 1. 1. c. 20.*

*Vers. 17. For thou verily givest thanks well, but the other is not edified* ] That is, because he understandeth not what thou sayest, he is not guided and directed to goe along with the thanksgiving wherein thou goest afore in an unknowne language. See vers. 3. and 8. 10. of this Epistle.

*Vers. 18. I thank my God* ] The pronoun is the voice of faith, applying the promise



promise of grace common to all beleevers to himselfe, as *Rom.* 1.8. That is, the God whose I am, and whom I serve, *Acts* 27.

*Vers.* 22. *Wherefore tongues are for a signe* ] Even judgement, and punishment sent of God to them that beleeve not. See *Beza*, à *Lapide* and *Estius*. *Contumaci populi Deus linguas exoticas in signum ire minabatur.* *Pareus*.

*Vers.* 24. *But if all prophesie, and there come in one that beleeve not, &c.* Unbeleevers were admitted to be present at preaching or expounding the Scriptures in the time of the Apostles. That they were excluded (saith learned *Mr. Thorndike*<sup>b</sup>) at that time as afterwards when the Eucharist came to be celebrated, I have not the like evidence, but in reason I must needs presume it.

<sup>b</sup>The service of God at Religious Assemblies. *Ch.* 10.

29. *Let the Prophets speake two or three, and let the other judge* ] It was not then the custome (as it is now) for one onely to preach in the congregation ; but that two or three chosen out of every assembly should speake in order.

*Certum est Apostolum ibi non loqui de promissione (id enim evidenter colligitur ex verbis precedentis c. 11. hujus epistolæ v. 29. Nāquid omnes prophetæ sed de certo quarundam piorum ordine ex A. 8. 13. 15. colligi potest, quod olim in ecclesiâ primitivâ talis docendi modus usitatus fuerit, ut post hymnos decantatos locus aliquis scripturæ prælegitur, ac deinde unus ex Ecclesiæ doctoribus surget, qui locum illum prælectum exponeret ac doctrinam ex eo deduceret. Is cum dicendi finem fecisset, alius surgebat, pollens & ipse prophetiæ sive scripturæ interpretandi dono, quâ ratione non unus tantum sed duo vel tres etiam erant concionatores, qui per vices loquebantur. Eo existimant Apostolum respicere huius verbis. Geth. loc. commun. de ministerio Ecclesiastico. Vide Beza.*

*Let the other judge* ] viz. Prophets and others indued with the gift of understanding and discretion.

*Vers.* 30. *If any thing be revealed to another that sitteth by, let the first hold his peace* ] That is, he that was expounding the Scripture should give way to him to whom the truth of it was revealed upon the instant of time. *Mr. Thorndike*. See *Morton*.

It was the custome for the hearers to sit, and the speakers to stand. *Estius*.

*Vers.* 31. *For ye may all prophesie one by one, that all may teach* ] viz. all the Prophets and Teachers. See *Ch.* 12. 19. and *Calvin in loc.* Some hold that those meetings were of Christians together, and that there was a mutuall improving of their Talents in an ordinary way, which did serve much for edification; and they that hold this are different from Anabaptists, for they hold this as distinct from the Ministry, to which they hold a call necessary. Others say, that this interpreting and preaching did not belong to all, but onely to the Prophets there, and also that it was extraordinary by reason of the peculiar gifts bestowed upon men.

*Vers.* 32. *The spirits of the Prophets* ] That is, the doctrine which the Prophets bring, being inspired by the Holy Ghost. *Perkins*.

*Are subject to the Prophets* ] Hoc est Prophetarum censura, *Pareus*. That is, the doctrine (or interpretation of divine Scripture) propounded by one Minister of the Church is subject to the judgement of the rest of the Doctors. *Gloss. Rhet. Sac. Tract.* 1. cap. 1.

*Vers.* 34. *Let your women keep silence in the Churches, for it is not permitted unto them to speak* ] A woman may sing in the Church, but she is not permitted to speake there in two cases: 1 By way of preaching. 2 By way of propounding questions, *v.* 35.

*Mr. Cotton* of singing of Psalms.

*Vers.* 35. *And if they will learn any thing, let them aske their husbands at home: for it is a shame for women to speak in the Church.* ] The Apostle there forbiddeth open and publique speech in the congregation: where if in the exercise of prophesying they had any doubts rising concerning the things handled, they were not permitted to stand up as the men were, either to teach or aske questions; but keep silence for the time, and consult with their husbands at home for the resolution of their doubts.

*D. Taylor* on *Titus*.

*Vers.* 40. *Decently and orderly* ] Decorum is opposed to vanity, and filthiness; order to confusion. Order is used metaphorically; it is used properly of souldiers to which certain stations are assigned. That is, let there be a care had of a decorum in all your publique actions, diligently to consider what the estate, sexe, age, dignity, gift, and office of every one require. *Morton*.

*Est ordo parium disparumque verum, sua cuiusque loca tribuens dispositio, vel est ubi aliqua con-*

*gruentur sive procedunt & sequuntur.* *Peter Martyr.* *CHAP.*

## CHAP. XV.

See Mark 16.9. *Verf. 5.* **S**een of Cephs] of Peter first among men, and *Mary Magdalen* among wo-  
& Luke 24.34. **S**men.

*Hac ratione* **T**oken of the twelve] For the rotundity of the number; *Judas* had made one long letter  
of himselfe.

*vocati sunt Ro-*  
*me Centumviri,* quum tamen duo supra centum essent: nam invaluerat usus ejus appellationis. Calvinus. *Videtur omnino*  
*intelligere undecim Apostolos et si numerum solennem retinet.* Alii tamen hanc apparitionem referunt ad illud tempus quo jam  
Matthias electus fuit in locum Judæ. Vorstius. *Primarii Discipuli,* qui ad Apostolatam suscipiendum & Evangelium predican-  
dum à reliquis segregati erant, & qui juxta numerum tribuum Israel, quibus Evangelium predicandum erat, duodecim erant,  
atque ita appellabantur, utcumque unus vel alter vel deesset, vel abesset. Morton.

*Verisimile est*  
*hanc loquendi*  
*formulam apud*  
*Ebræos usitatum*  
*fuisse, cum de*  
*re vili, quæ*  
*placuit ubique so-*  
*leat atque ab-*  
*scondi, loquun-*  
*tur; præsertim*  
*si spectes Num.*  
*12. 17. Diete-*  
*rici Antiquit.*  
*Bibl.*  
Paulus quasi  
Paululus, be-  
cause he was  
least in his own  
eyes.  
\* Hoc ideo di-  
cit, quia non  
longa institutione ad Christianismum perductus fuit, quo esset velut naturalis partio, sed vi subita, quomodo immaturæ par-  
tis ejici solent. Grotius in loc. *De comparat abortivo idque (ut opinor) subite sue conversionis respectu.* Nam sicuti non ante ex  
utero præveniunt infantes, quam legitimo temporis successu illic formati & confirmati fuerint: ita justum temporis ordinem ser-  
vit Dominus in creandis, fovendis ac formandis Apostolis. Paulus autem vix dum bene concepto spiritu vitali, ex utero projectus  
fuerat. Calvinus. *Vide Cornel. à lap.*

*Verf. 10.* **Y**et not I, but the grace of God which was with me] That is, not by any thing  
in me, but Gods grace enabling my will to do the good I do.

*Verf. 20.* **C**hrist is become the first fruits of them that sleep] Among the Jewes such as  
had Corn fields gathered some little quantity thereof before they reaped the rest,  
and offered the same to God: signifying thereby that they acknowledged him to be  
the Authour and giver of all increase; and this offering was also an assurance to the  
owner of the bleisling of God upon the rest; and this being but one handfull did  
sanctifie the crop: so Christ to the dead is as the First-fruits of the rest of the Corn,  
because his resurrection is a pledge of theirs.

*Of them that sleep]* That is, of all that die; for Christ entered into Heaven both in  
body and soul first of all then; but *Henoch* never died, *H. b. i. 5.* therefore he might  
be in Heayen in his body before Christs humane flesh ascended thither.

*Ob.* Three dead men were raised in the Old Testament, and as many in the New-  
Testament, before Christ himselfe rose: how then is he the first fruits of them that  
sleep?

*Sol.* Christ rose first in an incorruptible and spirituall body, *v. 44.* they in their  
natural

*Dr. Christus*  
*primus do-*  
*minum non*  
*ob mortem, sed*  
*ob vitam im-*  
*mortalem, quam*  
*omnium homi-*  
*nium primus post*  
*mortem est con-*  
*secutus. Loquor*  
*jam secundum*  
*Hebræos, quibus*  
*vivere dicitur no-*

*1 Christus pri-*  
*mus surrexit in*  
*incorruptione.* Jerome. *2 Christ was primus though not tempore, yet intentione Dei.* Cornel. à Lap. *3 Aquinas* saith. *Christus*  
*primus sua virtute resurrexit.* *4 Alii suscitati sunt mortui, sed item morituri; Christus simul velurrexit & æternam beatamque*  
*vitam recepit.* Beru. Beza. *Christus non dicitur primitivè resurgens, quia nullus ante eum resurrexit, hoc namque falsum*  
*esset, sed quia solus virtute propria resurrexit, & omnibus iis qui ad gloriam resurgunt resurrectionis causa est. Ita solus virtute*  
*propria ascendit in celum, & omnibus beatitudinis causa est.* Rivetus.

naturall and corruptible bodies, *Iohn 11.39.* He was the first of all those, which rose from death to life to die no more, but to live forever; others were raised from death to life, not to live for ever, but to die again. He was first, not in order of time, but is the worthiest of all; they were raised by the vertue and merits of his resurrection.

*Vers. 22. For as in Adam all die, even so in Christ shall all be made alive*] In the first part all simply, in the latter all with limitation, *sc.* that be in Christ, must be understood, shall be raised by him at the resurrection. There are two roots out of which life and death spring; as all that die receive their deaths wounds by the disobedience of Adam, so all that live receive life from the obedience of Christ. 2. As all die who are the sonnes of Adam by naturall generation, so all live which are the sonnes of Christ through spirituall regeneration. *Non moriuntur omnes in Adam, sed ii tantum qui in Adamo perierunt; neque vivificantur omnes in Christo sed tantum qui Christo adhaerent. Cam. de Eccl. lomo. 10.*

*Estius* gives two expolitions of this place; first, as all which die, die by Adam: so all which shall be made alive, shall be made alive by Christ. Or thus, as by Adam all die which are Adams, that is, all men: so by Christ shall all be made alive which are Christs, that is, all the elect.

*Vers. 24. When he shall have delivered up the Kingdom to God, even to the Father*] By Kingdom here two things are meant; 1. The Church which Christ shall present to his Father without spot; the Church is called a Kingdom also *Matth. 13.4.* So *Chrysostome* interprets it. 2. The manner of administration of it; the substance of the Kingdom is everlasting, *Heb. 1.8.* The present manner of administration shall cease, Christ shall govern no more by Magistrates, Ministers, Ordinances, supplies of the Spirit. This is meant by delivering up the Kingdom to the Father.

*ter suus, (est enim in Greco tantum unus articulus utrumque complectens) quia sicut Christus ut homo omnia refert in Deum, ita idem ipse ut Dei filius omnia refert ad Patrem, qui fons est & principium in deitate. Estius.*

*When he shall have put down all rule, and all authority and power*] That is, lawfull powers, and ordained of God. *Tum in celo principatus Angelici, tum in Ecclesia cessabunt ministeria & praefectura: ut solus Deus per seipsum, non per hominum vel angelorum manus potestatem suam principatumque exerceat. Calvinus.*

*Vers. 28. Then shall the Sonne also himselfe be subject to him*] Can Christ be more subject then he hath been? Things are said to be when they are publicly manifested, as *Psal. 2. 7.* Saints and Angels shall be subject to Christ, and he shall there profess that all the glory which he hath obtained, he hath it as his Fathers servant.

*That God may be all in all*] *Wickerus* and other Familists say, that the union which the soul hath with Christ is not onely reall and Spirituall, but *transmutativa & conversiva*; and that not in respect of qualities onely, but the essence, turns us into Christ; the very essence of the body shall be turned into God, say they; *se Christum esse & Deum esse dicere non est veritas*; some such expressions there are in *Plato* and *Plotinus*, that we shall be swallowed up into God as a drop in the Sea; but the humane nature of Christ was not turned into the essence of God; but the meaning is, He shall be all in all immediately (now he conveighes himselfe to us by means) and infinitely in full degrees.

*Vers. 29. Else what shall they do which are baptized for the dead, if the dead rise not at all, why are then they baptized for the dead*] Baptizing some living man in the behalfe of his dead friend. *Cerinthus* held that Christ did not rise from the dead, and so went about to weaken the doctrine of the resurrection, yet it was their fashion that followed his heresie if one died unbaptized, they baptized a living man for him. Secondly, others take it for washing away of sinne, the effect of baptism. *Calv. Beza.* It is in *Maxime recepta sententia illa est, quod hic notetur ritus veteris Ecclesiae quasi baptizarent christianos ad sepulchra ut ita symbolum esset fidei & confessionis de resurrectione mortuorum* *ita Bucanus, Piscator; à quibus diversum statuit Beza, & Pareus, qui recte scribit, si constaret de illo ritu, optimam esse illam explicationem. Tarnovius probat ritum illum tempore Apostoli in usu non fuisse. Sensus igitur erit (inquit ille) si non speratur carnis resurrectio & in calce resurrectio, quid facient deinceps qui baptizantur ac in magnas calamitates imò mortem volentes se immergunt, dum Christo suum profitentur nomen? Ita baptizari sancti & de seipso ac improprie pro mortem de omnium generis calamitates ferre accipiunt. Matth. 20. 32. Marc. 10. 38. Luc. 12. 20. vide V. 30. & 31. huius capituli. Tarnov. in exercit. Bibl. pro mortuis, pro statu mortuorum, hoc est ut sibi post mortem sit bene. Vossius de baptismo: vide Cameron. myroth. Evang.*

*Vide Beza in hunc locum & v. 28. & Pareum in hunc locum. Dicit Deo & Patri, id est Deo, qui idem est pa-*



See Dr. Domes two Sermons on this verse.

vaine to be outwardly baptized, if there be no resurrection. See *Grotius*. If men desire baptism when they are as good as halfe dead, esteemed *pro mortuis* upon an opinion that at the time of baptism there was an absolute washing away and deliverance from all finnes, men did ordinarily or very often deferre their baptism till their death-bed, that so they might have their passage out of this world in the purity which Baptism restored them to, without contracting any more sins after Baptism.

*Vers. 31. I protest by your rejoycing which I have in Christ Iesus our Lord, I die daily*] That was an obtestation, and not an oath; for it is all one as if he had said, Thus my sorrows and afflictions which I endure for Christ would testifie (if they could speak) that as certainly as I rejoyce in Christ, so certainly I die daily. *Estim* makes it an oath. *Vide Beza & Alardi Patbol.*

*Die daily*] That is, daily expose my selfe to the dangers of death for the Gospell, and conversion of the Gentiles. *a Lapide.*

*Vers. 32. I have fought with the beasts at Ephesus*] See *Burrh* on *Hos* 2.12. p. 472. & *Grotius* in loc. Because the men of *Ephesus* fought with him after the manner of beasts, *Mr. Cotton*. Savage men of beastly quality. *Baines. vide Scult. orat. de conjung. Philol. cum Theol.* The Epicures of *Ephesus*, *Demetrius* and his fellows, *Acts* 19.9. So after *Tertullian* and *Theophylact*, *Beza* expounds it. Others understand it of his being cast unto the beasts to fight with them See *1 Tim.* 4.1. *Titus* 1.

*Let us eat and drink for to morrow we die*] This was a proverb familiar with Epicures, as that of *Sardinapalus* shewes, *Ede, bibe, lude, post mortem nulla voluptas.* *Paul* took it out of *Esay* 22.13.

*Vers. 33. Evill communications corrupt good manners*] This is an Iambick verse out of *Menander's* Comedy. *Paul Acts* 17. and *Titus* 1. brings testimonies from Heathen writers. Some render it evill speaking, or evill communication; some, evill conversings; we may understand the word thus, conversing with others in their evill speakings, sayings, or writings.

*Vers. 36.* See *Augustine De civitate Dei.* 120 c. 20.

*Cartwright* on *March* 20. *Calvin* is of the same opinion, that this place proves not degrees of glory.

*Non substantie sed qualitarum respectu.* Spirituall, not in regard of substance, but state and condition.

*Verses 41, 42. There is one glory of the Sunne, another of the Moon, and another glory of the Stars: for one Star differeth from another in glory. So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption.*] The circumstances of the dispute which the Apostle handleth, proveth that the comparison is of the difference between the bodies as they shall be in Heaven, from those which are now upon earth, and not of the difference of glorified bodies one with another; for he addeth, *It is sown in corruption, it is raised in incorruption.*

*Vers. 44. Raised a Spirituall body*] Spirituall is opposed not to visible, but to natural; They shall be still visible as the body of Christ, which yet the Papists make invisible, and say it is in the Sacrament really present, and yet not to be seen. *Spirituall*] that is, subject to the spirit (it shall not then need meat and drink) and subtil.

*Vers. 45. A quickning spirit*] Because by the Spirit he quickned himselfe and quickens us now to live the life of grace, and shall hereafter quicken our dead bodies at the resurrection.

*Vers. 47. The first man*] viz. In respect of his substance. *Is of the earth earthly*] In respect of his quality, &c.

*The second man*] The Lord, in respect of his quality. The Apostle speaks here as if there were but two men in the word, millions of men came between *Adam* and our Saviour; there are two mediators, *Adam* in the covenant of nature, Christ in the new covenant; as *Adam* conveys his guilt to all his Children, so Christ his righteousness to all his, he was *caput cum federe*, as well as the first *Adam*.

*Vers. 50. Flesh and blood cannot inherit the Kingdom of God*] Not the sinfull nature of man (as flesh and blood often signifie in Scripture, being opposed to Spirit) but the constitution of nature, or the estate wherein we stand as men, flesh and blood, *qua nunc conditione sunt. inherite.*] That is, beare that majesty, glory, and excellency of Heaven. *Neither doth corruption*] Nature subject to corruption. and blood cannot bear such a thing, they are ready to urge this place against them. *Flesh and blood* is taken either for the substance of mans nature, as *Eph.* 6.11. or 2 for the infirm qualities that accompany it, as here. *Vers. 51*

**Vers. 51. We shall not all sleep** ] To sleep here is to rest in the grave, to continue in the state of the dead, and so we shall not all sleep, not continue in the state of the dead. **But we shall be changed** ] the soule and body shall be separated, and in a moment reunited.

*Erit mors quia erit corruptibilis nature interitus, non erit dormitio quia anima*

*non migrabit à corpore, sed erit subitus transitus à natura corruptibili in beatam immortalitatem. Calvinus in loc. 1 Theff. 4. 16.*

**Vers. 56. The sting of death is sinne** ] That is, the destroying power; he compares sinne to a Serpent.

*Vide Grotium*

*sive à stimulo, quibus aguntur boves, sive potius ab aculeis vesparum & similium bestiarum, quibus si demas aculeum, sunt illa quidem sed nocere non possunt. Vorstius.*

*Metaphoræ est*

**The strength of sin is the Law** ] That is, 1. In regard of discovery of it, the Law entered that sinne might abound. 2. For condemnation. 3. For irritation, it is stirred up and strengthened by this, that the Law forbids it. *Nititur in vetitum &c.*

**Vers. 58. Siedfast** ] A metaphore taken from a foundation, on which a thing stands firme; or a Seate, or Chaire wherein one sits firme.

**Unmovable** ] Signifies one that will not easily move his place or opinion.

**Abounding** ] Or excelling.

**In the work of the Lord** ] Because of Gods institution, as the Lords Supper or day; or because done by his strength or for him.

**Labour** ] Unto weariness as the Greek word signifies, *is not in vaine* ] Not shall be, the worke is the wages *the Lord*; ] Or with the Lord.

## CHAP. XVI.

**Vers. 2. The first day of the weeke** ] That is the Lords day, which institution seemes to be derived from the Commandement of God in the Law twice repeated, *Exod. 23. 15. Deut. 16. 16.*

*Kardias or Sabbathum] Hoc est primo*

*die septimane, quæ diei dominica dicitur, Apoc. 1. v. 10. confer Joh. 20. Act. 20. Mr. Mede on Acts 10. 4.*

**As God hath prospered him** ] That is, according to the ability, wherewith God hath blessed him.

*Græci verbi propria significatio in Psalmo primo.*

*tiæ est prosperari in vijs, id est, actionibus suis prosperè agere. Quo etiam usi sunt Lxx. Cum alibi, tum etiam in Psalmo primo.*

**Vers. 3. Usus est & Paulus Roman. 1. 10. Estius in loc.**

**Vers. 13. Stand** ] The meaning is, continue, be constant and persevere in the faith; shrink not, start not aside, nor slide from it; so stand is taken, *Col. 4. 12.*

**Vers. 19. The Churches of Asia salute you** ] Where the Apostle meaneth, not that they did by word of mouth send greetings unto them: but that all the Churches did approve of them, which he saith for their great comfort, *Rom. 16. 16. Act. 16. 23.*

*Perkins on Rev.*

**Vers. 22. If any man** ] That is, That lives in the light of the Gospell, *love not* ] That is. Hate, *Luke 11. 23. Ephes. 6. ult.* those who make shew of love to Christ with their mouthes.

*Id est, odit & execrat, nempe sciens prudens, quod est peccatum in Spiritum sanctum. Beza.*

**Anathema** ] Accursed, or execrable, *Rom. 9. 3. Gal. 1. 8. 1 Cor. 12. 3. Maranatha*) it consists of two Syriack words *Maran* Lord, and *Atha* he commeth; pronounced accursed to everlasting destruction; as if he had said, let him be accursed even unto the coming of Christ to judgement.

*He seems to have reference to that Jude 14*

It is as much as he is accursed untill our Lord come. It was the most fearfull, and dreadful sentence of the Church which it used against those which (having beene of it) did utterly fall from it so as the Church might discern that they sinned the sinne against the holy Ghost. Reduplication in Scripture signifies two things, vehemency of Spirit in him that speaks; and the certainty of the thing spoken, *Rom. 8. 15. Abba Father* in two Languages; the Spirit of God is a Spirit of supplication in Jew and Gentile; so here cursed in two languages; to shew that both Jewes and Gentiles which love not Christ are cursed.

*Mr. Hilderham.*

*This is a dreadful curse; See a*

*gracious pro-*

*mise. Ephes. 6. 24. Quibus verbiacum qui Christum non diligit, æternæ morti adjudicat. Nam fulmine anathematis illius quod aliis Indæis Shammathah dicebatur (ubi Shem idem ac Dominum seu Deum ipsum denotat) percutiebantur illi qui excommunicati non respicebant ac de quorum salute penitus desperabant quasi dicerent, Dominus venit (h. e. curd venies) ad iudicandum te. Mayerus in Philol. Sac. vide Bezam & Grotium, & Dilheri Electa 1. 2. c. 19. Illud maranatha ad orationem vehementiam adjecit, gravissimam maledictionem denotans: quæ autem sit propria verbi vis & unde hoc allatum sit, statuat qui potest*

Morton.



# ANNOTATIONS

## UPON THE

### Second Epistle of PAUL the Apostle, to the CORINTHIANS.

#### VERS. III. CHAP. I.

Neque statim  
post priorem, neq;  
multo post scrip-  
sit hanc ad Co-  
rinthios episto-  
lam Paulus.  
Tantum enim  
intervalli fuit  
quo Timotheus  
ad Paulum missus  
fuit Corinthum  
potuit, Mandata  
Pauli expli-  
care, & ut eis  
pateretur labo-  
rare, & ad-  
Paulum redire.  
Grotius.

\* Πιστὶς ἀποστο-  
λικά, quæ & in  
Psalms ac pro-  
phetis usitata  
vocat Deum  
patientia, sola-  
tij spei, pacis,  
quod sit horum  
auctor, Rom. 15. & alibi. Estius.



*He God of all comfort* \* ] Of all sorts and degrees of comfort, who hath all comfort at his dispose. It intimates. 1. That no comfort can be found any where else; he hath the sole gift of it. 2. Not onely some, but all comfort; no imaginable comfort is wanting in him, nor to be found out of him. 3. All degrees of comfort are to be found in him. See 4. vers.

*Vers. 4 Who comforteth us in all our tribulation, that we may be able to comfort them, &c.* ] Plainly noting that he is not fit to comfort others, who hath not experience of the comforts of God himselfe.

\* Καυχῶντις  
Nullum theatrum  
virtutis conscien-  
tia majus est.  
Cicero in Tuscul.

Vide Beza  
& Estium

Pia erat gloria  
Pauli quod  
suo ministerio  
Corinthios sub Christi obedientiam rede-  
gisset: Corinthiorum vero, quod à tali Apostolo tam fideliter & probe fuissent instituti,  
quod non omnibus contigerat modum hic in hominibus gloriam nihil obstat quo minus in solo Deo gloriamur. Calvinus.

Solo Christo  
fulciuntur  
omnes Dei pro-  
missiones. Sen-  
tentia memora-  
bilis, & unum ex precipiis fidei nostræ capitibus.

Pendet autem ex alio principio, quod non nisi in Christo propitius est nobis Deus Pater: promissiones vero testimonia sunt paternæ erga nos benevolentie: sequitur ergo per ipsum solum eas impleri. Calvinus.

Est juramentum  
perfectum, sed  
in re gravissima.  
sic Job. 15. 18.

in animam meam, id est, cum maximo meo malo, si fallo. Vide Job. 22, 23. Sic ne vivam jurandi formula apud Ciceronem et da artiale, ne salvus sim, apud Ciceronem, alibi. Grotius in loc.

*Vers. 13. For we write none other things unto you, then what you read, or acknowledge* ] That which you read written, is indeed written as well in our hearts as in this paper.

*Vers. 14. We are your rejoicing* ] Or rather *boasting* καυχῶμεθα, that is the matter and object of your boasting, as you are of ours; or if we follow our translation, the Corinthians shall rejoyce at the last day, that ever they saw Paul, and Paul in them.

*Vers. 20. All the promises of God in him are yea, and in him Amen.* )

*Yea* ] True in the event, and reall performance.

*Amen* ] That is, Stable and firme as the Hebrew word signifieth, that is, they are both made and performed in and for him.

*Vers. 22. Given us the earnest of the Spirit* ] But if God having once given this earnest, should not also give the rest of the inheritance, he should undergoe the losse of his earnest, as Chrysostome most elegantly, and soundly argueth. See Ephes. 1. 13. 14.

*Vers. 23. I call God for a record upon my soule* ] Or against my soule, it is all one. The Apostle the better to persuade men, to believe what he was about to speake, useth an oath, and that not a simple one, but with an execration added. As if he should say (saith Estius) *Perdat me Deus, nisi vera dixerō*, Let God destroy me, if I speake not

truth.



truth. Onely God in Scripture is said to sweare by his soule, as 5 1. *Ier.* and 6. *Amos*, since he onely sweares by himselfe, because he hath not a greater to swear by.

CHAPT. II.

**Vers. 15.** *A Sweet savour* ] It is one word in the Greek *euodia benevolentia*. The Apostle so calls himselfe and his fellow workmen *causaliser*, as those which send out a sweet savour from themselves.

*To them that are saved* ] Indeed in them chiefly ; yet not onely in them, but in them also that perish.

*Non autem respectu Dei solum, hac phrasi de Evangelio Christi crucifixi utitur,*

*sed & respectu hominum, ad quos odor ille suavis se diffundit, & credentes quidem recreat salvatque, incredulos autem interficit & damnat, uti 1 4. 16. declaratur.* Glaff. Rhet. Sac. Tract. 1 c. 7. *euodia fragrantia, metaphora sumta à sacrificijs.* Pareus. Gregory in his Morals saith, that this word is like the Planet *Venus*, which unto some is *Lucifer* a bright morning starre arising in their hearts, whereby they are rouzed up and stirred from iniquity ; but to the other is *Hesperus*, an Evening star, whereby they are brought to bed, and layed asleep in impiety.

**Vers. 16.** *Savour of death unto death* ] *viz.* To seale up their condemnation while we preach Christ a Judge, 2 *Thess.* 2. 8.

*The savour of life unto life* ] To assure their soules of eternall life, whiles we preach Christ a most mercifull Saviour to all that shall beleve, 2 *Thess.* 1. 10.

*And who is sufficient for these things* ] That is, what Minister of the Gospell is fit to performe these things which we speake of? *viz.* to be the sweet odour of Christ every where.

**Vers. 7.** *Corrupt the word of God* ] That is, such as by fraud and base arts play the hucksters to inhance the price, and amplifie our own gain. See a *Lapide*, and *Versum*.

CHAP. III.

**Vers. 2.** *Ye are our Epistle written in our hearts* ] That is, wherein we doe inwardly and heartily rejoyce.

*scripsi in scriptis animis ; & dat totius nomen parti. Nam ipsos dixit, & ostendit se loqui de eorum studio & affectu.* Grotius.

**Vers. 3.** *To be the Epistle of Christ* ] Here is an Epanorthosis, or correction of himselfe, as 1 *Cor.* 15. 10. For when he had said before, that the *Corinthians* was his Epistle that he might mitigate the envy of the speech, he saith that they are the Epistle of Christ, because their faith was his worke but written with his Ministry.

*Id est, ego Evangelium vangelium v-*

*Alludit ad promissionem quae habetur Jer. 31. 31. & Ezech. 37. 26.*

*Calvinus. Estius. b Druf. Prov. Claff. 2. 1. 3.*

*Not in tables of Stone, but in fleshy tables of the heart* ] He alludes either to *Ier.* 31. 31. Or to the law written in Tables of Stone ; which Tables shadowed out the great hardnesse of mans heart ; to which the fleshy Tables of the heart are opposed, which by the force of the Spirit are made more tender, that the grace of the Gospell may easily be engraven in them.

**Vers. 5.** *Are not sufficient* ] *inpro*, Have no aptnesse to a good thought, the least part of a good work.

*But our sufficiency* ] Our fitnesse.

**Vers. 6.** *Able Ministers of the New Testament, not of the Letter, but of the Spirit* ] That is, He hath made us Ministers rather of the Spirit then of the Letter ; or more of the Spirit then of the Letter, because of this promise of the plentiful effusion of the Spirit, after the ascension of Christ ; so *I will have mercy, and not sacrifice*. That is, rather

*Origines literam hic grammaticum & literalem sensum*

*Scripturae vocat*

*& exponit : Spiritum autem allegoricum sensum quem solum edificare ait, & à nobis esse sequendum, literalem vero prorsus rejiciendum. Vide Beza & Grotium. Litera nomine significat externam predicationem, quae cor non attingit : per Spiritum vero doctrinam vivam, quae efficaciter operetur in animis per gratiam Spiritus. Litera ergo perinde valet ac literalis predicationis, hoc est mortua & inefficax, quae tantum auribus percipitur. Spiritus autem est doctrina spiritualis, haec est, quae non ore tantum pronuntiatur, sed efficaciter in animas usque vivo sensu penetrat. Calvinus.*

mercy then sacrifice and *Jer. 2. 13.* that is, rather rent your hearts then your garments.

See *Psal. 51. 12.*  
Cui unica tantum est necessitas non delinquendi. Tertull.  
*Jer. 22. 19.*  
Per nomen liber-

tatis, non tantum intellego à peccati & carnis servitute manumissionem: sed etiam fiduciam quam concipimus ex adoptionis nostre testimonio: conuenit cum illo *Rom. 8. 15.* Calvinus. Libertatem dicite oppositam servituti. Hanc enim libertatem Græca vox ἐλευθερία significat. Intendit autem apostolus hac parte explicare mysticam significationem ablatis velaminibus. Ut enim velum impostum subiectionis ac servitutis cuiusdam iudicium est in eo cui imponitur: quemadmodum docet apostolus, *1 Cor. 11. 10.* ita velaminis ablatio significationem habet donatæ libertatis, quæ donatio fit non per litteram sed per Spiritum. Ut sensus sit: Spiritus Domini, cum ipse sit Dominus, ideoque liberissimus; libertatem communicat ijs quos inhabitat, id est, Christianis: libertatem utique spiritualem, quia Spiritus est, à servitute legis & peccati eos liberans. Estius.

See Dr. Reynolds of the glory of the Gospell. From one degree of glorious grace to another.

Vide Estium & Vorstium in loc.

*Vers. 18.* But we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same Image, from glory to glory ] That is, seeing by the appearing of grace, the vail is removed, that we may see the face of God clearly; now must we by means of this knowledge be transformed into his Image; that Image in which wee were created, must be daily renewed, and by degrees further restored in us; that is the Apostles meaning from glory to glory. As Adam was created in the Image of God, so must every beleever be renewed unto that blessed condition.

By the Spirit of the Lord ] These words may also be rendred, by the Lord of the Spirit, or by the Lord the Spirit; but our version is most plaine.

#### CHAP. IV.

*Vers. 2.* Commending our selves to every mans conscience in the sight of God ] That is, he did so preach and live, that every mans conscience could not choose but say, certainly Paul preacheth the truth and liveth right; and we must live as he speaketh and doth.

Mr. Fenner.  
Δολοῦν habui-  
mus *Rom. 3. 13.*  
δολοῦν habemus  
*Psal. 5. 3.*  
36. 3. dolo tra-  
stam verbum  
Dei, qui ut hominibus placeant aut partem veri tacent, aut falsa admiscunt. Grotius.

*Vers. 3.* Hid to them that perishe ] That is said to be hid, which although it be conspicuous of it selfe; yet is not seene as the Sun, by those that are blind, See *Luke 19. 42.*

\* Tum à superbia, quia sibi arrogat honorem Dei & vult adorari ut Deus: tum à potentia, quia hoc obtinet in reprobus qui sunt major pars seculi. Zanchius.

The God of this world ] Not in respect of dominion over things created; but 1. In respect of corruption, for he is the God of the evill in the world. 2. In respect of seduction. 3. In respect of opinion, or estimation, because the people of the world make the Devill their God.

The Marcionites, and Manichees in times past abused this place, to prove that there were two principles or Gods; one which they called good, the other evill.

Hæsitamus ac non prorsus hæremus. Beza.

Tertullianus Græcorum vocum paranomasiā ita Latine reddidit, indigemus, sed non perindigemus.

*Vers. 8.* We are perplexed but not in despaire ] Staggering but not wholly sticking. In the Greeke there is a sweet allusion of the simple and compound verbes. Απορρόμνοι, ἀλλ' οὐ ἐξαπορρόμνοι.

Spiritus fidei, id est, fides à spiritu donata, ut Spiritus mansuetudinis, pietatis, fortitudinis, dilectionis, sobrietatis, proprijs huiusmodi donis Spiritus sancti. Estius.

*Vers. 13.* Having the same spirit of faith ] That is, he and the rest of Gods Church and children, had the same faith proceeding from the same spirit.

*Vers. 16.* Day by day ] Non est hoc loco dissimulandus insignis lapsus Cajetani, viri alioquin egregie docti, qui ex annotationibus Erasmi male intellectis, pro illa parte de die in diem credit Apostolum scripsisse adverbium novæ candelæzorem exponit, ac subtiliter in ea philosophatur: quam Erasmus non aliud dicat, quam novè scriptum à Paulo ἡμεῖς καὶ ὑμεῖς die & die, pro usque in dies. Quam facile aberrat in Scripturis interpretandis qui lingue originalis ignarus tantum ex alijs authoribus tenatur, quid Græca, quid Hebrea habeant? Estius in loc.

*Vers. 17.*

*Vers. 17.* For our light affliction, which lasteth but for a moment, worketh for us a far more exceeding and eternall weight of glory] All that can be by man inflicted on man, is but *ἡλπίς*, *compr̄ssio*, a pressure, and that of the body onely; for which by way of recompence shall be conferred glory, which here compr̄iseth under it whatsoever may make to the happinesse of man, and that both in body and soule. 2. The kind of affliction is but some light thing, easie to be born by him which is endued by a Divine Spirit; but the recompence is a weight (*βάρος δόξης*, alludit ad Hebræum & Chaldeum nomen gloriæ Chabod & Jakar; Cameron) such a weight as infinitely overpoyseth all afflictions. 3. The continuance of afflictions is but for a while, even for a moment, but the weight of glory is eternall; to shew that in this comparison all degrees of comparifon are exceeded; he addeth *hyperbole* upon *hyperbole* καὶ ὑπερβολὴ ἐστὶν ὑπερβολή, which emphaticall Græcisme, because other Tongues cannot word by word expresse to the full, they are forced to use words and phrases which exceed all comparifon, as *Mirè supra modum* Erasmus, *supra modum in sublimitate*, vulg. Lat. *Excellentèr excellens*, *Uza*. *Exceedingly* *excelling*, or as our last Translation turns it, a far more exceeding.

*Worketh*] the Greek word signifies also to prepare, as the learned in that Tongue know, Dr. Fulke. Not by deferring, but by shewing the plain way thither. Perkins. Dr. Gouge. Hic Hebræo more verbum ge minans Apostolus summam quandam excellentiam indicat.

*vit*, Grotius. Est ejusdem vocis excessum significantis geminatio, qua utuntur interdum Hebræi ad significandam vel copiam vel excellentiam quandam immensam, ut Gen. 17. 2. multiplicabo te plurimum plurimum. & Cap. 30. v. 43. Levi vir valde valde. Tantum illud hic peculiare, quod præpositionem Paulus variat, nihil tamen diversum significans. Estius.

CHAP. V.

*Vers. 1.* **W**E know] 1. By the revelation of the Word, *Iohn* 14. 2. 2. By the perswasion of faith.

*Hæc scientia non est humani ingenii, sed ex Spiritus sancti revelatione manat: itaque propria est fidelium.* Calvinus.

*That if*] The Apostle speaks not this doubtingly, as if it were uncertain whether our bodies were to be dissolved or not; but by way of concession, having in it a strong affirmation, as if he did say, albeit it be so that the earthly house of our Tabernacle must be dissolved, yet are we sure of a better.

Our body is called a *house*, 1. in respect of the comely and orderly workmanship thereof; 2. in respect of the soule which dwels in it.

*Earthly*] 1. in regard of the matter it was made of earth; 2. means by which our bodies are continued and upholden.

*A Tabernacle*] to shew its mortality; that was made for transporting, so this, to which building (which is firm and stable) is opposed.

*Vers. 2.* *Desiring to be clothed upon with our house which is from Heaven*] The Apostle desired that glory should come upon him without a dissolution, as it doth on the elect that are alive when Christ cometh to judgement.

Earnestly desiring, if it might be, that in this state of our bodies we might, without the pain of dissolution be clothed upon with the life of glory and immortality. Dr Halls Paraphrase.

*ἐπιθυμῶν* *Emphasis* *hujus* *verbi* *plenius* *intelligi* *potest* *ex* *1* *Cor.* *15.* *51.* *ubi* *de* *subita* *vivorum* *immu-* *utatione* *agitur.* Vorstius.

*Vers. 10.* *Appare*] Though some Interpreters render it *apparere* & *astare*, and make it all one with *Rom* 14. 10. yet the word *παρουσίου* signifies so to appear as to be made manifest in that day; and so in the next verse the same word is twice rendered by our Translators.

*Vers. 11.* *Knowing therefore the terror of the Lord, we perswade men*] as if he had said, I know in the last day I must come to the barre of Gods judgement, and there be tried of all things I doe, and therefore do I endeavour to keep a good conscience in all the works of my calling. Perkins.

*denda sit ratio coram Christi tribunali: nam qui hoc serio meditatw, necesse est ut tangatur timore, & neglectum omnem excutiat.* Calvinus. Vide plura ibid.

*Scire* *terrorem* *Domini,* *est* *esse* *participem* *illius* *cogitationis,* *quod* *semel* *red-*

*Vers. 13.*



Hoc per concessi-  
onem dictum  
est. Sana enim  
erat gloriatio  
Pauli, vel sobria  
& sapientissima  
insania si ita vocare libet: sed quia multa videbatur ineptus, loquitur ex eorum opinione. Calvinus.

Σωζεν.  
Constringit]  
Id est, totos pos-  
sides ac regis ut  
eius afflatu  
quasi correpti  
agamus omnia.  
Alludit enim  
ad ratum suorem, ut diximus Act. 18. 5. Beza. Similitudo sumta à parturientibus. Vide Luc. 12. 50. Grotius.

in the Christ of  
new. 1. Song.

Non estimamus  
quemquam è  
divitiis aut iruditione,  
que sunt res carnales, id est, huius seculi. Grotius. Vide Calvinum.

New Adam,  
new Covenant,  
new Paradise,  
new Ministry,  
new Creation:  
new Lord, new Law, and all new. \* *ulius* is used both concerning the action it selfe, creation: and the object or terminus, creature. New] This word in Scripture signifieth as much as another, Mark 16. 17. compared with Act. 2. 4. Not that it is essentially new, but onely in regard of qualities, yet this Scripture useth this emphasis not onely to exclude a totall but partiall concurrence of our will.

Perkins on  
Rev.  
vide Calvinum.

Hebraica phrasi  
qua peccata di-  
cebantur homine  
immolande pro  
hominum pecca-  
tis, quod omnes observant qui hunc locum exposuerunt; neque enim alio sensu ullo fieri potest ut verè Christus dicatur factus peccatum. Chamierus. Vide Beza.

Dicitur Christus  
non novisse pec-  
catum phrasi  
Scripturæ; quia peccatum nullum fecit; id est, adeo fuit à peccato alienus, ac si prorsus peccatum ignoraret. Estius.

Mr. Hilderfam.

Vers. 13. For whether we be besides our selves it is to God] That is, when I commend my selfe, and boast of mine own ministry against others, and in so doing seem mad to you; yet then I respect not my selfe in so doing, but onely God and his glory: or whether we be sober it is for your cause] That is, use such courses as to you seem wiser, we doe it faithfully for your good. Dike.

Vers. 14. Constraineth us] Either an expression from those who had a spirituall prophesie upon them, which was very powerfull, whereby they could not but speak; or from women in Travell, Heb. 12. 15. which through pain cannot but cry out. The word signifies in a Pound or Pinfold, so that it cannot get out by any evasion; in doth faith controll the heart that it cannot winde out. Signifying thereby, that whereas Christ had so loved him as to shed his blood for him, that very love did constrain him to refer all he could do to the honour and praise of Christ. Perkins.

Vers. 16. Henceforth know we no man after the flesh] That is, do not regard carnall priviledges as before, not Christ himselfe in such a way, but looke on him as in Heaven. See V. 17.

Though we have known Christ after the flesh] Despising him for want of outward glory.

Vers. 17. In Christ] One may be so two waies: 1. Externally, Sacramentally, and in regard of profession onely, as Iohn 15. 2. Or really, we are in him as our head, receiving influence, direction and power from him. Si quis in regno Christi vel in Ecclesia locum aliquem obtinere cupit. Calvin.

He is a new creature] Some read it imperatively, let him be a new creature; but our interpretation is more probable. This new creation \* (for so it may be rendered) is not by the bodily presence of Christ, but by the apprehension of faith.

new Creation: new Lord, new Law, and all new. \* *ulius* is used both concerning the action it selfe, creation: and the object or terminus, creature. New] This word in Scripture signifieth as much as another, Mark 16. 17. compared with Act. 2. 4. Not that it is essentially new, but onely in regard of qualities, yet this Scripture useth this emphasis not onely to exclude a totall but partiall concurrence of our will.

Vers. 19. Reconciling the world unto himselfe]

Object. Therefore he called all men effectually.

Ans. Rom. 11. 15. the Apostle expounds himselfe.

Not imputing] It is a metaphor drawn from the custome of Merchants, which keep in a book all that is owing to them, and it is therefore translated number, reckon, and Rom. 5. five times imputed.

Trespases] The Greek word comes from a word that signifies to fall besides; it is translated fall, Rom. 5. 12. offences, Rom. 4. foure times.

Vers. 20. Be ye reconciled to God] They were reconciled to God before, See Ch. 6. 16. but he intends thereby to provoke them to get a more full assurance of their reconciliation by the daily renewing of their repentance.

Vers. 21. Sinne for us] as he was made a Sacrifice for sinne; for the sin offerings in the Old Testament were called sinne. Again, he was made sinne for us by imputation, because our sinnes were charged upon him, but he had not sinne in his nature. 1 Pet. 2. 21. See vers. 24. Bisfield. See Grotius.

Who knew no sinne] That is, experimentally, he felt no sinne in his own heart; he acted no sinne in his life. But otherwise he knew fully what sinne was; he knew what the nature and effects of it were.

The righteousnesse of God] 1. Righteous by such a righteousness as God requireth. 2. He saith in the abstract we are righteousness it selfe, that is, perfectly and fully righteous.

righteous. 3. We are made so in him, not in our selves inherently. Not the essential righteousness of Christ, that is infinite: that were to make a creature a God; but the righteousness according to the law, to which the God-head of Christ (though it was wrought in the humane nature) gave an efficacy or excellency.

CHAP. VI.

**Verf. 1.** **R** *Receive not the grace of God in vain* ] Not that the saving graces of faith and love, and the like, may be received and lost again, which is the Popish collection from this place; but the doctrine of grace and faith is here meant. Grace is taken, for the free favour and good will of God. 2 For the grace of the Spirit, faith, love. 3 For the manifestation of Gods grace; so the Gospel is called the grace of God, *the grace of God which brings salvation*. Titus. both because it comes from Gods meere good will, and because in that doctrine there is a manifestation of the grace of God; so the grace of God is often received in vain. This Word of the Gospel is received, 1. By hearing. 2 By understanding. 3. By faith. 4. By affecting. There may be a receiving it in vain in all these respects; we may heare in vain, understand in vaine; believe in vain, shew some affection in vain. A thing is received in vain three waies: 1. When it is so done that no effect at all follows. 2. When the effect chiefly intended and designed follows not, or not proportionably to the means and opportunities we have enjoyed. The Word of God cannot be received in vain in the first sense, so as that no effect shall follow, *Esay 55. 11.* for it either softens or hardens, saves or destroyes; *2 Cor. 2. 13.* The Word is by most received in vain, in respect of the proper and intended effect; many come not up neither in proportion to what they have received.

**Verf. 10.** *As sorrowfull* ] *As* notes not a counterfeiting of sorrow, but the overcomming of sorrow. *Quasi tristis.* He brings in the sorrow of the godly with a *quasi*, as it were sorrow, faith *Auselme*; not that it is sorrow indeed, but as sorrowfull; as if it were a painted sorrow, not true sorrow indeed; but when he speaks of joy, there is no *quasi*, but true joy.

*As having nothing, and yet possessing all things* ] In Greek there is a pleasant Paronomasia in the words having and possessing, *ἔχοντες, καὶ ἔχοντες*, which the Latines cannot expresse.

**Verf. 24.** *Be ye not unequally yoked with unbelievers* ] This Verse condemnes unequall yoking of believers with Infidels, whether in familiar society, as *Calvin*, *Estius*. Or rather in marriage, as others take it: 1. For the inequality of such yoking. 2. For the unavoydable perill of contagion. *Vide Bezam.*

**Verf. 15.** *What concord hath Christ with Belial* ] Not *Belial*, As the Grecians corruptly read it. That is, with the Devill, so the Syriack, *cum Satana*, one that is profitable to none, or without yoke, as the etymology of the word signifies. *Mercerus notavit esse quosdam qui putent Paulum allusione facta ad locum qui habetur 1 Reg. 18. 21. posuisse hic nomen Christi pro nomine Domini, & pro Baal Belial. Vide Bezam.*

**Verf. 16.** *I will dwell in them* ] The words are very significant in the originall: *ἐνοικίω ἐν αὐτοῖς*, I will indwell in them, so the words are. There are two *ins* in the originall, as if God could never have enough communion with them. *M. Burroughes. Dwelling together notes intimate and constant communion.*

*And touch not the unclean thing* ] This exhortation is taken out of *Esay 52. 12.* To touch an unclean thing is no more in figurative speech, but that which in plainer terms the Apostle delivers thus, *Have no fellowship with the unfruitfull works of darkness*; that is, joyn with no man in a bad action. The unclean thing not to be touched is not the man with whom we joyn in any action, but the action it selfe in which we joyn with them.

## CHAP. VII.

Paulus aduocet hanc subesse conditionem universis promissionibus, ut nobis ad provehendam Dei gloriam sint incitamenta, unde ad nos extimulandos argumentum sumit. Calvinus.

Verf. 1. **H**aving therefore these promises] Mentioned in the former Chapter, v. 16, 18. Not only having them made, but entertaining them.

Dearly beloved] So Phil. 4. 1. we have this epithite twice. He doth not say of whom, of God, Christ, the Angels and Saints.

Vehementer ex-  
undo gaudio.  
Beza.

Verf. 4. I am exceeding joyful] Over-abound exceedingly with joy.

Verf. 6. Comforteth those that be cast down] made low, and be so in their own eyes.

Verf. 7. Your fervent mind] it is in the originall your zeale.

Verf. 11. For behold, this selfe same thing that ye sorrowed after a godly sort, what carefulnesse it wrought in you, yea what clearing of your selves, yea what indignation, yea what feare, yea what vehement desire, yea what zeale, yea what revenge] The Holy Ghost hath set down seven fruits or signes of godly sorrow: 1. Care to leave all our sinnes. 2. Apologie, whereby a man is moved to accuse and condemn himselfe for his sinnes past, both before God and man. 3. Indignation, whereby a man is exceedingly angry with himself for his offences. 4. Feare, least he should fall into his former sinnes again. 5. Desire, whereby he craveth strength and assistance against sinne. 6. Zeale in the performance of all good duties, contrary to his speciall sinnes. 7. Revenge, whereby he subdues his body, that it may not be an instrument of sinne.

The whole man is set on work in repentance; the understanding part must exercise it selfe in carefulnesse and apologie, the affections are to be exercised in indignation, feare, desire, and emulation; the body in revenge and punishment, the fruits of repentance. Perkins.

## CHAP. VIII.

Perkins. *vide* Beza. *Spiritualibus divitiis, doctrina scilicet pietatis, peccatorum remissione, iustitia, sanctimonia, aliisque virtutibus.* Cornel. à Lapide.

Verf. 9. **M**ight be rich] That is, that we might have the pardon of sinne, and be received into Gods favour.

\* Jerome, Cajetane, Grotius,

Verf. 18. The brother] Silas, saith Estius; Luke the Evangelist say \* some. Others say it was Barnabas, because he was by the Churches suffrage made Pauls companion.

Billon. \* Chrysostome, Calvin, Dr. Hall. *Hunc alii Barnabam, alii Apollo, alii alium fuisse putant. Sed res prorsus incerta est.* Voisius. *Vide* Estium & Cornel. à Lap. in loc.

In the Gospell] Not the book which was not then as yet published, but the very Office which Luke had faithfully performed in many places in Pauls turn; or the very preaching of the Gospell, as Ch. 10. 14.

## CHAP. IX.

Græci εὐλογίας nomine ut sunt, ut Hebraicam vocem expriment. Beracah quæ tam benedictionem quam beneficentiam significat. Calvinus. \* Mr. Mede on Psalm 112. 9. *Vide* Beza.

Verf. 5. **B**ounty] Beracah or εὐλογία, Blessing in Scripture signifies a gift or present bounty, or beneficence; the present which Iacob provided for his brother Esau when he went to meet him, is in all the story through called his blessing. So 1 Sam. 30. 26. & 5. 27. and here the collection at Corinth for the poor Saints at Jerusalem is twice called εὐλογία, their blessing, which we translate bounty. \* Increasing and multiplying is so naturall unto blessing, that in the originall Tongues of the old and new Testament plenty is put for blessing. M. Bridge on Heb. 2. 17.

Verf. 6.



Vers. 6. He which soweth bountifully ] with blessing as it is in the originall, shall reap bountifully ] with blessing.

Vers. 7. According as he purposeth in his heart ] That is freely, and of his own accord determineth with himselfe. Downname.

Not grudgingly ] When we performe good duties heavily, and with grudging.

Or of necessity ] When we doe them indeed, but against our will, onely because we must do so to save our credit, 1 Pet. 5. 2.

Vers. 8. God is able to make all grace abound toward you, that ye alwayes having all sufficiency in all things, may abound in every good worke ] He prevents a secret objection, of such as might fear poverty to themselves, if they should give abundantly; and shewes that whatsoever they shall give, shall returne to them with usury. The Apostle in the originall is emphaticall, he triplicates the word. First *in omni* not in one but in every necessity. Secondly, *in omni*, not sometimes, but at every time. Thirdly, *in omni* not some sufficiency, but a sufficiency of every grace.

Vers. 10. Your seed sowne ] Almesdeeds are called seed here; and 6. v. we shall gather the crop in heaven. These words and the following, are taken out of the 55. Esay. 10.

*Id est, quisque tribuat, prout apud se & in animo suo libere constituerit ac pre-deliberaverit. Estius.*

CHAP. X.

Vers. 3. Though wee walke in the flesh ] That is, though we be weake; so some; though we doe indeed live in the flesh. Doctor Halls Paraphrase.

Vers. 4. Warfare ] First, Ministry, as 1 Tim. 1. 18. That is, discharge the duty of the Ministry as thou oughtst; The Hebrew *Saba* is sometimes rendred, *seculis warfare*; sometimes Ministry *laicis*. not carnall ] See 3. v. and followes. But mighty through God ] Or to God, by an Hebraisme exceeding mighty; mighty through God, by divine power not humane strength. So Estius.

*Hic ambulare in carne significat in mundo versari: quod alibi dicit, Habitare in Corpore: Calv.*

*Quod Evangelij Ministerium militiae comparat, aptissima est similitudo. Militia quidem perpetua est vite hominis Christiani: nam quicumque se Deo in obsequium addicit, nullas unquam inducias habebit à Satana, sed assidua inquietudine vexabitur. Verum Ministros verbi ac Pastores reliquis antesignanos esse decet. Et certe nulli sunt quibus magis instet Satan, qui acrius impetantur, qui plures aut graviores sustineant insultus. Calvinus. Divinitus valida id est, infinita illa Dei potentia nituntur. Beza.*

Vers. 18. Approved ] That is fit for life eternall.

*Διόνομος  
Similitudo à nummis probis sumpta.*

CHAP. XI.

Vers. 5. For I suppose, I was not a whit behind the very chiefest Apostles ] A modest expression, that is, he was even with the chiefest Apostles. Apostleship as an Office, was of equall honour in all the Apostles; but even amongst them, some had more excellent gifts and greater enlargements.

*Modestie causa dicit se ita existimare: quum res esset omnibus cognita & manifesta: intelligit autem quod suum Apostolaturn ornasset Deus non minoribus gratijs quam Johannis aut Petri. Calvinus. Vide Estium.*

Vers. 6. But though I be rude in speech ] This is spoken not simply, but partly by way of supposition, as if he had said, many may and doe take me to be rude in speech; yet none can imagine that I am so in knowledge, and partly by way of comparison; in regard of the vaine rhetoricall flourish and shew of eloquence, which other false teachers, and many heathen oratours made, 1 Cor. 2. 1. 4.

*Doctor Gouge. Imperitus sermonis scilicet græco, polita nempe & verborum eloquentia Græcorum, qualis est Isocratis, Demosthenis, Luciani. à Lapide. If I be not so eloquent in my speech as some of them. Doctor Halls Paraphrase*

Vers. 9. I was chargeable to no man ] That is, received nothing from any, which carnall men count a burden. The learned observe the word hath his weight from *Torpedo*, which signifies a cramp-fish; a fish (they say) that hath such a benumbing;

L I

ming;

Annotat hic  
Theophylactus  
& Oecumenius  
id quod in Gre-  
co est etiam sic  
intelligi posse,

non tamen obtorpi aut elangui, (tale quid enim proprie verbum Græcum significat) id est, non idcirco segnior ad prædicandum fui. Verum aliter lectio, nulli onerosus fui, contextui magis quadrat. Estius. Græcè *καταδραμον ενδεδως*, quod verbum dictum est à torpore & otio, nam otiosi premuntur & imminet alijs assidue precando quod est onerosum esse; *καταδραμον* enim est torpere. Unde & *καταδραμον* dicitur torpore piscis. Ad verbum veritas non obtorpi in aliquem à Lapide.

Vide Diltheri  
Electa. l. 2. c. 19.  
Et Estium  
in l. c.

ming quality, that the cold of it will strike from the hook to the line, from the line to the goad, from the goad to the arme, from the arme to the body of the filther; and so benum him, and take away all use, and feeling of his limbs. His meaning is, that he was none of those idle drones; which by their laziness doe even chill and benum and dead the charity of well disposed people. See Beza and Grotius.

Verf. 24. *Of the Jewes five times received I forty stripes save one* ] Forty save one, so the Greeke, stripes being understood; that word is put in our translation in another Character, as Beza likewise hath *Plagas*. 25. *Deut.* 3. The Lord commanded, that the number of strokes should not exceed forty; the Jewes, that they might not transgresse, gave one lesse.

Verf. 25. *Thrice was I beaten with rods* ] By the Gentiles: for it was a custome with the Romanes, to beat the guilty with Rods; therefore *Cajetane* collecteth hence, that the Jewes were not wont to whip with Rods, but with some other Instrument, because the Apostolic faith, he was onely thrice beaten with Rods.

14 Act. 19.

*Once was I stoned* ] By the Jewes at *Lystra* in *Lycania*, and that so grievously, that he was thought to be dead.

Verf. 27. *In hunger and thirst, in fastings often* ] Could not get bread sometimes when he would have eaten; and sometimes could eat and would not.

Hilderam.

Verf. 30. *I will glory of the things, which concerne mine infirmities* ] Our afflictions are called our infirmities; the best are apt to bewray weakenesse in them.

## CHAP. XII.

Estius.

Verf. 1. *It is not expedient for me doubleesse to glory* ] That is, although for you it be-  
hoves me to glory, that I may defend the dignity of my Ministry against detractors; yet it is not expedient for me, viz. Simply, and unlesse in the present or like case, because it hath a shew of boasting.

*I will come to visions and revelations of the Lord* ] viz. To relate them. *Revelation* includes or supposeth vision, but not contrarily.

Verf. 2. *I knew a man* ] That is himselfe, his modesty. *Job.* 42. 5. *In Christ* ] having union, communion with Christ. 14. yeares ago ] so long since Paul was converted, and after had this *Revelation*.

*Whether in the body I cannot tell; or whether out of the body I cannot tell\** ] By this hee expresseth the more the greatnesse of the revelation. For he meanes that God dealt so with him, that he himselfe did not conceive the manner. He saith therefore, that he knowes not whether in his body and soule he was caught up into heaven, on in his soule onely.

*Caught up to the third heaven* ] He calleth it the third heaven, in respect of the heavens under it: for the place wherein we breath is the first heaven; the starry firmament is the second heaven; and the Paradise of God the third. See 4. verf.

Verf. 4. *Which it is not lawfull for a man to utter* ] Not lawfull for a man to think he can utter, which he had no Commission to utter. It fell not within the lawes of preaching to publish them.

Verf. 7. *A Thorne in the fleste, the Messenger of Satan to buffet me* ] It may be rendred the Angell a Satan. Some inward corruption which Paul felt in his own heart; which Satan stirred up in him. Mr. Hilderam.

Some would have it originall corruption set on by the Devill; others interpret it to

When Paul cometh to speak of himselfe, he speaketh in the person of another.

2. He concealed it for 14. yeares. Vide Beza & Grotium.

Calvin.  
\* Whether in body, or in an extasie of spirit. Doctor Hall's Paraphrase.

Vide Beza, Such as he neither may nor can utter. Doctor Hall's Paraphrase.

\* Vide Beza, Grotium & Estium. Saint Austins

to be a wound in the Spirit, the sting of conscience pressing him down to the nethermost hell in his sense, that was taken up afore to the highest heavens. Others say he was unapt to any good, praying, or preaching; for so God cured and prevented pride by eclipsing gifts and spirit; he repeateth it twice in this verse, as a thing worthy to be observed, *least he should be exalted above measure*. Some interpret this prick in the flesh, a bodily disease, the head-ache, the black passion; others blasphemous thoughts darted in with violence. Some say he was much reproached by the false Apostles, as a man of mean presence; and perhaps had some imperfection in his speech; they might charge him, that he had lived on the peoples bounty, or misled them. It is certaine it was some constant impetuous torment what ever it was.

free confession,  
*se nescire quid sit*  
*Angelus Satane*  
is more inge-  
nuous then  
their interpre-  
tation, who re-  
fer it to an ex-  
treme paine in  
the head, that  
Saint Paul  
should have as

Theophylact sayes, or *ad morbum* *Ulcus* which Aquinas speaks of, or to the Gout, or paine in the Stomack, as Nazianzen, and Basile interpret it. Occumenius understands the messenger to be those Hereticks, which were his Adversaries in his preaching of the Gospell; according to the signification of the word Satan, 1 Kings 5. 4. Others even amongst the Fathers understand it particularly, and literally of that concupiscence, and those lusts of the flesh, which even the most sanctified may have some sense of and some attempts by. Others understand it generally of all calamities spirituall, and temporall, incident to us in this life; but Cajetane goes farthest, who reads it not as we doe *Angelum Satane*, but *Angelum Satanam*, not that Angell which comes from Satan; but that Angell which is Satan himselfe. Hee conceives it to be a prayer against all temptation from the Devill, and his Instruments. Doctor Doane on Psal. 6. 4. 5. *Vide Estium in loc.* Some inward suggestion of Satan working upon his corruption, whatsoever it was. Mr. Whealy. *Sunt quidam qui adversarium quendam insignem qui Paulo immineret indefinenter, puta Alexandrinum ararium, intelligi volunt, & sententia simplicissima videtur que statuit Paulum cesum plagis ab Angelo quodam Satane.* Camer. prelect. vide Myroth. Evangel.

*A besetting sin. is the act of every saint, and, this will be always must set and cried out against others. The most indulged with*  
Vers. 8. *Thrice* ] That is often; a *Lapide*. So Beza and Estius, oft and earnestly. Doctor spiritual Disquisition Hall.

Vers. 9. *My grace is sufficient a for thee* ] That is, thine infirmity shall not be removed; content thy selfe, that thou art in my favour, and hast received my grace; by which thou dost withstand this temptation.

*My strength is made perfect in weaknesse* ] He meaneth that the lower men be brought, and the more weake and unable to be established they may seeme to be, the more divine is that power manifested to be, whereby they are established.

into God; but gives him occasion of declaring his strength.

Vers. 10. *When I am weake, then am I strong* ] Strongest through hope in Christ, when I am weakest through sense in my selfe. Not onely by an intrinsecall disposition, that we are more inclined to seek strength; but indeed by a Spirituall capacity, Jesus Christ is more prepared to bestow strength, when we are sensible of our own weaknesse.

Vers. 11. *I am become a foole b in glorying* ] As if he had said, it is the guise and character of a foole, affectedly to commend himselfe; but I have not affected it, *ye have compelled me.* ] You have forced me to this folly as it were, who so much esteeme false Apostles my contemners.

*I ought to have been commended of you* ] That is, ye ought to have given testimony to my integrity, and to have maintained the honour of my Ministry.

*For in nothing was I behind the chiefest Apostles* ] Therefore Peter was not the greatest of all. He speaketh it not of gifts alone, but of power and authority, as the Text shewes. See Beza on 11. Chap. v. 8.

*I am as much an Apostle as they, who are more then much Apostles*, As the Greek will beare it.

*Though I be nothing* ] Though you through envy account me nothing; and though I in humility would account my selfe nothing.

*vi, nisi forte magis placeat concessionem esse, in qua exprimat quid de se à malevolis & obrectatoribus jactetur.* Calvinus.

Vers. 14. *For I seeke not yours but you* ] That is in my Ministry with you, I doe not looke after my own temporall profit, but your salvation. Yet Ministers should find both us and ours, us in our obedience, ours in our recompence.

Vers. 15. *Spend and be spent* ] Not onely lay out my substance, but lay downe my life for you. Doctor Hall's Paraph. The former *de magis* notes to be at cost with them,

a Sufficient for  
1. Quantitie. *hath his*  
2. Efficacy. *numbers*  
Mr. Perkins. *of his body*  
Doctor Gouge. *us really*  
Not that  
weaknesse  
puts strength  
*our nature*  
*hinders, and*  
*they have*  
*this will*  
*actings*

Doctor Hill.

b Alludit fortas-  
se ad Hebræum  
verbum *halal*  
laudare, quod in  
hithpacl signifi-  
cat insonare, amē-  
tem esse, indecore  
se gerere. Vide  
Bezam in 11. c.

v. 1.  
Significat  
Paulum nihil  
velle sibi pro-  
prium sumere,  
sed tamen in  
Domino gloria-



to take some paines ; but the other word *ἐν δαπάνῃ*, notes the spending of all *Super impendor.*

*Gloriarum fla-  
tum ob divitias,  
eruditionem,  
eloquentiam,  
1 Cor. 4. 18. 19.*

*Vers. 20. Swelling* ] That is, taking things unkindly, fitting and musing that one should so wrong me ; and even having the heart rise against him for it.

*Tumultus* ] That is, making a great stirre of the wrong received, telling this body, running to that, filling the Town with it.

*Tumultus* ] *Seditiones quæ ex schismate nasci solent. De hoc vocabulo vide Luc. 21. 9. 33.*

*Vers. 21. Bewaile* ] In *Pauls* Language ( as a learned man observeth ) to bewaile, and correct, seemeth to have been all one.

*Uncleanesse* ] All impure words, and behaviours, fornication, and wantonesse, things of the same kinde.

### CHAP. XIII.

*19 Deut. 15.  
Omnis anima  
(faith one) est  
aut sponsa Chri-  
sti aut adultera  
Diaboli.  
Every soule is  
either the  
spouse of  
Christ; or the  
Devils strum-  
pet.*

*Vers. 1. In the mouth of two or three witnesses* ] Himselfe and *Timothy*.

*Vers. 5. Examine your selves, prove your selves* ] Doubling his phrase, as it were his files ; thereby shewing that it is not a superficiall, but a substantiall examination that is required in these weighty matters ; some say the first word signifies a curious search, the other an approbation on triall.

*Whether ye be in the faith* ] That is, whether the faith be in yee, so *Iohn* saith, he was in the Spirit, *1 Rev.* so one is said, to be in the flesh, *Rom. 8. 8.*

*Except ye be reprobates* ] In the state of reprobates, unapproved, counterfeit ; hee meanes not such as are opposed to the Elect, as the word reprobates is usually taken by us in English ; therefore the translation is not so proper.

*Nisi adtervi essis, id est, nomine non re Christiani, 1 Cor. 9. 27. 2 Tim. 3. 8 Tit. 1. 16. Heb. 6. 8. His oppositi δὲ καὶ οὗτοι, probi qui sunt quod videntur. Rom. 14. 18. & 16. 10. 1 Cor. 11. 19 supra 10. 18. 2 Tim. 3. 2. 1ac. 1. 12. & hic max 7. Grotius.*

### ANNOTATIONS



# ANNOTATIONS

## UPON THE

### Epistle of PAUL the Apostle, to the GALATIANS.

#### CHAP. I.



*Galatia* was a most brave Province of lesser *Asia* neere *Phrygia*. See *Atys* 18.

The Apostle handleth the same argument here that he doth in the *Romans*; this is as it were an Epitome of that, and hath many the same sentences, reasons, and phrases with that.

*Vehementiorem in hac quam in aliis Epistolis esse Paulum satis apparet. Tempus quo scripta est haec*

*ad Gallo-graecos Epistola, sicut designate indicare non possum, ita videre mihi videor non longe abfuisse ab eo tempore quod ad Romanos scripta est Epistola. Grotius. Illud huic Epistolae familiare, quod (sicut etiam à B. Hieronymo observatum est) ipsa sola, inter tredecim Paulinas non ad unum civitatis fideles scripta est, sed ad totius provinciae. Nam Galatia, non urbis sed regionis nomen est, in Asia minori sita; in qua teste Augustino Ecclesiae erant innumerabiles. Et Gallo-graeca alio nomine vocata fuit, quod in eam Graeciae partem Galli quondam ob finium suorum angustiam, commigrassent. Ubi & quando scripta sit haec Epistola, non constat. Estius.*

*Vers: 1. An Apostle*] That is, called or designed to be an Apostle. *Paul* in his salutations is wont to stile himselfe an Apostle, that he may win authority to his doings from his person.

*Not of men*] as Princes send civill Ambassadors, or as the Jewes sent false Apostles.

*Mutus hoc mihi neque ab homi-*

*nibus suapte arbitratu impositum est, neque etiam Dei jussu per meros homines, quomodo multi in Ecclesiis ordinati fuerunt per Apostolorum discente spiritu, ut Matthias ab Apostolis nominatus, sed ab ipso Christo jam extra homines in divina potestate constitutus. Christus per electionem suam in celum non est homo, nempe qualis sunt, & quales nos sumus, id est, mortales. Grotius.*

*Neither by man*] as *Timothy*, *Titus*, *Luke*, who were ordained by man; or else not by the commendation, paines or instruction of any man.

*But by Iesus Christ and God the Father*] That is immediately by God. Whosoever will take to him the place of teaching, it behoves him to speake in the name of God or Christ. But because the *Galatians* did more doubt of *Pauls* calling, therefore he expresth more here then in his other Epistles, to asserth that. He doth not barely affirme that he was called by God, but on the contrary denies that he either received it from men, or by men. He speaks not of the common Offices of Pastors, but of the Apostleship.

*Vers: 4. From the present evill World*] From bondage under the custome of it; from the fellowship with the men of it, and from the plagues that belong unto it.

*Bisfeld.*

*Vers: 6. I marvel what ye are so soon removed*] τὸ μετακινῆσθαι is properly to be transferred or transported from one place to another, as Plants or Trees are wont to be transported, *Hos. 5. 10.* the Septuagint useth this word, whence the Apostle borrows it. He speaks here of the apostasie or seduction of the *Galatians* by false Apostles. He alludes (saith *Ierome*) to the word *Galat* to roll; as if he should say, You are *Galatians* that is, rolling and changing, falling from the Gospell of Christ to the law of *Moses*.

*Alardi Pathologia. N.F.*

*Vers: 8.*

No: antea dicit  
præter non  
contra. Pseudo-  
Apostoli enim  
negabant se  
contra Evan-  
gelium Christi  
aliquid docere quia fidem retinebant, fide nos justificari concedebant. Docebant vero præter hoc aliud, Etiam legum opera ad salutem  
esse necessaria. Parau.

Vers. 8. But though we or an Angell from Heaven preach any other Gospell to you] Plainly implying, that though the person which brings a doctrine were an Angell, yet he must be tried. He doth not say a contrary Gospell, but any other Gospell. That which is directly besides the Gospell, is indirectly against the Gospell; if we be justified by faith, understanding it exclusively, that is, *sola fide*, then we are not justified by works.

Nunc id est, ex  
quo Apostolus  
factus sum.  
Grotius.

Vers. 10. Doe I seek to please men?] This interrogation is a negation; I do not seek. For if I yet please men] without respect to the pleasing of God, 1 Cor. 10. 33. q. d. It is true indeed, once I did seek to please men, but I am now otherwise then I was.

isophrasis non est  
quomodo cum  
que videre, sed quomodo spectare aut invisere (solemus res aut personas in quibus ob excellentiam multa digna sunt cognita.  
Eftius.

Vers. 18. I went up to Ierusalem to see Peter] From this Greeke word rendred see isophrasis comes *historia*, in which things are set before our eyes, as it were.

## CHAP. II.

Perkins.

Ascendit, nempe  
ex Antiochia,  
Syria, loco hu-  
miliore maritimo in montana Ierosolymæ. Paræus.

Vers. 1. I Went up again to Ierusalem] Or, ascended, because Ierusalem was placed and seated upon a mountain, and compassed with mountains, Psalm 125. Or, in respect of the dignity and excellency of the place: as we in England are said to go up to London from all the parts of the Land, because it is the chief City.

Veritas Evan-  
gelii accipienda  
pro genuina ejus  
puritate: vel quod idem est, pro pura & integra ejus doctrina; neque enim penitus Evangelium abolebant pseudo Apostoli, sed adulterabant suis commentis. Calvinus. vide Pareum.

Vers. 5. The truth of the Gospell] That is, the truth of God revealed in the Gospell concerning justification and salvation by the free grace of God, through the merits of Christ apprehended by faith.

Vers. 6. In conference added nothing to me] That is, he had so full a measure of Divine revelation, that when they came to talke together of the points of Christian Religion, they could tell him nothing which he knew not before.

God accepteth no mans person] That is, for the outward appearance, as the Greeke will beare it; so he regards not the rich more then the poore.

Metonymia satis  
nota est in vocibus Circumci-  
sionis & Præputii, pro Judæis & Gentibus: ideo prætereo. Calvinus.

Vers. 7. The Gospell of the uncircumcision was committed to me, as the Gospell of circumcision was unto Peter] The words Circumcision and uncircumcision signifie the Nation of the Jews and Gentiles, the one circumcised the other uncircumcised.

Bellarm. de Ro-  
man. Pontifice  
dicit hunc tex-  
tum corruptum  
esse, vide Gro-  
tium.

Primo loco Ja-  
cobum ponunt  
omnes Græci  
exemplaria (Latini quidem Petrum præponunt non sine falsi crimine) quia fuit eximie autoritatis Apostolus. Pareus.

Vers. 9. James, Cephas] Cephas is Peter, so called by Christ, Iohn 1. 43. James named before Peter, 1 Cor. 9. Iohn 1. 44. Not Peter but James was the President of the Councill of Ierusalem, because he spake the last, and concluded all, Acts 15. 13. and 21. 18.

He names James in the first place (saith Eftius a Papist) for the honour of our Lord, whose brother he was, and because he was Bishop of Ierusalem, where these things were done, and also was much respected of the Jews for the opinion they had of his sanctity.

Coram ipse im-  
probare ejus  
consilium.  
Grotius.  
Vide Calvi-  
nam. Eftium  
& à Lapide.

(Latini quidem Petrum præponunt non sine falsi crimine) quia fuit eximie autoritatis Apostolus. Pareus.

Vers. 11. I withstood him to the face] Ierome and others would have it a shadow-fight, simulatè non verè; but face is not opposed to withstanding cordially but secretly, behind his back. Paul resisted him in truth and good earnest; this appears because in the words following he sets down a weighty and urgent cause of his dispute.

Vers. 15.



*Vers. 15. And not sinners of the Gentiles*] The Gentiles were not greater sinners by nature then the Jewes; but the Apostle speaks here according to the opinion of the Jewes, who thought the Gentiles greater sinners then themselves. That is, not sinners of the people of the Gentiles to whom the law was not given, they wanting the rule of Gods law ran head-long into every sinne. *weemes. Estius.*

*Vers. 20. I live, yet not I, but Christ liveth in me*] shewing, that he had life whereby he did live, but had not life in himselfe to give to others, as Christ, *Iohn 5. 26. Austen.* That is, I live a Spirituall life, yet not I as a naturall man. *Perkins.*

## CHAP. III.

*Vers. 1. Foolish Galatians*] The Greek word *ἀνόητοι* signifies those that are stupid, and which understand not what they ought; it is used also *Luke 24. 13. Foolish and slow of heart*, the latter interprets the former.

*Non tam Gentile vitium, quam insipientiam.* Vorstius.

*Who hath bewitched you*] That is, who hath deluded your eyes, and caused you to think you see that which you see not. He useth a word borrowed from the practise of witches and sorcerers, who use to cast a myst (as it were) before the eyes, that is, dazle them, and make things to appeare unto them which indeed they doe not see. Some say to bewitch is to hurt with the eyes.

*Perkins. βασανισμὸν proprie est oculis corrumpere. Sed ab oculis ad animum transferuntur.*

*Nescio quis teneros oculos mihi fascinat agnos.* Virgil. So the Greek word seems to intimate, *βασανισμὸν quasi παρ' ἁγίων, id est, τοῖς φάσμασι καίεντων, ut & Latinum inde deductum fascinare.* Grotius. *Fascinare est malefico aspectu ledere.* Plinius, l. 7. c. 2. *exemplis ostendit, etiam interficiendi vim oculis fascinatoribus inesse.* Pareus.

*Before whose eyes Iesus Christ hath been evidently set forth*] As if he had said, to whom I have preached the doctrine of the Gospell in such evidence and plainnesse, as if Christ had been crucified among you, and you had seen his blood distilling from his hands and side. So *Calvin, Pareus, Estius* a Papist, and others.

*Galatia was not the place where he was put to death. Ποσειδάων.*

The Greeke word signifies to paint forth a thing, *Rom. 15. 4.* a Theologicall painting not Artificiall, as the Papists would have it to warrant Crucifixes, *Vide Beze annotat. & Piscat. Schol.*

*Vers. 2. By the works of the law, or by the bearing of faith*] By *works* is meant the doctrine of justification by the works of the law; and by *the bearing of faith* is meant the doctrine of the Gospell: hearing being put for the thing heard, and faith for the doctrine believed.

*Dr. Taylor.*

*In utroque nomine videtur*

*esse metonymia, quatenus auditus more Hebræorum pro predicatione, fides autem pro doctrina fidei, hoc est, Evangelio usurpatur.* Confer. *Rom. 10. 16, 17. supra cap. 1. v. 23.* Vorstius.

*Vers. 6. It was imputed unto him for righteousness*] To impute properly is a speech borrowed from Merchants; and it signifies to reckon, or to keep reckoning of expenses and receipts; so *Philem 18. impute it to me*, that is, set it on my reckoning; that is, the thing which his faith believed was imputed to him by God.

*Perkins.*

*Vers. 13. Being made a curse for us*] He saith not, Christ was cursed, but a curse, which is more; it shews that the curse of all did lie upon him. *Calvin.*

*Execratio, hoc est execrabilis*

*(metalepsis abstracti pro concreto) nostro bono & loco. Subeundo mortem ligni seu crucis execrabilem, Deo inuisam, uti apostolus per scripturam subiectam docet.* Pareus.

*Cursed is every one that hangeth on a tree*] The death on the Tree was accursed above all kinds of death, as the Serpent was accursed above all beasts of the field. Both for the first transgression, whereof the Serpent was the instrument, the tree the occasion.

*Deut. 21. 22*

This is taken out of *Deut. 21. 22* the Apostle here and elsewhere alledgeth the old Testament according to the Septuagint interpretation commonly then known and received among the Grecians. Therefore though he was most skilfull in the Hebrew Tongue, yet he thought it enough to expresse the sense of the Law.

*Pareus. vide Estium.*

*Vers. 16. Promises*] By the promises are meant the covenant of grace made with

*Abrahama*

John 8. 56.  
Heb. 11. 13.

To Christ in  
aggregato, as

comprehending the head and the members in the unity of one body. *Caput & corpus unus est Christus.* Aug.

Abraham, so called for two reasons; 1. Because the main of the covenant consists in promises. 2. Because the covenant was revealed to the Fathers in promises, but not performed.

*And to thy seed, which is Christ* ] Christ personall and mysticall, both; his person primarily and principally, his Church mystically.

Pareus.

*Vers. 17. The promise* ] So called, because all the promises are for substance one in the Lord Christ, and meet in him as lines in the center.

*Vers. 19. Thou the seed should come* ] *that seed*, that is, Christ, *vers. 16.* therefore he being come, the subserviency of the Law to the Gospell, should seem to cease. Some expound this onely of the Ceremoniall law, as *Beza* and some others; when Christ came, the Ceremoniall law was taken away; but in the 12 and 13 Verses he speaks of the Law whose sanction was, *He that doth them shall live in them*, therefore the morall law is chiefly meant. Christ both personall and mysticall is here meant; the Law was given to the Jews to prepare them for Christ personall, and given to the Church till all be fulfilled.

Vide Pareum.

*In the hand of a Mediator* ] That is, by the ministry of a Mediator. Typicall *Moses*, reall Christ.

*Hoc est iustitia  
& sanctitate  
semper sibi constans.*

*Vers. 20. But God is one* ] God is said to be one and the same, constant and unchangeable like himself.

Dr. Clerke.  
Vide Beza.  
Omnia dicendo,  
plus expressit quam si omnes dixisset.

*Vers. 22. All* ] Not *minus* all men, lest some women might be exempted; not *magis* all women, lest some man might be exempted: but *minus* all, that is both men and women; as if *Paul* would purposely prevent all cavils.

*Neque enim solos homines, sed quacunque habent vel afferre possunt, complexus est.* Calvinus.

*Vers. 23. But before Faith came* ] That is Christ, saith *Pareus*, Faith being taken metonymically for its principall object. The revelation of faith in Jesus Christ. *Fides significat revelationem plenam eorum que tunc latebant sub obscuritate umbrarum legis, neque enim fidem admittit patribus qui sub lege vixerunt.* Calvin.

Pedagogus non  
constituitur in  
totam vitam:  
sed pueritie  
tantum destina-  
tur. quemadmodum patet ex etymologia; deinde puerum formando, hoc spectat, ut rudimentis puerilibus ad maiora prepara-  
retur, ut inquit Legi convenit: nam etatem habuit finitam cui praeesset: deinde promovere debuit suos discipulos aliquosque  
duntaxat, ut superatis ejus elementis, dignos virili etate progressus facerent. Calvinus. Vide Pareum.

*Vers. 24. The Law was our Schoolmaster to bring us unto Christ* ] As without a Schoolmaster first had and used for entrance in rudiments, children come not to the University; so without the Law we cannot be sufficiently taught to be preferred unto Christ; he that changeth from a Countrey Schoole to the University, changeth his Tutor; so we are not under the law, but under grace.

Weemes.

Vide Beza.  
In Christum

baptizari est per baptismum se profiteri Christi discipulum. Similis allusio ad ritum baptismi, Rom. 6. 3. Grotius.

*Vers. 27. For as many of you as have been baptized unto Christ, have put on Christ* ] A speech borrowed from the custome used in the Primitive Church; for those that were *Adulti* or come to age, when they were baptized came to the Church the Sunday before the Pascha, and put upon them white clothes; therefore the day was called *Dominica in albis*, and they were called *Candidati*.

See 1 Cor. 12.

13.

*Vers. 28. There is neither Jew nor Greek* ] He saith this to take down the pride of the Jews, and lift up the heart of the Gentiles.

*There is neither bond nor free* ] To take away the great carnall difference among professors. *There is neither male nor female* ] To take away the base difference that the Turkish *Mahomet* puts between the two Sexes, when he saith the weaker hath no soul to save. *So some say the Jews say the same.*

Dr. Taylor.

*Vers. 29. Heires according to the promise* ] That is, we who are Gentiles must receive the inheritance no otherwise then *Abraham* did, and thus become *Abrahams* sonnes: but he was heir by promise, and not by nature, and so must we.

CHAP.

## CHAP. IV.

*Vers. 4* [ *He fulnesse of time* ] 1. Fulnesse of grace, 1 *Iohn* 10. 2. Of fulfilling promises, 2 *Cor.* 1. 20. 3. Of fulfilling the Law, *Rom.* 10. 4. and Prophets, *Luke* 1. 70. 4. End of the world after him, 1 *Cor.* 10. 11.

*Made under the Law* ] Not onely under the ceremoniall Law as he was a Jew, but under the morall as a man; for it is under the Law under which we were, and from which we are redeemed. See *Gal.* 3. 13.

*Vers. 5.* To redeem them that were under the Law ] 1. On the Lawes part, it rigorously exacted perfect obedience, under paine of eternall death. 2. On our part, we doe what the Law injoyne out of a slavish Spirit.

*monitiis sub quibus patres serviebant: à maledictione legis morali sum illos tum nos, quoniam hoc omne spreveramus.* Pareus.

*That we might receive the adoption<sup>b</sup> of Sonnes* ] The Greeke word for adoption shewes the nature of it, to put one in the place of a Sonne.

*de caeteris, quem non genuit in filium & heredem adoptat, qualis fuit Manassih & Ephraim, Gen. 48. Moses Exod. 42. Græca vox una voce omnia complectitur.* Alardi Pathologia. N. T.

*Vers. 6* Crying *Abba Father* ] That is, causing you to cry; as we call it a merry day, which makes men merry. *Aug. de dono perseverantie, c. 23.*

The gemination notes fiducially, filially, and vehement affection. The first is an Hebrew, or Syriack word. The second a Greek, whereby is signified the union of the Hebrewes and Grecians, or Jewes and Gentiles in one Church.

*Vers. 9.* *Weake and beggerly elements* ] Or to come neerer to the meaning of the Apostle, strengthlesse and beggerly, as the Greek words signifie; both the Mosaisall ceremonies, and Heathenish worship. See 3. v.

*Strengthlesse* ] Because they could not justifie.

*Beggerly* ] Because they have no consolation, or salvation in them. Pareus.

*Vers. 10.* *To observe dayes, and moneths, and times, and yeeres* ] By *dayes* are meant Jewish Sabbaths: by *moneths*, the Feasts observed every moneth in the day of the New Moone.

*Times* ] Or seasons as the Greek word signifies, fit times for the doing of this or that business. It was the manner of the Gentiles, to make difference of times in respect of good or bad success; and that according to the signes of heaven. And it is very likely, that the *Galatians* observed dayes not onely in the Jewish, but also in the Heathenish manner.

*Yeere* ] The seventh of Remission, and the 50. of the Jubilee.

*d'ordinata temporum que Deus ipse ordinavit, Gen 9. 22. sed observationem superstitionis dierum, qua alij alijs sanctiores putantur, cultus & meritum eis assignatur, quod faciunt Papiste.* Pareus.

*Vers. 15.* *Ye wou'd have plucked out your own eyes* ] That is, departed from your dearest things to have done him good.

*quidvis sibi charissimum præstandum, preciosissimum largiendum fuisse paratissimos. Oculi enim rem nullam habemus chariorem aut pretiosorem, Matth. 7. 29.* Pareus.

*Vers. 19.* *Of whom I travell in birth againe, untill Christ be formed in you* ] The Apostle useth a comparison drawn from the forming of an infant in the wombe, which is not formed all at once, but the principall parts first; the heart, braine and liver; and then the other by degrees: for grace is not wrought all at once, but by degrees. The paines of travell breed not greater desire to see the man childe borne into the world then *Pauls* love in him, till Christ were new formed in them.

travell of the woman at the birth of the Childe; but also the painefull bearing thereof before the birth.

*Vers. 21.* *See that desire to be under the Law* ] That is, the writings of *Moses* commonly called the Law, because the Law was the principall part thereof.

*Legi, hac conditione ut Deus tecum agat secundum Legis pactum, etque vicissim ad servandam legem adstringat, nam alioquin sub lege sunt omnes fideles.* Calvinus. *Quia iustitiae lege naturæ secundum iustitiam carni virtutem generandi natus est.* Estius.

M m

There

<sup>a</sup> Redemit Judæos propriè à iugo legis politice, & à ceremoniis

<sup>b</sup> Adoptio in filios talis est, quando quædam

Rom. 8. 15.

Pareus.

Cartwright. In respect of those who rested in them, and that when they were out of date.

Hoc est, Judæorum more cultum & meritum religiose ponitur in observatione dierum, mensium, temporum, annorum. Pareus. Apostolus non improbat

A proverbiall Speech.

Significat eos ad

Vide Beza.

The word *videtur* translated, I travell in birth, signifies not onely the

Sub Lege efficitur hoc loco significat subire jugum



There is a threefold being under the Law. 1. For justification as here, and condemnation as in the fourth and fifth verses of this Chapter. 2. for Irritation, as it stirreth up sinne, so *Rom. 6. 14.* 3. For compulsion, *Gal. 5. 18.* That is, not forced to duty as a slave.

*Partus sequitur ventrem*

*Virtute supernaturali parentibus effectis promissa.* Pareus.

*Allegoria est cum ex eo quod dicitur, aliud quiddam significatur.* Estius.

*Vers. 23. Borne after the flesh* ] That is by a bare naturall power of generation.

*By promise* ] That is, not so much by any naturall strength of the Parents, as by vertue of Gods promise, which bound his truth to set his omnipotency a work above nature.

*Vers. 24. Which things are an allegory* ] That is, being the things that they were, signifie the things that they were not; a figure of some other thing mystically signified by them; that is they represent or signifie the two Covenants.

*For these are the two Covenants* ] That is, distinct Covenants, of workes and grace; first and second Covenant; not the Covenant of grace differently administred in the Old and New Testament. *Ishmael* was not under the Covenant of grace in any sense; *Isaac* and *Ishmael* represented all men; regenerate, and unregenerate, all which are under the Covenant of workes and grace.

*Mount Sinai* ] Which came thence, being there published and promulgated; the Law the Covenant of workes.

*To bondage* ] That is, begets not Children of a free and ingenuous Spirit; loving God and out of love doing him service; and meerly of his grace, love, free favour, and promise, expecting their reward; but bond-slaves, which out of a feare of punishment, or hope of reward doe service, and expect the reward, for the worthinesse sake of their workes.

*This Covenant is Hagar* ] That is, signified by *Hagar*, so called for a double respect. 1. For its condition, because it begets all Children to bondage. 2. For subordination, *Sarab* maid the Law is a servant to the Gospell, and Gospell-ends.

*Vers. 25. Mount Sinai in Arabia* ] That is, so by signification, and representation; and answereth in signification and type to *Ierusalem* which now is, and is in bondage ] That is, to the Law, and to the curse and rigour of it, being debtours to the whole Law to doe it; or if they doe it not, to the curse to suffer it.

*Vers. 26. Ierusalem* ] That is, the heavenly *Ierusalem* the Church; the number of true beleivers, which doe indeed seriously embrace the doctrine of the Gospell, which began by Christ and his Apostles to be preached at *Ierusalem*; not hoping to be justified and saved by the merit of their own workes, but by the free promise of God in Christ; these are free from the curse and rigour of the Law; and she is the mother of all true Christians of us all ] That is, of my selfe and all those which with me looke for righteousnesse and salvation, alone through the merits of Christ, and mercy of God in Christ, through faith in his name.

#### CHAP. V.

*Vers. 1. Stand fast* ] A metaphore taken from Souldiers, which stand in their ranks, and fight valiantly where the Captain hath set them; not shrinking a foot.

*In the liberty wherewith Christ hath made us free* ] This liberty consists in freedom, partly from the curse of the Law, partly in its rigide exaction; and partly from the observation of ceremonies. *For thus.*

*Ne implicemini.* Aug. reads it ne attineamini.

*Ambrose* nolite cohiberi. *Tertul* nolite astringi. *Pet. Lat.* nolite contineri. *Beza* nolite implicari. *Implicandi verbo* alludit ad boves quorum cornua loris iugo complicantur, ut colla demittant; in olim implicata tenebatur patrum conscientia legum variorum quasi laqueis. Pareus.

*And not be intangled* ] The word is metaphoricall, alluding to Oxen who are tyed to the yoke; their necks being pressed and kept under. So Pareus and others. Let us not returne like willing slaves, to our chaines againe.

*Vers. 2.*

*Vers. 2. Behold I Paul say unto you* ] q. d. These things are as certaine, as I am truly called *Paul*. Pareus.

*Behold* ] It is a word of one stirring up attention. I *Paul* who am an Apostle, and have authority to publish the Gospell say unto you, whosoever faith to the contrary; if you thinke circumcision of necessary use with faith in Christ in the matter of justification, you shall have no benefit nor comfort by Christs death, passion, resurrection, or any thing he hath done; *Christum dimidium quisquis habere vult, totum perdit.* Calvinus.

If any revive the rite, which was a type of the Messiah to come, he denies Christ to be exhibited, therefore  
*Vide Grotium.*

Christ shall profit him nothing.

*Vers. 3. Every man that is circumcised, is a debtor to the whole Law* ] He is a debtor in regard of duty, because he that thinks himselfe bound to keep one part of the ceremoniall Law, doth thereby binde himselfe to keep it all. And he that is a debtor in duty to keep the whole Law must needs be a debtor in regard of the penalty, because he is not able to keep any part of it.

*Vers. 4. Christ is become of none effect unto you, whosoever of you are justified by the Law* ] So many of the *Galatians* as sought to be justified by the Law, that is, by their own obedience prescribed by the Law.

*Te are abolished from Christ* ] Or as it is in the originall, ye are made voide and empty of Christ, that is Christ is an empty and unprofitable Christ to you, that are of that erroneous opinion, and hold stiffely that you are justified by the Law.

*Falne from grace*. a ] viz. of God, That is the doctrine of grace say some; the favour of God, and all the benefits flowing from it faith Pareus. See 1<sup>st</sup> Rom. 6.

*ut in operibus legis, Christus nihil ad nos.* Calvinus. \* The love and favour of God, Perkins. All that are under the grace of God, in the judgement of Christian charity.

Exinaniti estis à Christo. Calvinus. Evacuati estis à Christo. Vulg. Vide Beza. Siquam justificationem partem que professi Christ,

*Vers. 5. Neither circumcision availeth any thing, nor uncircumcision* ] By circumcision, he meanes the outward privileges of the Jewes; and by uncircumcision, the privileges of the Gentiles, Baptisme, and the Supper. All outward prerogatives availe nothing to justification.

*V. 6. But faith which worketh by love*\* ] Faith is not wrought by charity (as Bellarmine perverteth this Text) for then it will follow that love, by which faith is wrought, must needs be before faith; the Greeke word is not of the passive, but of the middle voyce, as the *Interlineæ*. w, faith which is effectuall; Pagnine, working by love. Faith worketh by love; not as fire maketh hot by heat; which is a formall property inherent in it. But as the soule doth this, or that by the hand; which is an externe Instrument conjoynd unto it.

*et recentiorum interpretum sententiam; ἐν ᾧ ἡ πίστις ἐστὶν participium media, non passiva vocis, quia passiva sensus repugnaret Apostoli scopo & verbis.* Pareus.

*V. 7. Run well.* ] Our Christian life is often compared to a course, because there is need of alacrity, and striving to it.

As in second Ch. 2 v.

Phil. 3. 16. Heb. 12. 1. 2 Tim. 4. 7. 1 Cor. 9. 4.

*Did let you* ] Stop you, intercept your course, turne you out of the way; secretly intimating their inconstancy.

*struere quo iter impediatur, inde translatione quadam significat impedire.* A. B. 24. 4. Rom. 15. 23. 1 Thess. 2. 8. Grotius.

*Vers. 12. Cut off* b ] Seeing they glory so in the skin cut off.

*Which trouble you* ] Or as the Greek word signifies waste and overthrow; \* because these men drive Christians out of house and home, as enemies when they come to sack or spoile a Towne.

*dantur.* Calvinus. \* Qui vos quasi sedibus vestris pellunt. Beza.

*Vers. 13. But by love serve one another* ] That is, let every man in his place and calling become servant to another, and so preserve love by the duties of love.

*Vers. 14. For all the Law is fulfilled in one word* ] This is secretly opposed to the doctrine

b videtur alludere ad circumcisionem quam urgebant, quum dicit, Abscindantur.

Rom. 13. 8.

ctrine of the false Apostles, which urged ceremonies alone. *Calvin.*

*Love thy neighbour as thy selfe* ] It is a note of similitude, not equality.

*Vers 16. Fulfill the lusts of the flesh* ] That is, accomplish them with love, with pleasure, and with full consent of will.

*Vers 17. The flesh* ] That is the corruption of mans nature.

*Lusteth against the spirit* ] That is, grace in the heart.

*And the spirit lusteth against the flesh* ] First, by labouring to overmaster, and keepe downe the motions thereof. Secondly, by stirring up good motions, and inclinations to piety.

Perkins.

Non esse sub  
lege est immunitatem

*Vers 18. Ye are not under the Law* ] Condemning or forcibly compelling you.

*Non esse sub lege est immunitatem esse à maledictione, à coactione, ab onere ceremoniarum legis, est verè ab his liberatum esse. Pareus.*

Vocat opera  
carnis: quia  
hec sunt studia,  
bi mores &  
actus hominum  
carnalium. Pareus.

*Vers 19. Now the workes of the flesh are manifest* ] The Apostle when he speakes of the fruits of the flesh, he saith of them, that they are manifest not onely to God, but men, which have the light of reason and naturall conscience; but when he comes to speak of the fruits of the spirit, he saith not so of them, *vers. 22.* The grace of Gods Spirit is a hidden and secret thing, *1 Pet. 3.4.* and is not so easily discerned.

*Vers 20. Witchcraft* ] The word *μαγεία* properly signifies poysoning; but here it is fitly translated *Witchcraft*, because all poysoning is comprehended under Murder which followeth.

Quibus Invidia:  
dolor ex bonis  
alienis; quod,  
voces pars sono  
amat jungere  
Apostolus ut has  
ip[s]as. Rom. 1.  
29. Grotius.

*Vers 21. And such like* ] The Apostle having reckoned up many workes of the flesh is forced to conclude and say, *and such like* ] as being not able to think of all the sins, which doe as fire sparkle out of the furnace.

*Of which I tell you before. as I have also told you in time past* ] *before* ] Before you goe to Hell, as I have already told you.

Where the  
Holy Ghost  
ruleth,  
there he in-  
gendreth those  
good gifts and

*Vers 22. The fruit of the spirit* ] He called them workes of the flesh; vices end in themselves; but fruits of the Spirit, virtues abound with fruit. It is so called, as *Ephes. 5. 9.* 1. Because all grace comes originally from the Spirit, as the fruit is derived from the root. 2. Because of the pleasantness. 3. Of the advantage and profit to ones selfe.

*Faith* ] By faith he meaneth fidelity, in making good the words that have gone out of our mouthes; so *Pareus*, *Estius*, and others.

Spontanea sunt  
virtutes.

*Vers 23. Against such there is no Law* ] Such persons, not workes. 1. They need not rigorous Law to compell them, by vertue of their graces they will doe them. 2. No Law to condemne them, so *Pareus*, that is the better.

*Vers 24. Have crucified* ] He useth this word, to shew that mortification of the flesh, is an effect of the Crosse of Christ *Calvin.*

*The flesh* ] That is, the corruption it selfe of nature.

*With the affections and lusts* ] That is, the inward working of it in suddaine passions, and more settled desirers.

Verbum sorde  
significat ordi-  
natè incedere, &

*Vers 25. Walke* ] Orderly by rule, by line and measure.

καρδοχοι sunt  
qui honorem ve-  
nantur ex ijs ve-  
bis in quibus

*Vers 26. Vaine glorious* ] Desiring to be accounted rich, eloquent, good by men.

*Provoking one another* ] Scriving to anger, and vex one another with injuries, contumelies, and contempt.

verus honor sicut non est, ut ex opibus, eruditione, eloquentia. Grotius. *καρδοχοι* provocare dicitur de iis qui ad certamen aut bellum aut iudiciale alias vocant: Inde per translationem dicitur de iis qui in quovis alia certamine, puta eruditionis aut eloquentia, sperant se alijs superiores fore. Grotius.



## CHAP. VI.

**Vers. 1.** **I** *f any man be overtaken with a fault*] He meaneth a frailty and infirmity; and to be overtaken is on the sudden, ignorantly, and without deliberation, to be drawn to commit some offence.

*Ita est loquens  
Erratum significat, five lesionem temerè  
et quasi errante manu admissam.* Alardus.

**Restore**] The word is borrowed from Surgeons who being to deale with a broken joynt will handle the same very tenderly: so must they be dealt withall in reproofe which sinne out of humane frailty.

Set him in joynt; so it is used Matth. 27.

16. Perkins. Καταρτισει est aptum reddere: interdum et sanare quod corruptum est. Matth. 4. 21. Marc. 1. 19. quæ significatio bene congruit huic loco. Grotius.

**Lest thou also be tempted**] Even with a powerfull and prevailing temptation to fall into thy brothers sinne. He doth not say *lest thou also be overcome*, but *tempted*; because if God leave thee to the temptation thou wilt soon be overcome.

**Vers. 2.** **Beare ye one anothers burdens**] Both the inward burden of your temptations and corruptions, and the outward of afflictions, *Esay 13. 16.* We must not beare with their sinnes, but help them out of their griefe by consolation, their sinne by direction.

Meaning such things as our bretheren are like burdens, even

troublesome and grievous unto us. *Etiā peccata sunt onera: portat aliena peccata qui non superbe lapsum contemnit, sed sperat de eo meliora.* Grotius. The Apostle calleth slips, infirmities, and sinnes, by the name of burdens; taking his metaphor from travellers, who use to ease one another by carrying one anothers burden either in whole or in part. *Pereus in loc.*

**Vers. 4.** **Let every man prove his own work**] The Greek word δοκιμαζων translated prove, signifies also to approve, as *Rom. 14. 2.* *1 Cor. 16. 3.* And so the word is used in English, when we say, such a one is to *prove a will*, that is to approve it. The word here may be understood in both senses, *to prove our works*, and *to approve them*.

**To rejoyce**] The Greek, to glory: which is more then to rejoyce.

**Vers. 5.** **Beare his own burden**] as a Porter.

*Portabit Bagages quod est bajulorum propriè.* Erasim.

**Vers. 6.** **Let him that is taught**] Gr catechized, or taught familiarly by word of mouth, or lively voyce, as when children are taught the first principles of Religion. Here it is taken more largely for him that is any way taught and instructed.

*Κατηχούμενος  
Hoc est, propriè; qui viva voce instituitur.* Confer. Rom. 2. 18. Vorstius:

**Make him that taught him**] catechised him, or instructed him, generally.

**Partaker**] That is, communicate, afford, give unto them these temporall things.

**Vers. 7.** **For whatsoever a man soweth, that shall he also reap**] It is an usuall proverbe among all Nations; You have the like sentences, *Iob 4. 8.* *Prov. 11. 18.* and elsewhere. To *sow* with the Hebrews often signifies to work, and to reape to be rewarded or punished, *Matth 25. 24, 26:* *2 Cor. 9. 6.*

*Ut sementem faceris ita et metes.* Cicero de oratore.

**Vers. 10.** **As we have therefore opportunity**] Take the present occasion of doing all the good thou canst. Καὶρὸς signifies in a large acceptation, seasonableness of circumstance, whether of time, place or any occasion: but most properly a seasonable time.

Therefore it is turned, *dum*

*tempus habemus.* Vet. lat. Beza. Pareus. *Ubi tempus habemus.* Galv.

**Vers. 14.** **Crosse of Christ**] Some understand it of the afflictions which he did suffer for the profession of Christ; but this sense cannot be, that we should rejoyce in nothing but affliction; it is rather to be understood of the Crosse which Christ suffered for us then of that we suffer for him, as *2 Cor. 2. 2.*

Greenham. Vide Grotium. *Gloriari in Christi cruce*

perinde valet atque *Christo crucifixo, nisi quod plus exprimit: significat enim mortem illam ignominiosam, probrumque plenam, imò etiam maledictam à Deo.* Galv.

**Vers. 15.** **For in Christ Iesus neither circumcision availeth any thing, nor uncircumcision, but a new creature**] That is, are neither acceptable to God, nor available to salvation.

under

under these two synecdochically comprehending all outward priviledges and dignities.

*Atque ita incendent ut recta serie & ordine progrediantur, illud enim est sonus.*

*As many as walk*] The Greek word signifies not simply to walk, but to walk by rule, in order and measure, without treading aside, but making straight steps to cure feet, Heb. 12. 13.

*Rainold. de lib. Apoc. vide Bezam.*

*According to this rule*] This Canon; that is, the doctrine of this Epistle *Metaphora ab architectis. Pareus.*

*The Israel of God*] Israel of old was the Church of God; therefore the Church is now called the Israel of God.

*Sec 2. Cor. 11. 13. & 4. 10. 11. Vide Bezam, & Grotium. Etsi illis non refragatur,*

*Verf. 17. For I beare in my body the marks of the Lord Iesus*] The word in the originall translated *marks*, doth properly signifie Prints with a hot Iron. But here it is used generally to signifie any blemish, scar, or mark whatsoever. Prisons, bonds, whips, buffetings, stonings, reproaches of all kind, which he endured for the testimony of the Gospell.

*qui afferunt, Paulum cicatrices suas intelligere, quas toties casus, toties virgis, toties lapidatus, toties bestiis obiectus, toties in vincula coniectus reportavit; inscisciari tamen nemo audebit, haud perperam nos sentina, si eundem, ad ritum respexisse Romanorum commendamus; apud quos militiae tyronum vel in facie, vel in manibus, vel in alia quavis corporis parte, inscripticibus quibusdam, quas proprie stigmata denotant, signabantur, ne, si leporina fortitudine militiam subterfugere auderent, possent latitare. Dilhet. clod. l. 2. c. 10.*

## ANNOTATIONS

# ANNO TATIONS

## UPON THE

### Epistle of PAUL the Apostle, to the EPHESIANS.

## CHAP. I.

## Vers. 1.



*O the Saints*] 1. They were all Saints by outward profession.  
2. There were many true Saints, the better part giveth the deno-  
mination; Wine and Water is called Wine.

*Ephesus*] This was a mother City in lesser *Asia*, famous for  
Idolatry, Conjuring, as the Acts of the Apostles testifie; so given  
to all ryot, that it banished *Hermocrates* because he was an honest  
sober man: yet here God had his Church. It was neer the Sea,

given to merchandize, ample and rich. *Bayne.*

*Vers. 3. Blessed be the Lord God and Father of our Lord Iesus Christ, who hath blessed  
us, &c.*] Blessing is applied,

First, to God; and signifies,

1. To consecrate to an holy use, *Gen. 2. 3.*
2. To enrich with favours, as here, and *Acts 3. 26.*

Secondly, to man; who is said to blesse God when he prayeth unto him, or praie-  
seth him for his mercy, as here, and *Matth. 14. 19.* & *26. 26.* *Psalms 103. 1.* & *104. 1.*  
& *115. 18.* *Luke 1. 68.*

*Blessed*] That is, praised.

*Who hath blessed us*] That is, enriched us with all blessing or grace.

*dicendi hic varie accipitur, prout vel ad Deum refertur, vel ad homines. Nostra erga Deum benedictio laudis est, dum ejus  
beneficentiam praeconamus; Dni autem nobis dicitur benedicere, quum salicem rebus nostris dat successum & nos sua beneficentia  
prosequitur, ita ut bene & prospere sit nobis. Calvinus.*

*With all Spirituall blessings*] In the originall it is in the singular number, *with all  
spirituall blessing*; all, and yet but one blessing: to note, that Spirituall blessings are  
so knit together that they all make up but one blessing.

Blessings may be said to be Spirituall three waies: 1. When they are blessings be-  
stowed on mens Spirits; when their soules prosper. 2. When they are wrought,  
not in a naturall way, but by the Spirit of God. 3. When they tend to a Spirituall  
end. 2 *Chron. 17. 2, 3.* Spirituall blessings are the chiefest, 1. Because they are the  
blessings of Gods right hand. 2. Come from his choyce love. 3. Because they are  
blessings of the Spirit and soule. 4. Because of their conjunction; where God gives  
one Spirituall blessing, he gives all.

*In heavenly places*] or things; places is not in the Originall. *In Heavenlies.* This  
word is used five times in this Epistle, Verie 20. of this Chapter, 2, 6, 3, 10, and 6. 12.  
on which last place see Dr. *Gange.*

*Epistola haec  
semper inter exi-  
mias est habi-  
ta, scripta ab  
Apostolo jam  
diu summo Apo-  
stolicum mu-  
nus, cum in vin-  
culis esset Ro-  
maz, ad Ephesos  
civitatem Asiae  
precipuum, &  
qua urbe multi-  
viri docti & in  
seculi rebus sa-  
pientes prae-  
stant. Grotius.*

*Nos Deum be-  
nedicimus,  
quum eum pro  
beneficiis lau-  
damus; ille vero  
nos benedicat,  
quum nos bene-  
ficiis afficiat.  
Nam Dei bene-  
dicere benefa-  
cere est. Estius.  
Verbum Bene-*

*in paucis dolo-  
re & pro-  
prietate; in omni  
benedictione  
spirituali.  
Grotius.*

*In coelestibus  
non multum  
refert subaudi-  
Calvinus.*

*locus in bonis.*

Vers 4.



*Dicimus nos electos esse in Christo tanquam in capite, ut effemus illius membra etque sancta, &c.* Zanchius.

Verf. 4. *Chosen us in him* ] or, *for him*, as some would have it; not as if Christ were the foundation of election, but we are chosen in him as the foundation of our salvation.

\* *Hunc sermonem de Hebraico Ration LXX. interpretes transulerunt, rebus novis, nova verba fingentes.* Hieron. in loc.

Verf. 5. *According to the good pleasure of his will* ] The Greek word *εὐδοκία* rendered here good pleasure is a word peculiar to the Scripture, and (as \* *Ierome* saith) was first invented by the LXX Interpreters, that they might expresse the signification of the Hebrew word *Ration*.

*Nos gratis sibi acceptos fecit.* Beza.

*Wherein he hath made us accepted* ] Greek freely made us free.

*Sapientie fuit invenire rationes sanandi generis humani: prudentia eis disponere.* Grotius.

Verf. 8. *All wisdom* ] 1. In regard of the excellency, because it serveth to all purposes. 2. In regard of the quantity, not absolutely, but comparatively: 1. In comparison of that measure which was given the believing Jew. 2. In regard of those which are more imperfect.

Bayne.  
Vide Beza.

Verf. 9. *The mystery of his will* ] The Gospel of salvation may be called a mystery in three regards: 1. Absolutely, because it is a thing of it selfe within the will of God, which no creature by it selfe is able to know. 2. In regard of the spare revelation and small number of those to whom it was manifested. 3. Now it is divulged, in regard of those whose eyes are not opened to see it.

This Greeke word *οικονομία*

sheweth that God hath a care of the Church, as a man of his house, and dispenseth to every one of the family his portion. *Est similitudo sumpta à familia, in qua pater familias aut aliquis ejus loco, ex cella deprompta dimensa dat singulis.* Grotius. The Angels received their confirmation from Christ, and are reconciled to us by him.

Verf. 10. *In the dispensation* ] It is a word taken from Stewards, and such as have the keeping of things in common, and are to distribute them as they see fit for singular persons and occasions. To dispense them is to distribute that I have in common, as is fitting in wisdom, to persons and occasions in particular. Dispensation of times is put by a metonymie of the adjunct, for fulnesse of times wisely dispensed. *Beza.*

So Tertul.  
Eras.  
Gr. *ἀνακαταστάσις*  
quod verbum  
variè interpre-  
tes vertunt & exponunt. *Vulgatus verit instaurare, Erasmus summam instaurare, quod Bullingerus retinet.* Tremelius ex translatione Syriaca, de integro renovarentur, quasi dictum esset *ἀνακαταστάσις*. Calvinus colligere, quod Beza & piscatori placet. Hieronymus verit recapitulare. Grotius in loc. *Vide Lamperti Alardi Pathologiam Sacram Novi Testamenti.*

*Of the fulnesse of times* ] Fulnesse of times indefinitely, universally notes the consummation of all these seasons successively which God had appointed for the gathering of his Saints

*Gather together in one* ] There are three significations of this Greek word. *Chrysostome* hath two: 1. Gather together as members under one head, (both which are in Heaven, and which are on earth) Angels and men; this interpretation *Zanchy* follows. 2. To recapitulate and summe up what was spoken more fully; so we say the heads of a Sermon; so it is used *Rom. 13.9*. All excellencies are summed up in Christ; all the Sacrifices were fulfilled in that one Sacrifice, all the promises were accomplished in him. 3. *Summatim instaurare*, briefly to restore all things, and bring them to their primitive perfection; what we lost in *Adam* is restored in Christ, both in Heaven and in Earth. Angels and Saints in the Church Triumphant and Militant. +

In fortem ad-  
sciti sumus.  
Certum est al-  
audi ad sortes, quibus inter Israelitas fuit divisa hereditas terre Chanaan. Zanchius. Vide Estium.

Verf. 11. *Also we have obtained an inheritance* ] We were sorted out; the old books read it *we are chosen*, the latter *we have obtained an inheritance*. The word signifies, we have been chosen as it were by lot to an inheritance.

Verf. 13. *After that ye heard the word of truth* ] That is, the Gospel; it was indited by the Authour of all truth, and contains so much supernaturall truth as is neces-  
sary

+ We may say of Adam as it respects the fall.  
"He gain'd by loving, and by falling rove."

ſary for our ſalvation. 3. It excites us to the embracing, and practiſing of truth.

*In whom after that ye beleaved, ye were ſealed with the Holy Spirit of promiſe* ] The originall runs thus, *In whom beleaving, or having beleaved, or when you beleaved, you were ſealed*. The nature of a ſeale is to make things ſure, Dan 6.8. *Matth.* 27.66. as a writing is firme amongſt men, when the ſeale is put to it; ſecondly men ſet their ſeales alſo on things to note their propriety in the thing which is ſealed. See 2 *Cor.* 1. 22. *with that holy Spirit of promiſe* ] Gr. See Beza.

\* This implies  
4. Things.  
1. A work of  
reall and viſi-  
ble diſtinction

of the called of God from other men. 2. A work of confirmation whereby we abide ſo. 3. Of transformation, and daily renewing the ſoule. 4. The evidence of all this to the conſcience of him that is ſealed.

*Verſ. 14. Which is the earneſt of our inheritance* ] Our Engliſh relative (*quo*) doth more diſtinctly answer to the Greek then (*quod*) This word *earneſt* \* is in the originall tongues more large then our Engliſh; and may ſignifie pledges, pawnes, hoſtages, as well as *earneſt*, which is in contract of buying and ſelling onely exerciſed; and is a giving ſome ſmall part of a ſumme, to aſſure that the whole ſhall be tendred in due ſeaſon.

\* Bayne.  
*Vox aſſerenda  
vox eſt cananea  
ſive Pheniſſa,  
que per com-  
mercia inde in*

*Graciam venit, & valde huic rei convenit; eſt enim arrhabo ſive ut Latini brevius dicunt aſſa pars pretii in quo minus de plena ſolutione dubitetur. Sic dona iſta ſpiritus celeſtia portio quedam erant ſollicitatis celeſtis, & æternæ, & de ea fidem faciebant. Grotius. Vox Hebræa eſt origene, Gen. 38. 17. Latini dicunt arram. Eſt tamen & Latinum arrhabo. Accipitur pro munere, quod datur tam in contractû matrimonij, quàm emptionis. Cheitomaus de Græco-barbaris. N. T. 2 *Cor.* 1.22. & 5.*

*Of the purchaſed poſſeſſion* ] It is one word in the Greek, but two in Engliſh, becauſe we cannot otherwiſe expreſſe it; ſome refer it to the perſons, ſo *Calvin*. Others to the eſtate they ſhall attaine unto, when they come to heaven. So 1 *Theſſ.* 5. 9. and 2 *Theſſ.* 2. 14.

*metonymia;  
Hebræo more  
abſtractum pro  
concreto:  
Populus ille*

*Deo acquiſitus ut dicitur 1 *Pet.* 2.9. & *Act.* 20. 20. Nabet autem eam vox iſtaque. Solemus enim magni facere ea que nobis magni conſtant. Grotius.*

*Verſ. 16. Ceafe not to give thanks* ] 1. In all his ſolemne addreſſes. 2. By frequent ejaculations. 3. In regard of the habituall diſpoſition of the ſoule. 4. Would perſevere in it.

*Verſ. 17. The God of our Lord Ieſus Chriſt* ] 1. by way of oppoſition to all falſe Gods, as he is called the God of *Abraham, Iſaac* and *Jacob*. 2. In regard of his incarnation, God the Father gave him his body. 3. As he is mediator. 4. By way of exaltation; this is more then the God of the whole world, God of Nations.

*The Father of  
glory ] That is,  
glorious father.  
See 24. *Pſal.* lat-  
ter end, *Act.* 7.  
1. becauſe hee  
is the fountain  
of all viſible  
glory, gave*

ſuch abundant glory to the Son. Secondly, of all inviſible glory. 1 *Tim.* 3. latter end. Thirdly, the fountain of the Deity, *Chryſoſt.* expounds it the Father of Chriſt as v. 3. *Bayne.*

*Verſ. 18. The hope of his calling* ] Hope is put for things hoped for, not for the grace of hope; which ſpringeth from faith; thus we ſay he is a man of faire hopes, that is goodly lands which in likelihood will befall him.

*Spes pro reſpe-  
vanda more He-  
bræo poſita eſt,  
ut & alibi in-  
terdum. Eſtius.*

*His inheritance* ] An inheritance which comes by grace or lot, called his. 1. Be-  
cauſe it is of his preparing and providing. 2. Be-  
cauſe we ſhall have it with him.  
3. Be-  
cauſe he is the ſubject or matter of it; the heaven of heavens is communion with God, he ſhall be all in all, 1 *Cor.* 15.

*Verſ. 19. And what is the exceeding greatneſſe of his power to us, ward who beleave according to the working of his mighty power* ] Obſerve the gradation, the Apoſtle ſpeaking of the power of God put forth upon thoſe which doe beleave, expreſſeth it in a ſix fold gradation. 1. It is his power, onely the power of God could doe it. 2. The greatneſſe of his power. 3. The exceeding greatneſſe of his power. 4. It is the working of his power. 5. The working of his mighty power. 6. It is the ſame power by which he raiſed Chriſt from the dead, and ſet him above all; ſo v. 20.

*Burgh. Excel-  
lency of a gra-  
cious Spirit.  
181.*

*Verſ. 21. Farre above all principality and power, and might, and dominion, and every*

N n

name

Non dubium  
quoniam his nomi-  
nibus Angelos  
designat: qui  
sic idcirco nuncu-  
pantur, quod  
Dei per ipsorum  
manum, suam  
potestatem, vir-  
tutem & domi-  
natiem exer-  
ceat. Quomodo  
modum ex di-  
versitate nominum  
colligimus diversos ordines; ita subtilius de illis inquirere, & numerum finire & gradus statuere, non modo  
stulte est curiositate, sed temeritate etiam impie ac periculose. Calvinus. Nomina sunt ordinum angelicorum Deo ministrantium  
in celestibus Elius. Vid. plura ibid. Intelligunt quidam de imperijs terrenis. Sed locus Coloss. 1. 16. & quod hic infra  
est 3. 10. evincit agi hic de eximij Angelorum Classibus. Grotius.

name that is named ] Some interpreters understand this of terrene dominion; others of the Angels.

Principally ] Those in principall authority.

Power ] All secondary powers sent from them.

Might ] That is, Angels putting forth might in some miraculous effects of mercy and udgement.

Dominion ] Such Angells whose Ministry God used in the government of king-  
domes and provinces.

Name ] Every creature howsoever named. Bain.

Vers. 22. To be head over all things ] Christ is a head in regard of intimatenesse of conjunction, by way of influence, the spring of sense and motion; in respect of go-  
vernment. See 4. Chap. 15. v.

Vers. 23. The fulness of him that filleth all in all ] There are foure things considera-  
ble in this last clause. both darke and excellent. 1. The Church is Christs fulnesse,  
& fulnesse of him ] Actively if we consider Christ not personally, but mystically as a  
Head, and having the Church for his body; but it is rather called Christs fulnesse, be-  
cause it is filled by him; the fulnesse it hath is from him, of his procuring, bestowing,  
continuing, accepting; and because all is for him, therefore his fulnesse. 2. Yet hee  
filleth it, that filleth ] The Greeke word is of the middle voice; but here it is to bee  
translated actively; there is a great deale of difference betweene the fulnesse of the  
choycest beleevors, and the fulnesse of Christ; there is in him plenitudo fontis, a ful-  
nesse of the Fountaine; in them plenitudo vasij, a fulnesse of the Vessell; in him (say  
the Schoole-men) there is a fulnesse of sufficiency, bounty, preheminance and re-  
dundance. 3. The extent of this repletion, all ] He fills 1. All creatures with naturall  
blessings, Psal. 104. 28. and 65. 9. 2. All men with common blessings, Jobn 1. 9.  
3. All the Saints with speciall, peculiar, and distinguishing blessings; though they  
have not all the same degree and measure of them. 1. With Spirituall gifts, for the  
edification of themselves and others, 1 Cor. 12. 4. 11. 2. With Spirituall privi-  
ledges; all Saints are justified, and every one as truly as any one; though they be not  
so greatly sanctified, they have all the benefit of adoption, the youngest children as  
well as the eldest, the first born; all things shall happen for the good of all. 3. With  
Spirituall consolation requisite to their condition, Jobn 16. 24. 2 Cor. 1. 5. Lastly,  
he fills not onely all the Saints, but all of the Saints, nam. all things, all their capa-  
cities. 1. All the faculties of their soules, the understanding with light, Ephes. 1. 18.  
and 5. 8. Psal. 36. 9. The conscience with quicknesse, purenesse, tendernesse, quiet-  
nesse, Act. 24. 16. 1 Tim. 15. 1 Cor. 1. 12. 1 Pet. 3. 18. The will with Spirituall  
intentions, purposes, 2 Cor. 5. 9. the affections of love, joy, feare, are set on him  
chiefely. 2 All the Members of the body, 1 Cor. 6. 20. Rom. 6. 13. 2 Cor. 4. 10. 11.  
3. All the desires of the inward man. Psal. 25. 13. and 37. 4. Esay 58. 11. 4. All  
the indeavours of the outward man 75. Psal. 2. 3. Esay 22. 12. Psal. 138. ult.  
4. The qualification of this extent, in all ] 1. Ordinances. 2 Occurrences and pro-  
vidences, Rom. 8. 28. 3. Ages and successions, 2 Cor. 4. 13. 4. All relations, Rom. 3.  
23. 5. Comforts. 6. amidst all their discomforts. 7. To all saving intents and pur-  
poses: initiatively and gradually here, and consummatively hereafter. Beza.

Yes, as πλῆρωμα αὐτοῦ  
αὐτὴν, αὐτὴ  
passivam habet  
significationem.  
Hic passiva  
collocata convenit,  
ob locum huius  
geminum  
Coloss. 2. 10.  
& infra hic 5.  
18. Nec aliter  
sumenda vox  
eadem  
Coloss. 1. 19.  
Grotius.

Et πλῆρωμα  
πατρὸς hic δι-  
stincta forma  
Αἰνῶν, sono  
passivo,  
sine αὐτῶν  
quomodo hoc  
verbum usi-  
pant & Plato  
in Timæo &  
Xenophon  
Græce Historie  
sexto. Christus in  
omnibus, cre-  
denti bus scilicet,  
implet omnia,  
mentem luce,  
voluntatem pijs  
affectibus, cor-  
pus ipsum obse-  
quendi facultate.  
Id. ibid.

CHAPT. II.  
Verse 1. And you hath he filled, or kind hath he filled you  
Vers. 2. The course of this world ] Ad verbum iuxta sententiam huius mundi. Vorfius.  
The world of the world, that is, that temper and frame of that age of  
the world.

Vide Beza.  
Añ multa sig-  
nificat interdum  
vitam, & per metonymiam rationem vivendi, que Derech. Hebrais quivis ut mos erat plerisque. Grotius.

Vers. 3.

Directly the word "filled" is mood pass. to be supplied  
in the 1. v. from the last word of the 1. Chap.  
"And giving you" be "giving you" who would be.  
(Beza)



*Verf. 3. Fulfilling the desires of the flesh* ] *τὰ θελήματα*, The wills lust is made up all of wills. *Vorsius* thinks it notes the two perverse desires, some of which are more internall, some more externall.

*And were by nature the Children of wrath, even as others* ] To be by nature the children of wrath signifies these things. 1. Wrath is our proper due, we are borne to it.

2. It belongs to us as soone as ever we have a living soule, *damnati priusquam nati*

*Aug.* 3. We are irrecoverably the Children of wrath, *Adam* might have helped it.

4. It is universally so, as we say a man is by nature mortall, because all are so. *Locus est insignis adversus Pelagianos, & quicumque peccatum originale negant.* Calvinus.

That which is naturally in all is originall. See *Estius*.  
The Apostle opposeth the word nature (saith *Vorsius*) to the boasting of the Jew, as of their carnall generation from *Abraham*.

*simpliciter intellige perditos ac morte eterna dignos. Ira enim iudicium Dei significat: ideo filij ire perinde valet atque eorum Deo damnari.* Calvinus.

*Verf. 5. Quickned* ] Greeke made alive; he repeats it againe in this verse (what

he had touched on in the first.) 1. In regard of the grammaticall construction to make the sense full; the sense being imperfect; in the first verse in the originall, he quickened is wanting; and he varies the person; in the first verse it is *you*; the *Ephesians*

to whom he wrote; here (*we*) includes himselfe with the Jewes. and repeats it to shew the generality of the condition, all are dead in sinne.

2. The certainty of it.

3. The corruption of our nature, that are unwilling to take notice of it.

*By grace ye are saved* ] And so verse 8. the Apostle brings in this sentence twice; not onely to shew that the progresse of a Chaitian is by grace, but the very first beginning and setting out, tis all of grace.

We are subject to Gods wrath even as in nature a childe is to the Commandments and authority of his Father. *Vide Bezam. Per filios ire,*

*M. "filled" is more likely to be intended in the 1. v. And you both be filled w. grace. Gracia non est autem gratuita ulla modo sed habetur do nisi sit gratuita omni modo. Aug. 1. Chrys.*

*Verf. 7. He might shew* ] The originall is of greater force then our translation, that he might shew forth by demonstration and evidence; that so the world might see, admire, and applaud the bounty of his grace.

*Verf. 10. For we are his workmanship* ] 1. Hee workes the Saints off from their beloved sinnes. 2. He workes them above the dearest of creatures, and comforts.

3. Workes them out of carnall selfe. 4. Workes them in Christ.

*That we should walke in them* ] Walking imports 1. Spontaneity in the principle, moves from within; if a man be drawne or driven, he doth not walke, *Prov. 20.*

7. The Hebrew word in that conjugation signifies, sets himselfe a going. 2. Progress in the motion, he moves forward, gets ground of corruption, lives more in, to and upon Christ. *2. Cor. 6. So walke ye in him who is your strength.*

*Verf. 12. That at that time ye were without Christ, &c.* ] 1. They are without Christ the ground of hope. 2. Out of the Church, the place of hope. 3. Without the Covenant, the reason of all our hope and beleiving.

*Without God* ] Not onely without the true knowledge and worship of God, and such as did neglect both: but such as were neglected, and not regarded of God; and suffered to walke in their own wayes and sinnes. See 19. v. Without God. 1. In reconciliation. 2. In Communion; grace is *tendens anima in Deum.* *Vide Bezam.*

*Verf. 14. He is our Peace* ] 1. That of men with God was procured by him. 2. Of men with men. 3. Of men with themselves.

*Verf. 17. And came and preached peace to you, which were as farre off* ] Christ preached peace to them that were as farre off, that is, to the Gentiles in the persons of his Apostles.

*sed Judeos Deo propinquos facit ratione fœderis: Gentes vero remotas, quæ à regno Dei exulabant, quamdiu nullam habebant salutis promissionem.* Calvinus.

*Verf. 18. An access* ] The word is *ἡγεμονία* a leading by the hand, it is used also, 3 Chapter v. 12. An introduction, or adduction; it is an allusion (saith *Estius*) to the custome of Princes, to whom there is no passage, unlesse we be brought in by one of their favourites.

*Voces Procul & Prope, non ad loci distantiam referuntur:*

\* Pauci nonnulli  
in quibus Chry-  
sostomus &  
post eum

*Vers. 19. The household of God* ] Which words imply special care and government; as a wife and good householder, hath a special care over them of his family.

*Vers. 20. On the foundation of the Apostles and Prophets* ] That is on the doctrine\* of the Scriptures of the Old and New Testament.

Occumenius,  
ac Theophiladus, quibus confentire videtur Tertullianus, sic interpretantur, quasi dictum sit, super Apostolos & Prophetas, qui sunt fundamenta. Que expositio etsi coarctior sit quam solidior: tamen (ut eam non resellam) certum est Apostolos & Prophetas non posse dici fundamentum nisi habitatione Ministerij, id est, quatenus ministri fuerunt faciendi fundamenti; verum magis propria expositio, & quam sequuntur plerique omnes, hec est, ut voluerit Paulus fideles superstructos super doctrina veteris & novi Testamenti, que sit fundamentum Apostolorum & Prophetarum, id est quod Apostoli & Prophetæ constituerunt: quod idem est ac si ipsum Christum nominassent; sic Ambrosius, Anselmus, Glossa interlinearis & ordinaria, Lyranus, Thomas, Lombardus, Cajetanus & Gagnæus, Charnierus tomus secundo l. 10. c. 1. Vide Beza.

### CHAP. III.

Minimissimus.  
Estius See 1.  
Cor. 15. 9.

*Vers. 8* **L** *Esse then the least* ] ελαχιστος, a comparative made of a superlative.

*The unsearchable riches of Christ* ] Riches imply two things. 1. Abundance. 2. Abundance of such things as are of worth, riches, and riches of Christ; unsearchable riches of Christ in Christ are riches of Justification, Tit. 2. 14. Sanctification, Phil. 4. 12, 13. Consolation, 2 Cor. 12. 9. Glorification, 1 Pet. 1. 5.

*Vers. 10. To the intent that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God* ] That is, if it had not beene for the Churches sake that God would reveale so glorious a Mytery, the Angels in heaven must have been for ever ignorant of it.

Perkins on  
Jude.

By the Ministry of the Apostles, the Mysteries of God concerning mans redemption have beene revealed to the Angels themselves. See Iohn 20. 21.

Vide Beza.  
Ecclesia ex Ju-  
deis pariter ac  
Gentibus colēta, quasi speculum est in quo contemplantur Angeli mirificam Dei sapientiam, quam prius nesci-  
erant. Calvinus. Dei sapientia angelis non innotescit per Ecclesiam docentem, sed per ea que in Ecclesia geruntur, sive per execu-  
tionem mysteriorum in Ecclesia. Estius. Vide à Lapide.

Some say by way of information, the Angels are edified by preaching; others by contemplating of the Church, seeing the manifold wisdom of God therein.

See 1 Pet. 1. 12.

The Schoolemen distinguish of a threefold knowledge of Angels. 1. A naturall knowledge concreated with them. 2. Experimentall; some thinke this is here meant, the experience the Angels gather out of the observation of Gods dealing with his people. 3. Cognitio revelata.

*The manifold wisdom of God* ] Multivariou wisdom, The wisdom of God is simple and uncompounded; it is pure and unmixed with any thing but it selfe, yet it is manifold in degrees, kinds and administrations. vide Hieron. in loc.

μυστηρια ex  
origine quidem  
loquendi signifi-  
cat libertatem,  
sed largius per-  
ducta significa-  
tione fiduciam,  
ut videre est Levit. 26, 16. Maquam autem fiduciam parit spiritus ille attestans Deum nobis esse patrem. Rom. 8. 15. Gal. 4. 6. Grotius. μυστηρια veteri interpreti est fiducia. Erasmo est audacia. Beza reddidit libertatem, que est sacras qua libere loquimur, quicquid volumus. Non multum refert, veteremue an Beza versionem sequari. Vox utramque significationem admittit, unde Beza aliquando libertatem reddit, ut hic, & 2 Cor. 7. 4. Act. 3. 29. & 4. 29. Alibi fiduciam Heb. 4. 16. 1 Ioh. 2. 28. Est autem libertas apud homines & Deum. Apud homines Joh. 7. 13. Act. 4. 13. 2 Cor. 3. 12. Eph. 6. 19. 1 Tim. 3. 13. Apud Deum Heb. 10. 19. Grotius in loc.

*Vers. 12. In whom we have boldnesse and access* ] The word translated boldnesse, in the Originall is μυστηρια, it signifies liberty of speech, or speaking all, or boldnesse of face in speaking. A believer by faith hath boldnesse to goe to God by prayer; and access; it is προσεγγισω in the originall, which signifies such an access as is by manuduction, as Isaac took Rebecca; so Christ takes the soule espoused to him by the hand, and leads it into his fathers presence.

Vox μυστηρια  
significat fami-  
liam seu cognationem eorum, qui ab uno patre, seu principe generis orti sunt. Estius. vide Vorstium.

*Vers. 15. Of whom the whole family* ] That is, the Church. The Church triumphant in Heaven, and militant on Earth, make but one family, Gal. 6. 10.

*Vers. 17.*





in all the book of God. Sixth they have all one Father, and so are brethren; sixth they have all one head, which is Christ, and so are fellow members of the same body; sixth they are led all by one Spirit, sixth they hope all for one Heaven, bear all one badge of baptism, are knit all by one bond of faith to Christ, and one another: therefore they should be at peace among themselves.

Perkins.  
Fides una re-  
spectu non sub-  
jectorum, gra-  
dum sed speciei

**Verf. 5. One faith.** By one faith is there meant one Religion and Doctrine of salvation, 1 Tim. 1. 19. The faith of the elect is but one; 1. In respect of the kind of it, being a justifying faith. 2. The object of it, which is one Christ. 3. The end sal-  
vation, Jude 3.

**Verf. 6. Who is above all, and through all, and in you all.** That is, the Lord is in all his Saints by his special grace; he passeth through everything, by his common pro-  
vidence, his eyes run through the earth, and he is above all, looking what secrets are in mans hearts, one that stands on high and looks over all that is below, can easily see whatsoever is done.

Captivitas hic  
nomen est colle-  
ctivum proba-  
bilis captivum.  
Calvinus.

**Verf. 8. Lead captivity captive.** By captivity is meant sinne and Satan, which did and doe lead men captive into perdition. 2. Death and the grave, which held him captive, and in bondage for the space of three daies; he leads them all captive 1. in himselfe, triumphing over them; 2. In his members, subduing and weakning their

Perkins.  
Dr. Fulle in his  
preface to his  
denfence of the  
English trans-  
lation against  
Martin.

**Verf. 9. What is it but that he also descended first into the lower parts of the earth.** Some interpret it of Christs incarnation, in allusion to that of the Psalme, lower parts of the earth, meaning the wombe; so they say, Christ descended to take our nature of the Virgins wombe, but seeing that the descending into the lower parts of the earth is opposed unto his ascending into Heaven, some conceive by the lowest parts of the earth is meant hell, as the lowest degree of Christs abasement set against the highest degree of his glory.

Hoc est, ad sub-  
terraneum re-  
ceptaculum ani-  
marum. Bellar.  
Calvin. Beza.  
Marlorati una  
eademque est sententia,  
viz. Christum descendisse à Cælis in terram, id est in hanc vitam conditionem nostram. Vel à Cælis in  
uterum. Vide Beza.

**Verf. 10. Far above all Heavens.** That is, all visible Heavens, Extra mundum hunc creatum. Calvin.

Pastores & Do-  
ctores idem esse  
nonnulli volunt,  
idque quod A-  
postolus in eo  
contextu ad  
Ephes. non dicit  
Christum dedisse alios Pastores & alios Doctores: quasi posterius nomen sit prioris explicatio. Sed credo illos falli. Quasi verò in  
hac brevi ministeriorum Ecclesiasticorum descriptione admitti debeant synonyma. Voces certe diversa habent significata, nam  
doctor est qui tantum docet. Pastor, qui regit, gubernatque ecclesiam, nimirum non tantum docendo, sed etiam arguendo, conso-  
lando, sacramenta dispensando, orando, providendo familias, arceudo lupos, invigilando gregi, denique patrem agendo. Ergo Pastores  
sunt ii, quos vocamus, iam ministros Ecclesie, & imprimis superintendentes seu Episcopos. Doctores sunt qui in schola puram  
tradunt doctrinam veramque sacrarum literarum interpretationem; talis fuit Origenes in schola Alexandrina & Clemens  
Alexandrinus. Zanchius in quantum præceptum & in loc. Vide Calvinum. \* Bifours perfect government; of the  
Church.

**Verf. 11. And some Pastors and Teachers.** Pastors to instruct in righteousness, for the maintenance of purity in manners; and Teachers to maintaine the purity of do-  
ctrine in soundness of judgement. So Mr. Perkins. Jerome, Augustine, Cbrysostome, Theodoret thinks the Apostle expressed one office \* by two names, to shew what thing belonged to the Pastorall charge. Implying that the scope of the ministry is to bring and preserve all the members of the Church in this unity of faith and know-  
ledge.

**Verf. 14. That we henceforth be no more tossed about with every wind of doctrine.** Their in-  
stability is expressed in two metaphors, ταυροι & κύνες tossed to and fro; the former is

is drawn from a wave of the Sea (for *κλύδων* is a wave) and so it denotes an uncertain man which fluctuates in opinion, and is explained to the full *Lames* 1.6. The latter from a light cloud swimming in the ayre, *νεφελαίοι* and carried about in a circle, having no weight in it, and may well be expressed by that of *Iude* 12.

Vide Grotium. *Drabus* metapho-  
pho is eleganter  
miseriam eorum  
trepidationem

exprimit, qui solide non recumbunt in verbum Domini. Primum naviculis facit similes, quæ medio in mari variis fluctibus jactatæ, certum cursum non tenent: nec arte aut consilio reguntur, sed abripiuntur quocunque impetus tulerit. Deinde comparat eos vel stipulis, vel aliis rebus infirmis, quæ prout se ventus moverit, agitantur hæc & illuc, & sepe in contrarias partes.

Calvinus.  
The flight] *κλύδων* \* signifies cogging with a Die, such flights as they use at Dice. \* Græca vox est, sed Thalmudicæ quoque & Rabbiniis frequens; Et quia in aleæ ludo solent simplices circumveniri, ideo ad quamvis circumventionem hæc vox transferri solet. Grotius.

Cunning craftinesse] *παύρυσ*. they watch all advantages.

Lie in wait to deceive] *κατοδία μαρμε*. they have all the arts of countenage. Paul hath heapes of words to expresse this Serpentine quality of sinne by cogging and cheating.

Vers. 15. Speaking the truth] So it is used *Gal.* 4. 16. Others, doing or following the truth, *Iohn* 4. 21.

\* *Ἀληθεύοντες*.  
Truthifying,  
Vulg. Calvin.

or following the truth. *Veritatem sectantes*.

Vers. 16. Fitly joynd together] that phrase importeth that the erroneous are like a bone out of joynt, it will cost many an hearty groan before they be reduced to their right place.

Vers. 17. Walk not as other Gentiles walke] *ὡς*. Unconverted Gentiles; doe not imitate them from whom you have made so happy a departure.

In the vanity of their mind] *ὡς* the mind is the seat of principles, of supream primitive and undenied truths; but saith he, their minds are destitute of all Divine and Spirituall truths.

Vers. 18. Having the understanding (darkned] *διανοία* the reasoning and discursive faculty; the understanding is the seat of conclusions, and that is unable to deduce from Spirituall principles (if there were any in their minds) such sound and divine conclusions, as they are apt to beget.

Being alienated from the life of God] That is, the life which God allows of, and which his children live by. Grace is called the life of God, or a godly life. 1. Because it is from God as the Author. 2. It is according to God as the pattern. 3. Unto God as the end. They are not onely strangers to it (for so all men are naturally) but estranged, that is, an enemy thereunto, as the Apostle expounds it *Col.* 2. 21.

à vita que secundum Deum est, & quam Dei leges præscribunt. Estius.

Vers. 22. According to the deceitfull lusts] *κατὰ τὰς ἐμψυχίας τῆς ἀνίας* according to the lusts of deceitfulness, because lust hath a deceit in it, it draws us from God.

Secundum desideria erroris. Vulg.

Vers. 23. In the Spirit of your mind] in the most pure and Spirituall part of the soule.

Vers. 26. Be angry and sinne not] Let us seek matter of anger in our selves rather then others, be angry with our own faults.

Let not the Sunne go down upon your wrath] He seems there to allude to that Law recorded by Moses, whereby it was provided that the malefactor which had been hangd before the Sunne should be taken down from the Tree before the Sunne went down; so wrath, anger, must be dismist, and not suffered to lie down with us.

Proverbialis dicendi figura, quæ significat iracundiam primo quoque tempore coercendam. Deut. 24. 23.

Beza. Leontius Patriarchus was one day extreame and unreasonably angry with John the Patriarch of Alexandria; at evening the Patriarch sent a servant to him with this message, Sir, the Sunne is set: upon which Patriarchus reflecting and the grace of God making the impression deep, he threw away his anger, and became wholly subject to the counsell of the Patriarch. Taylors life and death of Christ.

Vers. 27. Neither give place to the Divell] Therefore the Divell doth stirre up anger.

Vers. 28. Working with his hands in the thing which is good] In some lawfull and Christian calling. A good thing must be bonestum & utile, an honest and profitable good thing.

Vers. 29. No corrupt communication] The Greek word properly signifieth that which

which

which is rotten, Col. 4. 6. the Apostle exhorteth to the contrary, *Let your speech be alwaies with grace, seasoned with Salt*; Salt is a preservative against rottenness.

Vers. 30. *And grieve not the holy Spirit of God*] The holy Ghosts person is set forth in the Greek with very great energy, such as our tongue is not able to expresse it fully; three words have three articles, every word his severall Article by it selfe, τὸ πνεῦμα, τὸ ἅγιον, τοῦ θεοῦ, the Spirit, not a Spirit; and not holy, but the holy; nor of God, but of that God.

Tertul.

The holy Ghost is compared to a guest, and our bodies and soules unto Innes: and as men use their guests friendly and courteously, so should we such a guest, not grieve him, *Delicat a res est Spiritus Dei*; muchlesse resist, quench, or vex him, 1 Thess. 5. 19, 20. Acts 7. 51. Esay 63. 10. This phrase is not to be understood properly but tropically, because the holy Ghost is incapable of griefe or passion; we grieve the Spirit when by sinne we hinder the powerfull working of it.

*Sealed unto the day of redemption*] A metaphor (saith Zinby) from Merchants who having bought such goods, seale them as their own, that so they may transport them.

Glory is here called redemption; there is a twofold redemption, 1. From our finnes, 2. From our imperfections, Heb. 9. 28.

Vers. 32. *Be ye kind*] This word χρηδ is used of things and persons. Being used of things, it signifies both facilitie, Matth. 11. 30. and utility, Luke 5. 39. Being used of persons it signifies one that is desirous to doe well, and ready to gratifie. It is given to God Luke 6. 35. 1 Pet. 2. 3. and to men in this place.

Quasi bonorum  
viscerum.

*Tender-hearted*] ἐνσπλάγχνοι, well of bowels. The first word is opposed to anger, this to bitterness.

Respondet Hebræo Racham, quod significat ex intimis visceribus misereri ut omnia viscera videantur commoveri dolore & commiserationis miserie proximi. à Lapide.

## CHAP. V.

Imitatores Dei  
Calv. & alii.  
Liberos enim est  
patrem moribus  
revere. Grotius.

Vers. 1. **B**E you therefore followers of God] μιμηται τοῦ θεοῦ, imitators of God. *As deare children*] ὡς τέκνα ἀγαπητὰ as beloved children, (ut filii dilecti, Bezæ) viz. of God.

Vers. 2 *Walk in love*] A Christian should be so moulded into a loving temper, as all his actions should savour of love, his counsels, punishments.

*As Christ also hath loved us*] 1 By way of motive, Christ hath loved us. 2. By way of pattern, as he hath loved us.

The way to  
know whether  
Christ hath  
given himselfe  
3. 8, 9.

*And hath given himselfe for us*] He doth not say, hath redeemed us, but given himselfe for us, and for our finnes, as Gal. 4. to shew how he gave himselfe for us, *quatenus* sinners.

for us is this: if he have given himselfe to us; to us in sanctification if for us in justification. John

*An offering and sacrifice to God for a sweet smelling savour*] An offering and sacrifice, to shew the compleatnesse of it, wherein God was well pleased and satisfied. The first word comprehends all Sacrifices, the latter signifies a bloody one. They used Incense called *suffragium* in burning their sacrifices. To this the Apostle alludes here.

Vers. 3. *But fornication and all uncleanness, or covetousnesse, let it not be once named amongst you as becometh Saints*] Fornication, uncleanness and covetousnesse are 1. Contrary to the very disposition and Spirit of a Saint, his new nature. 2 Pet. 1. 4. 2 To the dignity and priviledge of a Saint; his body is a Temple for the holy Spirit to dwell in, and all things are his, 1 Cor. 3. 21. A Covetous man above  
other.



other sinners is called an Idolater here *vers. 5.* And in the *Colos.* (though there be Idolatry in other sinnes) in a peculiar way. 1. In regard of the object, he sets up his Gold instead of God. 2. Bestowes the disposition, and affection of his soule, which are proper to God; he loves it, rejoyceth in, and trusteth in it.

*Not named* ] With allowance, with any extenuation, but with some detestation.

*fluxum seminis ex qualicumque attritu tactuque venientem, in tempore non vitandum, & nulli sapientes seculi in hanc turpem & erubescendam heresim consensissent, nunquam Sanctus Apostolus scribens ad Ephesios, ad fornicationem etiam omnem immunditiam copulasset.* Hieron. in loc.

*Verf. 4. Jestng* ] Scurrility, or scurrilous jesting, unworthy of a grave man. The Greeke word signifies the handsome turning, or changing of a word, and is made a morall virtue by *Aristotle*; but because men are apt to exceed in jesting, it is here taken in an evill sense.

*one.* Hic non intelligitur ὁ τραπεζία illa, quæ virtus est & urbanitas dicitur Latinè, de qua Aristoteles. 4. Ethic. 8.

*Verf. 15. See then that ye walke circumspectly* ] The Apostle meanes in a spirituall sense the whole course of our life; here are foure things. 1. A living man having a locomotive faculty, one alive to God. 2. *Terminus à quo*, sinne. 3. *Terminus ad quem*, to God, Christ, Heaven. 4. *Medium*, or the path to walk in, the will of God.

*Verf. 16. Redeeming the time, because the dayes are evill* ] Seeing what is past cannot be recalled; then recompence the losse of it, by the well bestowing of time to come.

*Redeeme* ] Improve to the best advantage of glorifying God, and getting good to our selves and others.

*The time* ] Greek, the opportunity or season, any opportunity for doing any business, more peculiarly the fitness of opportunity, in regard of the Gospel shining.

*Because the dayes are evill* ] That is, full of troubles and afflictions.

The Children of God while time, meanes, health, and life, and liberty is afforded unto them, should store themselves with faith and ability against evill dayes. Mr. Hooker.

*Verf. 18. And be not drunke with wine, wherein is exesse* ] Doe not take in too much of the creature; *ἀσώτεια* rendred exesse, signifies two things, exesse in expences opposite to frugality, and exesse in delights (whether it be in meats, or drinks, or the like) opposite unto temperance; and it signifies these vices in an extremity.

*But be filled with the Spirit* ] q. d. drinke as liberally and largely of this as you will, here is no exesse to be feared.

*Spirit* ] viz. the holy spirit, so the vulgar, *Spiritu Sancto*, though (as *Erasmus* noteth) none of the Ancients read it so besides, yet the sense is rightly expressed; that is, with the gifts and graces of the Spirit; one is said to be full of that which he possesseth in great measure, as full of wealth, wit. See *Rom. 15. 14.* and *Acts, 6. 3. 5.*

Grotius. *Superfluit Sancto quamvis subintelligatur*, saith *Cajetane*. Be ye filled ] That is labour for abundance of the Spirit that the Spirit may abundantly dwell in you.

*Opponit res in aliquo similes: illi vino impletur: vos Spiritu: Plud illud gaudium parit: hoc vero quantum justius vobis?*

*Verf. 19. Speaking to your selves in Psalmes, and hymnes, and spirituall songs* ] Our Songs must be spirituall. 1. For matter, not prophane. 2. They must proceed from Gods Spirit, as the Author of them. 3. Must be framed with honest and gracious words becomming the Spirit. 4. To a spirituall end. 1. Gods glory. 2. Our own and others edification; to the Lord, that is, before the Lord.

See v. 17. and *Psal. 37. 4.*

*Verf. 21. Submitting your selves one to another in the feare of God* ] This is a generall to the particulars that follow. First, an exhortation. Secondly, a direction.

*Verf. 22. Wives submit your selves unto your own husbands* ] The duties of husband and wife are laid down first, 1. Because God made them first. 2. They are the chiefest in the family. The Apostle begins with wives, as he doth in the *Colossians*, and in *Peter*, because she is the inferiour; and it is the Apostles order to beginne alwayes with the duties of the inferiour; and this order is observed in the fifth Commandement. 1. Because the inferiour is the lother to subject himselfe to his place. 2. Because it

O o

will

Subdite sint.  
Annot. Vet.  
Transl. Eras.  
Subjicite vos.  
Beja.

will fare worse with inferiours; if there be strife who shall begin.

*Submit* ] *υποτασθε*, The word being of the meane voyce; may be translated either passively (*be ye subject*) or actively, *submit your selves*. *Unto your owne husbands* ] *υμεις υποτασθε* which words containe two things. 1. That wives ought to have but one husband, 1 Cor. 7. 2. 2. That this subjection is to be performed to him alone, forbidding all submission to adulterers; commanding chaste and faithfull obedience unto him.

*As unto the Lord* ] That is, to Christ Jesus: for this word is by a kind of excellency appropriated unto him; and it is so expounded 6. Ch. 5. 2.

*Vers. 23. For the husband is the head of the wife* ] For shewes this verse is a reason of the duty; and a husband must have a provident care to save his wife, as Christ his Church. This is metaphorically spoken, in allusion to a generall body, that is, the husband by reason of his place, is more eminent; he is to protect, defend, and govern his wife. The Members are subject to the head, without reasoning.

\* *Even as Christ is the head of the Church.* ]

The husband is called the vaile of his wife: which as it implies subjection on her part,

so protection on his, Gen. 20. 16. 1 Cor. 11. 10. \* *Particula υς significat similitudinem non equalitatem; & comparationem cum re non autem modum cum modo; quia alio & prestantiori modo Christus est caput Ecclesie quam vir uxoris sue.* Zanchius.

*And he is the Saviour of the body* ] He meanes it exclusively, of none but those who appertaine to the body, and are Members thereof. A Saviour *σωτηρ*, Grecians say this Greeke word cannot be fully expressed in Latine, signifying as much as a most absolute deliverer from all danger and evill whatsoever, *Matth. 1. 21.*

*Vers. 24. Therefore as the Church is subject unto Christ, so let the wives be to their owne husbands in every thing* ] Here is another reason, and another rule; *as the Church* is the manner; *in every thing* shewes the extent.

The wife should subject her selfe to her husband, as the Church to Christ; such a subjection as the Church performeth to Christ, ought the wife to performe to her husband; cheerefull, ready, constant subjection.

*In every thing* ] Lawfull and honest.

Gave himselfe]  
That is, his  
life and blood;  
and purged it with  
water through the word.

*Vers. 25. And gave himselfe for it* ] Greek gave himself willingly, he was a price and satisfaction, the end of Christs giving up; and himselfe was our justification, and sanctification.

*Vers. 27. That he might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing* ]

*Ob. 64. Esay 6.*

*Sol.* These places are both true, the Prophet speaks of the Church Militant; the Apostle of the Church Triumphant.

The word *present* is taken from the custome of solemnizing a marriage: first the spouse was wooed, and then set before her husband, that he might take her to wife, to be with him. *Gen. 2. 22. Eph. 2. 13.*

Sicuti forme  
elegantia in  
uxore causa est  
amoris, ita  
Christus Eccle-  
siam sponsam  
suam ornat  
sanctitate, ut  
sit hoc benevo-  
lentia pignus. Calvinus.

*Vers. 29. But nourisheth and cherisheth it* ] These two words *εργαζειν* and *δαμναι* (to *nourish* and *cherish*) comprize under them, a carefull providing of all things needfull for a mans body; to *nourish* is properly to feed; to *cherish*\* is to keepe warme; the former is done by food; the latter by apparell. 1 Tim. 6. 8.

\* *Proprie dicitur de gallina*

*fovente ova quum illa incubat.* The metaphore is taken from Birds which hover their wings over their young ones, or that sit upon their Egges. They doe it tenderly.

*Vers. 31. Shall be joyned unto his wife* ] He shall be glewed to her, as two bords are joyned together with glew.

*They two shall be one flesh* ] Our English cannot well expresse the Greeke in good sense word for word; which is thus, *they two shall be into*, or *in one flesh*; they which were two before marriage, by the bond of marriage, are brought into one flesh, to be even as one flesh.

Agglutinabitur  
Eiusmodi adhe-  
sione ut que sunt  
glutine compacta  
& conjuncta,  
Matth. 19. 5.

Drus. in Parallel.

Sac.

*Vers. 32.*

*Vers. 32.* *This is a great mystery* ] The Papists make marriage a Sacrament. The vulgar Latine translation first led them into this error; for it translateth the word *mystery* here a Sacrament. But 1. A translation is no sufficient ground to prove a doctrine. 2. The word Sacrament hath as large an extent as a mystery.

*Vers. 33.* *And the wife see that shee reverence her husband* ] As if he had said of all things, let her most carefully labour not to faile in this point of duty; *the wife* ] that is, every wife; *see* ] that is, carefully looke to it and not make shifts or excuses; *fear or reverence* ] not as men doe a Lyon or Bear, run from them, but fear to offend him; let her not dare to displease him. *Reverence him*, an affection compounded of love, fear and desire, love to his person, fear of offending him, and desire to please, content, and satisfie him.

*manifesta infectia est ex mala versione velles hic novum Sacramentum eundem quoniam etiam ipsam incarnationem Christi, atque ipsam quoque predestinationem Dei dicant esse Sacramenta proprie dicta: nam utrumque similiter Apostolus vocat mysterium, & in utroque loco vocem illam per Sacramentum vertit interpres vulgatus, 1 Tim. 3. & Ephes. 1. Adde quod totum illud de Sacramentis sive mysterio in hoc loco ad Ephesios 5. non intelligit Apostolus de matrimonio corporali sed de Ecclesia 32. v. Laurentius.*

*Quam vocem vulgatus interpretum hic tum alibi vocis Sacramentum] Sed proprie arcum vel secretum reddere debuit, juxta propriam ac naturam ejus vocabuli significationem, ac proinde*

## CHAP. VI.

*Vers. 1.* *Children obey your Parents in the Lord* ] Inferiours duties are usually laid down first, because 1. They are unwilling. 2. May win superiours. *your* ] restrained onely to their own Parents.

*Parents* ] In the plurall number meaning both sexes; the former word *children* is in the newter gender, including male and female, sonne and daughter, under obedience all duties are comprehended.

*In the Lord* ] A phrase used also, 1 Cor. 7. 39. and it may be taken. 1. As a note of direction in obedience of God. 2. As a note of limitation, that it extend not to any thing against the will of God.

*For this is right* ] 1. According to Law. 2. By way of recompence.

*Vers. 2.* *Honour* ] All inferiours are comprised under one kinde, and all their duty under this one terme, *Honour*. 1. Inward estimation. 2. Outward submission. 3. Maintenance; Parents bear Gods Image, and the Mother is subject to contempt.

*The first Commandment with promise* ] First is used in Scripture, where there is no second, 1 Matth. 25. The first Commandment of those which concerne our duty to men, with a special promise annexed to it.

*Vers. 3.* *That it may be well with thee, and thou maist live long on the earth* ] It is fit and just that he which honours those from whom he hath received his life, should have his temporall life prolonged.

*V. 4.* *Bring them up in the nurture and admonition of the Lord* ] This phrase (so translate it word for word) nourish them in discipline or instruction, implyeth as much as if he had said, nourish and nurture them, or feed and instruct them.

*Vers. 5.* *Your Masters according to the flesh* ] Or outward man, not the Spirit. Secondly to be obeyed accordingly in civill and carnall things; as the dominion of one is bounded, so the subjection of the other.

*With feare and trembling* ] *Feare* signifies a reverend respect of one, it is that which was required of wives. 5. Chap. 33. v. *trembling* is more proper to servants, it is a dread of punishment.

*Jdest, cum magna sollicitudine. Sic enim Phil. 2. Estius.*

*& alibi utitur hac phrase; ut 1 Cor. 2. & 2 Cor. 7. &*

*Vers. 9.* *The Masters doe the same things unto them* ] A strange speech, but the meaning is, that they also in their carriage toward their servants in doing the duties of masters, must doe it as unto the Lord as 5. v. that is, both the servants and Masters care in their mutuall duties one to another, must chiefly be this to please and approve themselves unto God. Mr. Hilderson.

*Eadem dicit non opere aut officio, sed modo & proportionem. Estius.*

*Vers. 11.* *Against the wiles of the Devill* ] *πρὸς τὰς μεθοδίας* against the stratagemes of





in poison and shot them at their enemies, they fired their flesh; but souldiers then had shields made of *raw Nees Leather* (as *Polibius* and *Plinius* testify) and when the fiery darts lighted upon them, they were presently quenched; so these fiery tentations of Satan, when they hit the shield of Faith, are presently quenched.

*Vers. 17. The Sword of the Spirit*] Because it is directed immediately by the Spirit, and because this Sword pierceth to the heart.

*Vers. 18. Praying alwaies*] not by fits and starts; be alwaies in a praying frame, and actually pray on occasion.

*is paſſi paſſi.*  
in every sea-

son; as any just occasion is offered, we must pray.

*With all prayer and supplication*] According as our own and the Churches various necessities shall require.

*In the Spirit* \*] fervently and not formally, and with lip-labour onely; *watching* thereunto against distraction and wandring thoughts, *with all perseverance* holding out, and not giving over when we speed not at first.

That is, either  
the soule of a  
man, to pray  
with the heart

or else by the holy Ghost, as *Jude*; *that is*, prayer must be the worke of Gods Spirit stirring holy desires.

*Watching*] The Greek word is a metaphor taken from hunting-dogges, that never leave following the sent, till they have gotten the game.

*Vers. 20. In Bonds*] Or, word for word, *in a chain*, *to aduſion*. At *Rome* (where *Paul* was a prisoner) such prisoners as had liberty to goe abroad, had a long chaine, \* the one end whereof was fastned to their right hand, and the other end was tied to a Souldiers left hand, so as a prisoner could goe nowhether without a Souldier, who was to be a keeper to him. Thus it is likely that *St. Paul* was chained, for he mentions here but one chain, in the singular number.

*Beza & Gro-*  
*tius in loc.*  
*Dr. Gouge.*  
*Vide Grotium*  
*in Act. 28. 16.*

*Vers. 23. Peace be to the brethren, and love with faith from God the father, and the Lord Jesus Christ*]. The Apostle prays that they may have faith with both peace and love from the Father and Christ; that is, from God as an efficient cause thereof, and from Christ as a meritorious cause.

## ANNOTATIONS

# ANNOTATIONS

## UPON THE

### Epistle of PAUL the Apostle, to the PHILIPPIANS.

#### CHAP. I.

Est hæc Epistola, quæquam & ipsa Romæ in vinculis scripta, lætior alacriorque & blandior ceteris ideo quod Philippis, quæ vobis præcipua



est Macedoniæ & Coloniæ, his fuisset Paulus Act. 16. & 20. & bene successisset ibi Pauli prædicatio. Grotius. \*Plus c'est est de service alicujus, quam ministerium; ministri vocantur etiam illi qui ad certum tempus, in certo officio & pro certa mercede alicui ministrant, & servant, ut ministri principum: sed servi illi proprie dicebantur, qui toti quanti quanti erant, alicubi obstricti corpore in perpetuum: in quos Domini jus habebant vite & necis, & quicquid lucrabantur totum illud reddebant dominis, tanquam illorum, & non suum: quorum denique erat nihil agere nisi ex præscripto & voluntate Dominorum. Hoc igitur epitheton docet speciatim ministros verbi quid sui sit officii: Peculiari quadam ratione toti sunt obstricti Christo: ut ab ejus ore semper sit illis pendendum: Et non quæ sua sunt, sed tantum quæ Iesu Christi in suo ministerio querant, ut de Timotheo prædicat Apostolus c. 2. Zanchius.

Philippi a principall Town in Macedonia took its name from Philip King of Macedon the founder of it, saith Estius. See Act. 16. 12.

Vers. 1. The Servants of Jesus Christ] The name servant here is a Title of honour; as in other Epistles Paul calls himselfe an Apostle, so here he calls himselfe a servant: A servant of Christ therefore is the same with an Apostle of Christ. à Lapide.

All the Saints] All those which were called out of the world to Christ, and have given their names to Christ, and were sealed by baptisme, and have not by a manifest apostasie fallen from Christ and his Church, are comprehended by the Apostle under the name of Saints.

With the Bishops and Deacons] By those the word, Sacraments and Discipline; by these Almes were administred. Calvin hence notes, that Bishop and Pastor are Synonyma; and that the name of Bishop is common to all the Ministers of the Word, when here are many Bishops belonging to one Church. Postea (saith he) invaluit usus, ut quem suo collegio præficiebant in singulis Ecclesiis Presbyteri, Episcopus vocaretur solus; id tamen ex hominum consuetudine natum est, scripture auctoritate minime nititur. Dr. Airay speaks almost to the same purpose. Estius seems to oppose this opinion of Calvins. See him and à Lapide.

Vers. 6. That he which hath begun a good work in you] ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον, that he which hath inbegan a good work in you; for the work is wholly inward and spirituall.

Vers. 7. I have you in my heart] That is, you are most deare and precious to me. Q Mary said (alice was in her heart, and there they should finde it if they opened her.

Vers. 8. In the bowels of Iesus Christ] This phrase hath according to Interpreters two meanings. First, (in the bowels of Christ) is taken causally, as if he meant to shew that those bowels or compassions were infused into him from Christ, and so he longed after them with such kind of bowels as Christ had wrought in him. Or else secondly, in the bowels, is put for (in star) like the bowels, or after the bowels, according

Vide Concl. 2. Lap.



ding to the analogy of the Hebrew phrase, and then the meaning is this, Like as the bowels of Jesus Christ doe yearn after you, so doe mine. Bowels are a metaphor to signifie tender and motherly affection and mercy, Luke 1. 78,

*posuit hic Apostolus; sensus est, se ex intimo cordis affectu illos amare & desiderare; significat qualitatem sui amoris, eam esse spirituales fundatam in Christo. Zanchius.*

*V. seera pro intimo cordis affectu & amore*

**Verf. 9. Abound]** The Greek word *perissoun* signifies *exundare & redundare*, to overflow; a bubling fountaine keeps not the water in it selfe, but sending it forth it flows out to others, that every one may partake of its water; so charity is said to abound, or overflow, when it is so kindled in the heart both toward God and our neighbour, especially toward the Saints, and toward all other men, even enemies, that it abundantly communicates it selfe both in friendly offices and benefits to all both absent and present. The Apostle wished three things from God to the *Philippians*, increase of charity, increase of knowledge of Divine things, and of Spirituall sense, that is, of experimentall knowledge of Christian matters.

**Yet more and more]** More and more notes the quantity, yet the perseverance of it; in knowledge, that is, in knowing all truths, say some; a full and solid knowledge, but not of all things. *Calvin.*

**And in all judgement]** That is, in particular; for judgement is taken first for particular acts of the same, and for the working of those things upon themselves which they do know; and secondly, for the sense and taste in their hearts of what they know, for the word is *discernere*.

**Verf. 12. The things which hapned unto me]** that is, the troubles he had in carrying on his Apostleship.

**Verf. 13. So that my bonds in \*Christ are manifest in all the Palace]** Pauls Iron chaine was more glorious then all the Golden chains in Nero's Pallace.

*negotio, vel in causa Christi; significat enim illustria fuisse sua vincula ad provebendum Christi honorem. Calvinus.*

*\* In Christo posuit, pro in*

**Verf. 14. And many of the brethren in the Lord waxing confident by my bonds, &c.]** Many Christians that were not so bold before, were encouraged by his sufferings. See *Estim.*

**Verf. 19. The supply of the Spirit of Jesus Christ]** We have the Spirit of God by continuall supplies, Adam received it all at once.

**Verf. 20. My earnest expectation and hope]** to signifie the strongenesse and surenesse of his hope, both expressing thus much, that his hope was sure, that he expected the thing he hoped for, as they that earnestly looking for a thing stretch out the head to look for it.

*Id est, prout expecto & spero. Vox Græca ἀνασπαστικὴ non qualemcumque expectationem significat, sed intensam & vehementem. Rom. 8. 19. Estim.*

**Whether it be by life or by death]** If I live by preaching, if I die by suffering.

**Verf. 23. In a strait]** The sense is, I am drawn divers waies, this way with the desire of Christ; that way with the love of the brethren, for whom my life in the flesh is yet necessary. *Estim.* à *Lapide*. A metaphor taken from the straitnesse of places, where we are intercepted by an enemy, or otherwise shut up, so that we cannot finde an issue.

**Having a desire]** This is somewhat more then simply to desire, for it noteth a vehement, earnest, and continued desire, a desire which is in action, and working till we have our desire accomplished; whereas to desire simply may be used for any motion.

**To depart]** ἀναλίσκειν in an active signification signifies to return, Luke 12. 36. and properly agrees to Mariners steering their course thither whence they loose Anchor; and what is our whole life but a most dangerous Navigation? *Vide Dilb. Eclog. Sac. Dictionum quintum & 13. & à Lapide in loc.*

**And to be with Christ]** These two are to be read together; for death of it selfe should not be desired, because this desire crosseth nature; but for another end it may, viz. for conjunction with Christ. This place may confute the error

*ad eam libenter properant, quia liberatio est à servicio peccati, & transitus in regnum colorum. Calvinus.*

*Desperati ad mortem consurgunt radio vite: fideles.*

of

of those who dreame that the soules separated from the bodies doe sleep. *Vide Eftium.*

*Which is farre better*] It is very significant in the originall, *far much better*, or *much more better*. *πᾶλιν μᾶλλον κρείττονον.*

Multo magis melius. *Uulg.* Valet multo melius. *Beza.* Multò longèque melius. *Erasmus.* *Apollolus non simpliciter dixit multo melius, sed multo magis melius; Videlicet comparativum duplicans, ut vehementem excessum significaret q. d. multò longèque melius, aut infinitis partibus melius, quam permanere in carne; ut hoc illius respectu ne desiderandum quidem sit.* *Ellius.*

*Verf. 27. Let your conversation be &c.*] The word used in the originall implieth, that they were Citizens of a City which is above and enforceth this construction; onely ye, as Citizens of an heavenly *Jerusalem*, carry your selves as it becommeth the Gospel of Christ; that is, so that your life be framed after the doctrine of the Gospel, and be answerable to your profession. The word signifies worthy of the Gospel; but this cannot be meant as if so be that our conversation should be such as deserves all the good that there is in the Gospel; it is as much as befitting the Gospel, meet for the Gospel; bring forth fruits worthy of repentance, meet for repentance, such fruit as may manifest your repentance. This word is translated in another place *convenient* and *meet*.

Mr. Burroughs  
in lec.

*That ye continue in one spirit*] Or stand fast, for so the word signifieth; like unto good souldiers which yeeld no ground, but keep their standing.

## CHAP. II.

*Verf. 1. [F there be therefore any consolation in Christ if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies]* This is a very patheticall exhortation, in which he intreats the *Philippians* by all means to be at mutuall concord among themselves.

*Any consolation in Christ*] So *Chrysostome*, *Calvin*, *Beza*, and others; *Ambrose*, exhortation; it signifies both, but the first is most received here.

*Id est, si quod  
solatium ex  
charitate perfectum à vobis expectari potest.*

*Any comfort of love*] That is, if you so love me, as you desire to bring any comfort to me in my afflictions.

*Ellius.*

*Any fellowship of the Spirit*] As if he had said, you professe a communion and fellowship, I adjure you by this fellowship which you professe to perform these duties of love.

*Bowels and mercies*] *Bowels* are any affections; *mercies* are affections toward those that are in any calamity. *Grotius.*

*Verf. 2. Fulfill ye my joy*] And your own joy, and the joy of the Angels in Heaven, and the joy of the Bride and Bridegroom.

*That you may be like minded*] *ὁμόθυτοι*, unanimous, as the *Vulgar* and *Beza* read; of one accord or mind, yea *una anima*, as *Junius* translates out of the Syriack, one soule; or as informed with one soule; that is, as one man in the matters of Gods worship.

*Verf. 3. Through strife or vain-glory*] out of a desire to crosse or excell another. Those two are most hurtfull to the peace of the Church.

*In lowliness of mind*] To both diseases he applies one remedy. That which the Apostle here commends, the morall Philosophers reckon as one of the most contemptible vices; but the Spirit of God here crosseth them; the word plainly signifies base-mindednesse, when a man is low, base, vile, and abject in his own conceit.

*Let each esteem other better then themselves*] *Non minus verè quàm humiliter*, as *Bernard* glosseth, because in some gift or other, at least in the measure or use another may be better then us.

*Vide Zanchi-  
um.*

*Nemo fudeat  
privatis commo-  
dis, sed omnium  
saluti.* *Ellius.*

*Verf. 4. Look not every man on his own things, but every man also on the things of others*] What will be for my profit or advantage, and not what will be for the publike and common good, and benefit of others also.

*Verf. 6.*

*Vers. 6. Who being in the forme of God* ] There is not a little contestation with Arrians and Socinians ( who deny the deitie and eternity of Christ ) about the true meaning of those words, *who being in the forme of God* ; and a great controversie concerning the right sense of those words, *thought it not robbery*; the Greek words import, He made it not a matter of triumph or ostentation ; by which interpretation the Orthodoxe sense of the former words is much confirmed where (saith Calvin) is there an equality with God without robbery, but in the onely essence of God? *mibi certe* (saith he) *ne omnes quidem diaboli hunc locum extorqueant.*

*Vers. 7. But made himselfe of no reputation* ] Gr. he emptied himselfe, *se exinanivit.* Beza. *ex omni seipsum ad nihil redegit*, is learned Beza's exposition. He did disrobe himselfe of his glory; even emptied himselfe as it were of his divine dignity; to undertake a base and humble condition for our sakes.

*nobilior aut magis decantatus locus.* Αἰσχυρὸς vel ἀπειρὸς (nam eadem esse nemo dubitat) haud raro Græci pro præda aut spoliis quæ post victoriam aut expugnata in be victoribus cedunt. Christus homo cum in terris ageret, non duxit sibi faciendum, ut nomine suo ad ostentationem uteretur, sed contra exinanitionis statum prætulit. Causab. de verborum usu Diatrib.

*Vers. 7. and 8. And took upon him the forme of a Servant, and was made in the likeness of men; and being found in fashion as a man* ] Here is *likenesse*, *fashion* and *forme*; by *likenesse* man is described, by *fashion* or *shape*, a man is pictured, and by *forme* a man is defined to be a perfect man.

*Vers. 8. He became obedient unto death, even the death \* of the crosse* ]

*Vers. 10. That at the name of Iesus every knee should bow* ] That is, at the consideration of the great Majesty, whereto he is now exalted; every heart, even of the greatest Monarch should be touched with submission, and reverence. This is taken out of *Esay 45. 23.* Shall give that glory to Christ in our humane nature, which is due to *Iehovah.* See *Iohn 5. 20, 21, 22, 23.* *Every Knee* ] That is, the whole man shall be subject to the authority of Christ; the heart to beleve in him; the affections to close with him.

*Vers. 11. Every tongue shall confesse* ] That is avow him openly; every tongue shall speake out together, as the Greek word notes.

the knee a bodily ceremony to expresse inward subiection. *Esley.*

*V. 12. Work out your own salvation with fear and trembling* ] Greek, work till you get the work \* thorow. *Timor & tremor.* Feare and trembling thus differ, that *timor* sit cordis, *tremor* corporis, feare is of the heart, trembling of the body, as *Haymo* and the ordinary glosse; and trembling is wont to be an effect of more vehement feare; but when they are joyned together, they signifie a solicitude of working, with a feare of offending, as *1 Cor. 2. 3. 2 Cor. 7. 15. Ephes. 6. 5.* *Austen* rightly observes, that the Apostle here alludes to the words of the *Psalmist. 2. Psal. 11.*

*interpretatio* accuratè magnoque cum studio operamini. Syru magis operamini opus vite vestra.

*Vers. 13. Both to will and to doe* ] If both be his own workes, the desire as well as the deed, he must needs love and like both.

*& potentia effectus; utramque in solidum Deo asserit; quid amplius nobis restat in quo gloriamur? Nec dubium est quin perinde valeat hæc petitio, ac si Paulus uno verbo totum dixisset; voluntas enim fundamentum est; effectus, absoluta ædificij superficies. Ac multo plus expresse, quam si Deum initij & finis autorem dixisset; tunc enim cavillarentur Sophiste; aliquid medium relinquit hominibus; aunc autem quid omnino proprium nobis reperient? Calvinus.*

*Vers. 14. Without murmuring and disputings* ] That is grudging that he must pay this, or doe that; muttering and arguing why he should not doe it: murmurings are secret complaints one of another, like to the grunting of hogges; disputings are open contentious and quarrells.

*Vers. 15. That ye may be blamelesse and harmelesse, the Sons of God without rebuke* ] That ye may be the spotlesse sons of God, Greek, that is, without all such spots as are inconsistent with your Sonneship.

*Vers. 17. Yea and if I be offered* ] Yea and though I be offered as a drinke offering, upon, or for the sacrifice.

*Vers. 21. For all seek their own, not the things which are Iesus Christs* ] All not collectively,

*Vide Grotium in loc.*

*Causabone.* Of Christs exinanition.

*Ex obsecrissimis sacra scripturae locis hic merito locus censetur.* vix alim in disceptationibus cum Photiniana, uno & Luth. vanis

*haud raro Græci pro præda aut spoliis quæ post victoriam aut expugnata in be victoribus cedunt. Christus homo cum in terris ageret, non duxit sibi faciendum, ut nomine suo ad ostentationem uteretur, sed contra exinanitionis statum prætulit. Causab. de verborum usu Diatrib.*

*\* Ne perderet obedientiam perdidit vitam.*

*Bernard.*

*Perkins.*

The meaning is, that Jesus is the true God, and all creatures should be subject to him as to the Father; name is put for person, bowing of

*\* Non dicit Apostolus nudè ἵς ἡμῶν (inquit Chrysostomus) sed ἡμῶν ἵς ἡμῶν, id est (ut ipse*

*Dual sunt praeputae partes in agendo, voluntas*

*agendo, voluntas*

*Zanchius.*

*Dent. 32. 5.*

*Heb. 13. 16.*

*Vide Beza.*



*neque hic positum pro multis, sua agunt plerique hominum. Grotius: Quod omnes dicat, non urgenda est particula universalis, ut nullam exceptionem admittas; erant enim alij quoque, qualis Epaphroditus, sed pauci: verum omnibus tribuit quod passim erat vulgare. Calvinus. Omnes dixit pro*

*Syracus, in honore habere. sic, Theodorus, Ambrosius, Calvinus, Beza.*

*In pretio habet; unde enim utrumque significat. Zanch. \*Beza & Steph. non habita vitæ ratione. Ambrosius Græcam vocem proprius expressit in interitum tradens animam suam & græcum verbum significat male consulere & non habere rationem aliquid, non quod Faber putat, sponte consuloque tradere. Sentit enim Paulus illum ope divina servatum fuisse: alioqui ipse se præcipi caverat in exitum vitæ. Eras. Vide Beza.*

lectively, that is, all individuals, but distributively, all of all sorts, Christians of all sorts; or the generality, most Christians, as 2 Tim. 4. 16.

*Seeke their own* ] 1. Honour and advancement, 2. Gaine, 3. Pleasures, 4. Ease and safety, 5. Satisfaction.

*Their own* ] Not properly, Hag. 2. 8. Hof. 12. 9. but first because they have a civill right unto them, secondly, because in the opinion of the world, they are their own.

*Not the things which are Iesus Christs* ] That is, the things of the Church. First, because the Church is the Spouse of Christ. Secondly, because he hath purchased it with his blood. 3. Because of the love he beares to it. They seeke not the preservation, and propagation of Christs Kingdome; more particularly, First, the pure preaching of the word, and right administration of the Sacraments. Secondly, the truths of Christ. Thirdly, the worship of Christ. Fourthly, the government of Christ. Fifthly, the Ministers of Christ.

*Vers. 24. But I trust in the Lord.* ] The word signifies an assured confidence, and is seldome or never used, but when the thing followeth, which thus is trusted.

*eo quod Latine dicimus, plerique omnes, id est, plurimi, valde multi. Estius.*

*Vers. 29. Hold such in reputation* ] Have them in high honour and estimation; for so the word here used in the original signifieth.

*Vers. 30. Not regarding his life* \*] *Syracke* explains it thus, despised his own soule; *Calvin* expoling his soule to danger.

### CHAP. III.

*Vers. 2. Beware of Dogs* ] The Greek word signifies to see, so 2 Col. 8. so the Latines use, *video pro caveo*. Seducers and false Teachers are called dogges. First, because they make a great spoile among the flockes, where they are let loose, *Ezech. 22. 25. AEs 20. 29.* Secondly, they are fawning crouching creatures, they come in a specious way; pretending much humility, and inoffensiveness, 2 Tim. 3. 4. 5. Rom. 16. 18. Thirdly, in respect of their indefatigable industry; the dogge will compass much ground in the prosecution of his prey; so these Sea and Land, to make a Profelyte. The Apostle termes such Jewes here dogges, which revolted from Christianity to Circumcision. *Turning as dogs to their vomit*

*Habet Emphasis quod non simpliciter ait caveo canes, sed addit articulum, istos canes, istos malos operarios, voluit omnino digito manifestare illos falsos Doctores qui erant Philippis.*

*Dua sunt cause cur hos doctores ex circumcissione vocavit concisionem: una quia sua doctrina de carnali circumcissione, aperte se nondum esse vere circumcisos, nempe corde, sed tantum corporis*

*fos declarabant: altera quia dum illam carnalem circumcissionem urgebant, corpus Ecclesie scindebant atque perdebant. Zanch. \*Whereby he argues the ancientness of his stock and lineage, as being continued from Abraham called the Ebrew, or from Eber of whom the Jewes were called Ebrewes; which was before the confusion of tongues, at the building of Babel. Doctor Aray. Gen. 14. 13. 20, 21, 25.*

*Beware of the circumcision* ] By this word *beware* thrice repeated, the Apostle signifies, that he would have the *Philippians* diligently know and distinguish false teachers from true; and to take heed of the one, and highly esteeme the others. *Zanchie.*

*Concision* ] By an allusion to the circumcision of which they boasted, when they did nothing else but rend the Church. *Calvin.*

*Vers. 3. We are the circumcision* ] That is, truly circumcision, viz. in heart, not those which yet continue in the externall circumcision now abolished. See Rom. 2. 19.

*Rejoyce in Christ Iesus* ] That is, Place the whole confidence of Salvation in Christ; and confesse this openly, when there is need.

*Vers. 5. An Hebrew of the Hebrewes* \*] That is, excellent or famous among the He-

brewes,

brewes, Vide *Drusii observat.* l. 4. c. 20. Of those first most laudable and ancient Hebrewes, *Abraham, Isaac and Jacob.* à *Lapide.* See *Zanchius.*

*Verses 8. and 9. Tea doubleſſe, and I count all things but loſſe, for the excellency of the knowledge of Chriſt Jeſus our Lord: for whom I have ſuffered the loſſe of all things; and doe account them but dung, that I may win Chriſt: And be found in him not having, &c.* That is, not barely to know theſe things, or to beleve them by faith; but to have the experience of the vertue of his reſurrection, in raiſing him from the death of ſinne to holineſſe, and newneſſe of life; giving him a full conqueſt over his corruptions, and ſpirituall life and ſtrength to ſerve God in ſome perfection.

*Dung* ] Or dogges meat. *Vide Beza.* *σύνελα δι- cunur quaſi excrementis qua canibus projiciuntur. Vide à Lapide.*

The Apoſtle ſpeaketh of two kindes of righteouſneſſe, the one which is a mans own, not having mine own righteouſneſſe, the other which is anothers; and that is Gods or Chriſts. The former he calleth the righteouſneſſe of the Law, viz. Whereby a man through obſervation of the Law, is accounted righteouſ, and in this *Paul* would not be found: not that he would not be found fruitfull in good workes, but he would not be judged by them; they being in compariſon of the Lawes purity and perfection a ſtained Clout; the latter in which *Paul* would be found, that he might find acceptation in the ſight of God, is not his own, but anothers. 2 Not obtained by any, even the beſt workes but apprehended by faith; which cannot be ſaid to lay hold on any thing within us; but ſomething without us. 3. It is of God through faith, that is, ſuch a one as God freely through his Chriſt giveth us, and maketh ours; not by putting it into us as other graces; but by imputing it into us, and by this meanes acquitting us; and ſecondly of ſuch a perſon that is God, as well as man.

*Vers. 10. That I may know him* ] Two things are comprized in it. 1. Have the experience within himſelfe, of the things he knew. 2. A further degree of knowledge; both Theoreticall and Practicall.

*Vide Beza.* *ut perfectè cognoscam.* *Jerome.*

*And the power of his reſurrection* ] That is, that he might feele in himſelfe that power whereby Chriſt was raiſed from death to life; to raiſe him alſo from the bondage of his ſinnes, to a new life. *Perkins.*

*Being made conformable* ] Or as *Beza* reads it, whiles I am made conformable. Unto his death, that is, unto Chriſt being dead.

*Vers. 11. Unto the reſurrection of the dead* ] That is, by a Metonymie of the ſubject for the adjunct, that perfection of holineſſe which accompanieth the Eſtate of the reſurrection.

riſed perſons in the day of judgement.

*Vers. 13. Forgetting thoſe things which are behind* ] viz. The former part of his care in the way of godlineſſe, as *Ceſar* in warlike matters, proceeding ſtill forward.

*Alludit ad curſores qui nuſquam deſe- ctunt oculos, ne celeritatem curſus ſui retardent.*

*Nilque putans factum dum quid ſuper eſſet agendum. See 10<sup>th</sup> Heb. Chap. And reaching forth* ] Greek, bending or ſtretching forward, as if he threw himſelfe forward like a dart, v. 13. After that Chriſtian perfection, unto which he had not yet attained. See Doctor *Airay* in loc.

*Calvius. Vide Beza* \* *Græce ἐκτρέφω, quod magnam habet Emphaſim: ſignificat enim manus totumque corpus protendere ad ſcopum, ut eum apprehendas antequam pedibuseum attingeris: quod faciunt ſtadiodromi, qui cum extremo niſu emantur, maxime dum meta & victorie vicine ſunt, ut antagoniſtam equi penè paſſibus currentem prævertant, caput totumque corpus & vires exerunt, ac præcipientes ad ſcopum ruunt, ad eumque ſummis manibus eum prebenſuri ſe extendunt. Ita Chryſoſt. Et Theoph.* à *Lapide* in loc.

*Vers. 14. I follow hard* ( or preſſe wick an eager purſuite ( for ſo doth the word emphatically import ) *after the mark* ) as by levelling at the mark for ) or unto, that is, to attaine unto.

It is the ſame word that ſignifies to perfe- cure becauſe the earneſtneſſe of his

*The price of the high calling* ] That is to the heavenly glory, to which God calls all his Elect in Chriſt. *Βεζαντιν.* ſignifies *premium certantibus propositum.*

Spirit in preſſing toward the mark now is the ſame, that it was in the perſecution of thoſe that preſſed toward the marke before. Mr. *Burroughes.* As good runners when they come neer unto the mark, ſtretch out their head and hands, and whole body to take hold of them that run with them, or of the mark that is before them; ſo he in his whole race ſo laboured unto that which was before, as if he were ſtill ſtretching out his Armes to take hold of it. Doctor *Airay.*

\* οὐχ εἰς.  
 οὐχ ὅς  
 dicitur ordo in  
 acie à fronte ad  
 extremum ag-  
 men purēctus.  
 Thucid. l. 4.

V. 16. *Let us walke by the same rule* ] Or as some not unfitly translate it, let us<sup>a</sup> proceed by one rule, for the word properly signifies to goe on in order; it is a Military word borrowed from the marching of Souldiers into the Battell; whose manner it is to keep their rancke, and without any outraying to march along after the prescript rule of their Generall, or Leader. *Incedamus quasi milites in eise ordine & gradu nostro*, Gal. 5. 25. & 6. 16. à Lapide.

*Let us minde the same thing* ] The phrase of speech here used, signifies to be of one minde, of one judgement, of one affection one toward another; so that nothing be done through contention amongst us. See 2. Chap. 2. v. and 4. Chap. 2. v. τὸ αὐτὸ ποιεῖν idem sapere, id est. sapiamus, as the words before in the Greek are to walke in the same rule. The Infinitives are put for the Imperative, after the manner of the Hebrewes. à Lapide. Unless it be an Elliptick phrase, in which some word is to be understood. See Vorstius.

The word signifies our Charter and, our municipall Lawes, we live by the same Lawes, as the Saints and Angels in heaven doe.

Pro conversatione, Græcè est, πολιτῦμα, quæ vox significat conversationem civilem, id est, civium inter se: tanquam dicat apostolus, civitas nostra in qua ut cives conversamur, in cælis est; Itaque nos non terrena sed cælestia. Estius. Πολιτῦμα significat inquit Budeus yegimen Politicum reipublice vel civitatis. q. d. Nostrum regimen, nostra respublica, nostra civitas in cælis est; nos gerimus ut municipes cælorum. à Lapide. Corpore ambulamus in terra, corde habitamus in cælo. Aug. Anima non est ubi animat sed ubi amat.

Vers. 20. *For our conversation is in Heaven* ] Our City conversation, our trading and trafficking. The Greeke word comprehends two things. 1. The State of a corporation, City, or body Politique; and the Lawes whereby they that are so embodied are regulated. 2. The wayes, indeavours, and aimes of such, in relation to such a State. In the first sense the meaning is, we are free of the City of God, naturalized; in the second sense the meaning is, we live as those of the City of God; our actions and wayes favour of heaven.

Vers. 21. *Who shall change our vile body* ] An allusion to those who changing old and broken vessels, desire to have them wrought in the best and newest fashion.

Epitheta quibus compellat Philippenses duo indicant,

qualis & quantus fuerit Apostoli erga illos affectus. Singulari amore illos complectebatur ita ut cum illis semper esse cuperet: ideo ait, Fratres dilecti & exoptati: deinde declarat qualis fuerat Philippensium pietas. Ita in universum illa Ecclesia profectus & constans fuerat in doctrina Christi per Apostolum prædicata, ut eam vocavit Apostolus gaudium & coronam suam; Gaudium, quia sua pietate præbebant Apostolo materiam gaudendi; coronam quia erant cælestis ornamentum, decus & gloria Apostoli, quasi dicat, propter vos mihi placeo, propter vos clarus & illustris fio, ut exponit Theodoretus. Zanchius.

Vers. 2 *Of the same mind in the Lord* ] That is, of one mind, and one judgement in the things of the Lord, betwixt themselves, and with the Church.

Vers. 3. *True yoke-fellow* ] some speciall man that preached the Gospell purely and sincerely there with him at Philippi. Calvin will not determine whether he speaks to a man or a woman. See Beza.

*Which laboured with me* ] That is, when the Gospell was first preached by him at Philippi, they laboured yea and even strove, for so the word signifies, putting themselves in hazard for the defence of the Gospell. *Significatur certamen quale est athletarum, id est, vehemens ac laboriosum.* Estius.

*In the Book of life* ] whereby he meaneth that their life was as certainly sealed up with God, as if their names had been written in a book to that purpose. See Exod. 32. 32. vide Grotium. Vorstius thinks it a speech taken from the custome of Souldiers or Cities, in which the chosen Souldiers or Citizens are by name written in a certain booke.

Zanchie.

Vers. 4. *Rejoyce in the Lord alway, and again I say rejoyce* ] As if he should say, I will not cease to exhort you that alwaies, and so in all things which are from the Lord



Lord you rejoyce but in the Lord, he doubleth the mandate to shew the necessity of the duty.

*Verf. 5. Let your moderation be known unto all men*] He saith not, be ye moderate, but let your moderation or lenity, as the Syriack, *be known*, and not simply to men, but to all men: That is, not onely the faithfull, but Infidels and Heathens; not for vain-glory, but for the edifying of your neighbour. the glory of Christs name, and the Gospell, as *Matth. 5. Let your light so shine &c.* Observe three degrees of this moderation toward our neighbour: 1. To tolerate faults which are not erroneous nor punished by the Laws, as anger, covetousnesse, frowardnesse. 2. To interpret doubtful sayings, or deeds the best way. 3. That we correct greater faults where there is not obstinacy, either gently or severely, as the thing it selfe requires. The Apostle speaks properly of the moderation which is necessary for every Christian, that he deale not rigorously with his neighbour.

*Eos ad omnia  
equo animo se-  
renda hortatur.  
Calvinus.*

*The Lord is at hand*] three waies. 1. In respect of his Deity, by which he raignes in the midlt of his enemies. 2. By the efficacy of his Spirit, by which he dwels and works in us. 3. By his coming visibly to judgement. He is ready to help his, as *Psal. 145. 18. Jam. 5. 8.*

*Verf. 6. Be carefull for nothing*] With a care of diffidence. The Apostle comprehends all kind of prayer under these words,

*But by every thing by prayer and supplication with thanksgiving, let your request &c.*]

1. *verba &c.* prayer, whereby we aske of God temporall or eternall blessings.
2. *Peccata*, by which we deprecate all evils.
3. Thanksgiving for benefits received, as though God took no notice of their prayers, that do not withall give thanks.

*Requests*] This is the generall, and by it is meant any prayer made unto God, for the obtaining of that which is good, or avoyding that which is evill. The Apostle annexeth a promise to the precedent exhortation.

*Verf. 7. The peace of God*] So called, 1. because it hath God for its object; 2. Because God by his Spirit is the Authour of it, it is peace from God.

*Which passeth all understanding*] viz. Created, because the understanding of man cannot sufficiently conceive it. 2. Cannot sufficiently esteem or prize it according to the worth of it.

*Shall keep*] as with a Garrison; vide *Bezam*. Keep all in their office.

*Your hearts* \*] That is, your affections to obey.

\* *Scriptura ani-  
mam hominis*

*quoad facultates, in duas partes solet dividere, mentem & Cor; mens intelligentiam significat; Cor omnes affectus aut voluntates.*  
Calvinus.

*Mindes*] Greek, reasonings or imaginations. That is, understanding in a readinesse to direct their whole soules. The peace of God shall keep you so that you shall not fall from God, neither in wicked thoughts nor desires.

*Verf. 8. Whatsoever things are true*] in opinion, that they may be free from error; in word, that they may be free from leasing; in deed, that they may be free from all hypocrisie, and dissimulation.

*Whatsoever things are honest*] Or, as the word rather signifies, whatsoever things doe set them out with an holy gravity; whatsoever things are grave and comely for their persons, they may say and doe.

*Just*] That every man may have his right of them, and that which is due unto them, so that we deceive and hurt none.

*Pure*] That in their lives they may be unspotted, and in their words and deeds undefiled.

*Whatsoever things are lovely*] Or may make them lovely, and win them favour with God and men.

*Whatsoever things are of good report*] That by such things they may purchase to themselves a good report amongst men.

*If there be any vertue*] That is, any thing which hath in it commendation of vertue.

*And if there be any praise*] any thing praise-worthy with good men.

*Think*

*Thinke*] It signifies a diligent consideration; a love and desire of the mind after such things.

*Verf. 9. And the God of peace shall be with you*] That is, his favour and love in Christ shall embrace you, and all that outward prosperity and successe, as his wisdom shall think meet for you.

Dr. Airay.  
Metaphora  
sumpta a  
arboribus, quarum

*Verf. 10. Flourished*] The word is borrowed from Herbs or Trees, which seeming in Winter to be dead and withered, in the Spring grow green again; so their care which for a time languished now again revived.

*vis hyeme intus contracta latet, vere florere incipit.* Calvinus.

Μυστήριον  
sacris imbutus,  
initiatum my-  
steriis. Non firmidavit Apostolus vocem Græcæ superstitionis ad meliores usus transferre; nam & μυστήριον vox hine venit. Gro-  
tius in loc. vide Bezan.

*Verf. 11. For I have learned*] I am instructed and religiously taught; or taught as in a mystery, or entered in this high point of Christian practise; so the word signifies. I have not this by nature, I am taught it, and I see it is a mystery.

*In whatsoever state I am*] The word state is not in the original, but in what I am; that is in whatsoever concerns or befalls me, whether I have little or nothing at all.

*Therewith to be content*] Or self-sufficient, it is properly attributed onely to God. See 1 Tim. 6. 6.

Ταπεινός quasi  
in seipso se pedi-  
bus proculcan-  
dum profermit.  
M. Burroughes  
on the place.

*Verf. 12. I know how to be abased*] ταπεινῶσθαι, even to be trampled under feet. Hoc est, patienter ferre humilitatem. Calvinus.

*Every where, and in all things*] παντα καὶ ἐν παντί, in every place, in every time, in every thing; the words will beare all this. See *Estim.*

*Verf. 13. I can doe all things through Christ which strengtheneth me*] That is, which belong to his calling. q. d. without Christ strengthening me I can doe nothing.

See Heb. 13. 16  
Alludit ad id  
quod apud  
Moysen passim  
de sacrificiis le-  
gitur ea Deo accepta esse in odorem suavitatis.

*Verf. 18. An odour of a sweet smell*] The Apostle calleth the gift which the Philippians sent him lying in prison, an odour of a sweet smell, in an Hebrew phrase; that is, a most sweet or fragrant odour; for as sweet odours are a refreshing of the senses, so our refreshing of the Saints bowels, is in a manner refreshing of Gods own senses and spirits. A term borrowed from the perfumes which were made upon the Altar of Incense. See à *Lapide.*

Verf. 19. But my God] Dixit meus 1. ut significet se verè illum agnoscere pro Deo suo. 2. ut significet hunc unicuique esse illum a quo in carcere sustentetur & omni consolatione afficiatur. 3. ut doceat cum ipse sit legatus huius Dei quicquid ad se missum fuit à Philippis, illud hunc suum Deum compensaturum. Zanchius.

*Verf. 20. Now unto God and our Father*] The conjunction *and* is here exegetically not copulative. Our God in respect of our creation, and our Father in respect of our regeneration; our God in respect of temporall blessings, Our Father in respect of spirituall graces, and eternall in the Heavens.

Omnes sancti,  
nempe reliqui

*Verf. 23. All the Saints salute you*] viz. All the rest of the Saints, that labour not in the Gospel.

Christiani, qui Romæ erant licet non laborarent in Evangelio. Subdit maxime &c. id est, Neronis. Addit hoc, quo magis illas consoletur, simulque & animet ad constantiam. Si enim isti non metuebant Neronem, quin juberent salvari Christianos qui erant etiam alibi quam Romæ: cur non & nos fortè animo simus? Zanchius.

*Chiefly they that are of Cæsars household*] Piety is rare in Princes Courts; yet even in Neroes Court there were some Saints. That which some imagine, that *Seneca* is here designed among the rest, hath no colour (saith *Calvin*) for he never by any signe (saith he) shewed himselfe a Christian, neither was he of *Cæsars* household, but a Senatour. See *Estim.*



# ANNO TATIONS

## UPON THE

### Epistle of PAUL the Apostle, to the COLOSSIANS.

• CHAP. I.



His Epistle was written by St. Paul when he was prisoner at Rome.

The occasion of the writing of it was a report brought unto him concerning the estate of the Church at Colosse, that after they of the Church had been converted by Epaphras to the faith of Christ, and instructed in the truth of Religion, according to the doctrine of the Apostles, they were in danger to be seduced by false Teachers raised up by Satan, who sought to impose

and thrust upon them the observation of circumcision, and certaine rites of the ceremoniall Law, abolished by Christ, and to entangle them with many philosophicall speculations; and to bring in the worship of Angels, and many other sorts of will worship devised by themselves. The Apostle hearing of this eminent danger like to fall upon them, was induced to write this Epistle unto them, as a remedy against these evils. The summe and substance of this Epistle is, that the Colossians ought to continue constant in the doctrine of the faith delivered unto them by Epaphras; and to avoyd the corruption of flattering novelties and deceivers. The materiall parts of it besides the Proem and conclusion, are two. The first is concerning Christian doctrine, in the two first Chapters; the second concerning Christian life and conversation in the two Chapters following.

*hanc ad Colossenses, cum adhuc quæ ad Ephesos scripserat, in animo haberent: postrema verò omnium ea quæ postior est ad Timotheum. Grotius.*

*Vers. 9. That you might be fulfilled with the knowledge of his will, in all wisdom and spiritual understanding.]* The words are better translated by Tremelius and Calvin; *wisdom and prudence.* To see truths and the reason of them, this is wisdom; to be cunning in practise, that is prudence. *Ephes. 1.8. in wisdom and prudence.* The opposite to wisdom is folly, the opposite to prudence is blockishnesse in a mans whole course.

*Omnes Epistolæ Pauli egregiæ sunt: sed omnium imprimis quæ Romæ ex vinculis missæ sunt. Harum primam temporis ordine arbitror fuisse illam ad Philemonem; Nam tunc adhuc cum ipso erat Epaphroditus qui & Epaphras: alteram ad Philippienses, ubi Epaphroditum remittit ad Ephesios; & eodem prope tempore*

*Ad sapientiam pertinet universalis mysteriorum speculationis, ad prudentiam mysteriorum cognitorum ad actiones applicatio. Estius.*

*Vers. 10. That ye might walk worthy of the Lord.]* Walking is an ordinary metaphor in the Scripture for the conversation of Christians, commonly used for the outward conversation, here for outward and inward too; because worthy and well pleasing is added.

*Worthy]* is taken in a legall and strict sense; so the Angels can do nothing which deserves Gods acceptance and regard. 2. In an Evangelicall and comparative sense, *2 Thess. 1.11.*

*Of the Lord]* The word *God* alone ordinarily signifies the Father, the word *Lord* alone usually Christ; behave your selves answerably to his wisdom, authority, holiness, example.

*Sicut decebat Christi fideles ac discipulos; ita ut ipsi per omnia placeant. Estius.*

*Unto all pleasing]* Not in one thing onely, but that whatever we doe may be acceptable



ceptable to him; there are divers notes of Universality, *vers. 9.* and twice here, and *vers. 11.*

*Unto all patience*] notes. 1. *totum subiecti*, the man all patient; that is patient in tongue and in heart. 2. *Totum ipsius quantitatis*, a totality of the very grace of patience, pure patience without mixture of passion. 3. A totality in reference to condition, a heart so principled, *so. compus sui*, master of himselfe, that no evill can make evill, not the greatest evill the least impression of evill. 4. A totality in reference to time, *totum temporis* such a patience as dies not till the man die.

Lockyer.

*Verf. 12. Made us meet*] It is not said, that he hath made us worthy, as the Rhetorists translate it; but onely fit or meet, as both the Greek signifies, and the interlineall and Syriack have translated it; therefore merit cannot be drawn hence.

Cartwright.  
See *Estius*.

*Verf. 13. Who hath delivered us*] The word signifies by fine force to deliver or pluck away, even as David pulled the Lambe out of the Beares mouth. It signifies such a deliverance as (in respect of them that are delivered) is never deserved by them, nor desired of them; but is (as it were) a drawing and haling, as the pulling of a beast, or rather a dead wight out of a pit: And in respect of the deliverer it signifies such a deliverance as is wrought by his Almighty power, by the power of his Spirit.

Elton.

*And hath translated us*] A word taken from those that plant Colonies, and cause the people to goe out of their native soyle to inhabite a new Countrey.

*Translatus*] videtur hoc verbum ab eis desumptum, qui Colonias deducunt & populum migrare cogunt ex natali solo, ut novam aliquam regionem incolant. Episc. Dav.

*Verf. 14. In whom we have redemption*] a full and perfect redemption; It is not *λύσις*, but *ἀπολύσις*.

*Through his blood*] So also it is, *Ephes. 1.7.* These words are wanting in six ancient Copies, and are not read by *Chrysostome* or his Epitimator *Theophylact*, nor by the Vulgar and Syriack.

*Verf. 15. Who is the Image of the invisible God*] Christ is called so because of his equality every way, and likenesse to his Father; by him God, otherwise invincible, is manifested to us.

Meaning  
"The heere."

*The first-borne of every creature*] The first-borne is used two waies; 1. Properly for him that was born before all others like to himselfe; so Christ is not the first-borne, so he should be a creature. 2. Improperly, for him who is Lord and heire of all his Fathers goods; so here the first-borne of every creature is the Lord of all creatures.

Angelos iis ornatus nominibus, que terrenorum Magistratum & Politicæ authoritatis propria sunt. Glasius.

*Verf. 16. Whether they be Thrones or Dominions or Principalities or powers*] The first two *Thrones, Dominions*, respect things invisible or things in Heaven; the latter two *Principalities, Powers*, things on earth; for he seemeth to illustrate each part of the distribution by the particulars inferred, as *Ephes. 1.21.* See *Bayne*. Others interpret all these of the good Angels. *Augustine* saith, what difference there is between these four words, let them tell us that are able, so they prove what they tell us; for my part, saith he, I confesse I know it not.

*And for him*] That is, to seye for his glory and praise. *M. Perkins*.

*Verf. 18. He is the head of the body*] The head for influence, dominion, direction.

*The first borne from the dead*] He hath this dignity and priviledge, to rise to eternall life, and glory, the first of all men. *Lazarus* and others rose before him; but to live a mortall life, and to dye againe. By vertue of his resurrection, he is the cause of the resurrection of all his Members; as the first borne among the Jewes did communicate his good things to his brethren. See *Rom. 8.29.* For these two reasons, he is called the first borne among the dead. See *1 Cor. 15.20.* *Elton*:

Vide *Bezam*.  
*Mr. Perkins*.  
Caput seu princeps ac Dominus mortuorum. *Dilher*.

*Primogenitus ex mortuis dicitur non modo quia primus resurrexit, sed quia restituit etiam aliis vitam.* *Calvinus*.

*Hoc ad angelos bonos proprie non pertinet, sed ad animas piorum, qui tunc, quum Paulus illa scriberet, mortui erant, & quorum anime erant tunc in calis per Christi sanguinem Deo reconciliata ac recepta.* *Dancus*.

*Verf. 20. And by him*] That is, by Christ, not as an Instrument as the Papists say; but as a ministeriall, and meritorious cause of reconciliation, *2 Cor. 5.19.*

*To reconcile all things unto himselfe*] To reconcile, is to set at one, and to make of enemies friends.

Bob

*Both the things in earth* ] That is, the Elect living in this world; *And the things in heaven* ] That is, the holy and Elect Angels, 1 Tim. 5. 21. The Angels have need of a mediatur for confirmation in goodnesse; and that they might againe be knit together with the Elect, under one and the same head Christ Jesus, Ephes. 1. 10.

*Vers. 23. Grounded* ] The word in the originall signifies, except you be so built as a house is built upon a sure foundation; as a tree that is soundly rooted, and settled] A metaphore from the sitting of the body, which is then most firme.

*The hope of the Gospell* ] viz. Those sweet promises of life, which are the very matter of the Gospell.

*And which was Preached to every creature, which is under heaven* ] That is, so and in such sort, as every man living might have heard and knowne; had not the fault been in their own carelesnesse.

*Vers. 24. Fill up that which is behind of the afflictions of Christ in my flesh* ] He meaneth not the passion of Christ, but the sufferings of the body of Christ, that is, the Church whereof Christ is the head.

*For his bodies sake which is the Church* ] Because they confirme the faith of the Church.

Vide Beza.  
& Estium.

Vide Beza.  
Perkins.  
See Acts 9. 4.

Non pro illis  
redimendus aut  
expiandus sed pro illis confirmandus, et edificandus in doctrina Evangelica.

*Vers. 26. The mystery which hath been hid from ages* ] That is, of the Gospell.

*But now is made manifest to his Saints* ] The Gospell was revealed to all the world, they might have a literall knowledge of it; but the Saints onely a spirituall knowledge. The common truths which others see with a rationall eye, they see with a fiduciall eye.

11 Matth. 25.  
and 13. 44  
2 Cor. 4. 3.

## CHAPT. II.

*Vers. 5. Beholding your order* ] That is, your outward beauty.

*And the stedfastnesse of your faith in Christ* ] viz. the firmament of your faith, so the vulgar renders it; it is as firme as the firmament it selfe. See 1 Pet. 5. 9.

Ordinis nomine  
tam consensum,  
quam mores rite  
compositos, &  
totam disciplinam intelligi. Calvin. vide Beza.

*Vers. 7. \* Rooted and built up in him* ] He alludeth to a tree well rooted in the ground; and to an house well set upon a good foundation. Calvin and others. He signifies that Christ is the root, in which he would have them firmly rooted; and the foundation upon which he would have them built.

*Vers. 8. Spoile you* ] \* αὐλαζυνῶν, That is, make a prey of you. The Speech is taken from cheeves, who come secretly to carry away a sheep out of the fold; to whom the Apostle compareth vaine teachers. Doctor Taylor.

Duplex metaphorica est; altera à plantis bene radicatis, altera à domo bene fundata. Estius. vide Beza.

\* Verbo utitur admodum proprio; alludit enim ad predones, qui dum violenter rapere gregem nequeunt, fraude abigunt pecudes. Calvinus. Estius.

*Through Philosophy* ] The Apostle speaks not absolutely of Philosophy, but of vaine deceiving by Philosophy as the Text implies. Omnes adulterina doctrina que nascuntur ex humano capite, qualescunque habeant rationis colorem. Calvinus. Some say vaine deceit is here added interpretatively.

Non verum usum sincere philosophiae, sed abusum, qui est confusio philosophiae cum Evangelio prohibet, vel potius Sophisticam illam rejicit, quam falso aliqui Philosophiae titulo venditant, cum sit (ut eo ipso loco Apostolus ait) inanis quaedam deceptio. Pezel tract. de cena Domini.

*Vers. 10. And ye are compleat in him, which is the head of all principality and power* ] As though he had said, because in himselfe he hath the wel-head of glory and Majesty; the which becommeth ours in that he is also the head of his Church.

*Vers. 11. In whom* ] That is Christ, of whom vers. 9, 10. *Ye* ] That is all you Colossians and others that have truly beleevd in Christ.

*Are circumcised with the circumcision* ] That is, made partakers of the spirituall good whereof circumcision was anciently to the Jewes a signe and seale.

\* In Græco una  
composita dictio  
est, *ἁγῶς ποιοῦν*. Estius.

There were  
many ceremo-  
nies in Bap-  
tisme used in  
the Primitive  
Church, viz.  
Putting of old  
clothes, drench-  
ing in water, so as to seeme to be buried in it; putting on new clothes at their coming out, to which Paul alludes in these two verses, 11. and 12. and 3 Col. 9, 10. and Rom. 6. 4, 5. *Thornedikes* discourse of the Right of the Church in a Christian State. Chap. 4.

Xαρισμοί.

Παράδοξα-  
τα.

Rebementius  
obligat *syngrapha*  
*autographo*,  
There are two  
ways of can-  
celling a bond,  
*laceratione & litura*; here it is blotted out and can be read no more then if it had never been; the obligatory power of the Law, as a Covenant is taken away. *Glassii. Rhetor. Sac. Vide Beza.*

\* See 23. v.  
That the Pa-  
pists did, as  
though it were  
too much  
boldnesse, to  
goe directly to  
Christ.  
*Vide Galvi-  
num.*

Made without \* bands ] That is, not performed by any externall act of any man upon the body, but spiritually upon the soule; by a spirituall and inward act of Gods Spirit.

In putting off the body of the sinnes of the flesh ] That is, which inward circumcision consists in this, that a man is enabled to cast aside, mortifie, and overcome those manifold corruptions, and disorders of the soule, which come unto us by our fleshly generation; and doe shew themselves in our flesh, our outward man.

By the circumcision of Christ ] By merit and vertue of all those things which Christ hath done and suffered in his humane nature; among which this of his circumcision was one.

Vers. 13. Having forgiven you all trespasses ] The word imports, that he hath freely forgiven us all our finnes. Rom. 3. 4. The word rendred trespasses usually, is understood of actuall finnes, either it is a Synecdoche, and so one sort of finnes is named in stead of all; or else he speaks according to the feeling of many of the godly, who even after forgiveness are troubled with a wicked pronenesse to daily finnes.

Vers. 14. Blotting out the hand writing of Ordinances ] *Beza* and *Calvin* understand it of the ceremoniall Law; it is meant not onely of that, but of the morall Law as a Covenant of workes, say *Chrysostome*, *Decumenius*, *Ierome*; this is spoken (saith *Zanchie*) to comfort the *Colossians*, who were never under the ceremoniall Law.

Vers. 17. Which are a shadow of things to come ] Ceremonies are called shadowes, because that as the shadow carries though a dark, yet some resemblance of the body, whose shadow it is, so Ceremonies of Christ.

Vers. 18. Beguile you of your reward ] It referres to prizes in the Olympick games, as that in 8. v. to spoiles in warre. He meanes their salvation.

In a voluntary humility, and worshipping of \* Angels ] The worshipping of Angels which Paul condemnes arose from a pretence of humility. For such making a shew of humility, that they could not goe directly to God neither were they worthy to goe by Christ, therefore they taught that they must use the mediation of Angels; so *Chrysostome*, *Theodoret*, *Theophylact*, and the Greeke Scholiast in loc.

Vers. 21. Touch not ] A woman, 1 Cor. 7. 1. Taste not ] Meat; handle not ] Money, meddle not with secular contracts. Doctor *Sclater*.

Some observe that the rest of the words without copulatives, notes their eagerness, in pressing these things, and perswading men to the care of them.

Vers. 22. Which all are to perish with the using ] The words signifie, are to corruption in the use ] That is they come to no such use or end as is aimed at in them; those were such observances (as *Zanchie* sheweth) as men devised or used with an estimation of worshipping God in them as of themselves.

### CHAP. III.

Vers. 1. Seeke those things which are above ] It implies, 1. An act of the understanding; minde, and contemplate on the things that are above. 2. Of the will; long for, savour and affect them.

Set your affections on things which are above, and not on things which are on earth ] He repeats what he had said in the former verses to shew our dulnesse of capacity in conceiving, and backwardnesse in practise, and the necessity and excellency of the duty.

Vers. 3. Your life is hid with Christ in God ] A happy and glorious life, hid chiefly in respect of security, and also in respect of obscurity, that your selves sometimes can

\* Extra periculum est vita nostra et si non appareat. Nam & Deus fidelis, in quo non abnegabit depositum, nec fallit in susceptis beneficiis: & Christi societas majorem quam unum seculum alicui affert. Calvinus.

not



not find it; not onely hid from the eyes of the world, but also from our owne eyes, in respect of the fulnesse, and perfection of it.

*Vers. 5. Mortise* ] or put to death, He alludeth unto the ancient sacrifices, whereof so many as consisted of things having life, were appointed to be slaine by the Priest afore they were offered upon the Altar; as a type of our killing the old man, before we can become an acceptable sacrifice unto God.

hardest Text in all the Bible; and the hardest duty in all Christianity, that we can goe about. Mr. Fenner.

*Your Members which are upon the earth* ] That is <sup>b</sup> lusts, called *Members*, 1. Because the whole corruption of our evil nature, is compared to a mans body; and called the body of death. 2. Because they are as naturall to a carnall man; and as well beloved as his Members, *Marke 9. 43.* 3. Because they doe dwell and worke in our Members, *Rom. 7. 23. James 4. 1.* Upon earth, first because they are exercised upon things of this earth, as their proper object, secondly because they will continue with us during our naturall life, and abode upon the earth. The sinnes here reckoned up are sinnes either against the seventh Commandement, viz. fornication, uncleannesse, inordinate affection; or against the tenth Commandement, evill concupiscence; or the first, covetousnesse which is Idolatry;

*Inordinate affection* ] In the originall, it is but one word, *Πῦρ*, any violent strong passion, that chiefly which we call being in love. Some thinke it meanes the burning and flaming of lust though it never come to action; or the daily passions of lust, which arise out of such a softnesse, or effeminatenesse of mind as is fired with every occasion, or temptation.

*runt Helioabalus, & ipsius seditissimi assecla. Pareus.*

*Vers. 11. But Christ is all and in all* ] Christ is all in a twofold relation, of God and man; looke what God can require for his satisfaction, or we desire for our perfection, is so compleatly to be found in Christ, that it need not be sought else-where.

*In all* ] Men or things; it may be read either way; he is all things in all persons; or all things in all things.

*Vers. 12. Put on therefore (as the elect of God) bowells of mercies, kindnesse, bumble-nesse of mind, meeknesse, long-suffering* ] He wisheth them as they would be sure of their election, to have a found note of their holinesse, and that God loved them, so to put on the bowells of mercy; let these be your robes and coverings, weare them as you weare your garments; and let them be as tender and inward unto you, as your own principall and most vitall parts. Such a measure of pittie and compassion, as maketh the inward bowells to yearn; and mercies of divers kinds, it is in the plurall number.

*Mollities veri solet. Ab hac Pathici & Molles dicuntur: quales fuerunt Helioabalus, & ipsius seditissimi assecla. Pareus.*

*Hoc est, Christus solus pro-ram & puppim (ut aiunt) principium & finem tenet. Calvinus.*

*Qua locutione serium, & quasi visceralem misericordiae affectum notat. Calvinus.*

*Kindnesse* ] This vertue extendeth further then the former; for pittie and compassion is proper to those which are in some affliction and misery; but kindnesse reacheth to all whether in prosperity or adversity; it is a sweet and loving disposition of the heart, and a courteous affection to all, shewing it selfe in pleasing and good speech. *The hebrew word for kinde, signifies, "Merciful ones."*

*Humblenesse of mind* ] A meane esteeme of our selves.

*Meeknesse* ] A quiet and calme disposition of heart, neither prone to provoke, nor easily provoked to anger by an injury.

*Long-suffering* ] A further degree of meeknesse, a continued quietnesse of minde, after many wrongs offered.

*Vers. 14. And above all these things, put on charity which is the bond of perfectnesse* ] Above all ] Because love is the root of all, he doth by this phrase compare charity to the most precious garment which is put upon all others.

*The bond of perfectnesse* ] That is, the most perfect bond which is among men to unite them together: for according to the Hebrew phrase (which is usuall in the writings of the Apostle) *vinculum perfectionis* is *vinculum perfectissimum, quo plures inter se colligantur*: for it is not *durum*, but *visuosus*, That is, as *Cajetan* speaketh, *vinculum conjungens amantes*, or as *Iustinian*, *perfectissimum quoddam vinculum*.

*Bishop Down. Of Justification, l. 5. c. 7. See Bisfield. Vult doctrinā Evangelij illis esse familiarem. Calvinus.*

*Vers. 16. Dwell in you \** ] That is, let it not come as a stranger, but let it be familiar

Q q 2

with

with you, *Richly* ] be not content to know one part of the word, but know it throughout, have a high esteeme of the Gospell. *Πλουσιως* notes two things, 1. The measure and so it is well rendred *plenteously*. 2. The worth of the knowledge of the word; and so it is rendred *richly*.

*In all \* wisdoms* ] A Childe may be able to say much by heart, and yet not have it in wisdom. *Ut inde scilicet edocti sapiamus quod oportet*. The word of God is a rule for all the virtues before mentioned, and the study of that will fit us to the duties of our severall relations after rehearsed.

\* By daily meditation of the Commandments, promises, and threatnings revealed in the same.

*Teaching and admonishing one another in Psalmes, and Hymnes, and spirituall Songs* ] See *Ephes. 5. 19*. In both which places, as the Apostle exhorteth us to singing, so he instructeth what the matter of our Song should be, *viz. Psalmes, Hymnes, and spirituall Songs*. Those three are the Titles of the Songs of David, as they are delivered to us by the Holy Ghost himselfe; some of them are called *Mizmorim Psalmes*; some *Tebillim Hymnes*; some *Sbirim* Songs, Spirituall Songs.

*Psalmes* ] Were sung on the voyce, and Instrument both, *Psal. 108. 1. Dan. 3. 7.*

*Hymnes* ] Were Songs of thanksgiving, for a particular benefit received, *Matth. 26. 30.*

*Songs* ] Wherein we give thanks for generall blessings; as when David praifeth the Lord for the workes of creation, *Psal. 104. 3.*

Mr. Cotton of singing of Psalmes, c. 4. and on 1 Cant. Psalmus est in quo concinendo alibetis musicum aliquod instrumentum preter linguam. Hymnus propria est laudis canticum, sive alta voce, sive aliter canatur. Oda non laudes tantum continet, sed pareneses & alia argumenta. Calvinus.

Gratiam hoc in loco nonnulli exponunt animi gratitudinem, sive gratiarum actionem; vocabulum Xaleis aliquoties hoc sensu accipitur, 1 Cor. 15. 57. 2 Cor. 2. 14. alii exponunt in dexterrate quadam gratiosa, qua & jucunditatem & utilitatem affert auditoribus; in hunc etiam sensum quandoque capitur vocabulum Xaleis ut infra 4. 6. & ad Ephes. 4. 29. Episc. Dav.

*Singing with grace in your hearts to the Lord* ] *Psal. 103. 1.* That is, (say some) with a comely and reverent gesture; a decent and sweet Tune, rather with understanding and feeling hearts, *1 Cor. 14. 15.*

*Vers. 17. And whatsoever you doe* ] If you would have God to accept of it.

*Doe all in the name of the Lord Iesus* ] To doe any thing in anothers name, imports three things, 1. To doe it by some Warrant or Commission from another. 2. To doe it for his sake and service. 3. By the assistance of another. That is, to be authorized, and allowed by Christ, what we speak or doe, to doe it for Christs glory, and likewise for his sake, and by his strength; do it in this perswasion; that through Christ God is well pleased with you. *Hildersam.*

*Verses 18. 19. Wives submit your selves unto your own husbands, as it is fit in the Lord. Husbands love your wives, &c.* ] The Apostle begins first with the duties of married persons, as *Ephes. 5. 22. 25.* and so proceedeth to the duties of Children and Parents, of Servants and Masters, as *Ephes. 5. 20, 21.* and *6. 1. 4.* First, because this society is first in nature, and therefore in order. Secondly, this is the fountaine from whence the rest flow, *Psal. 120. 3.* and *127. 3.* *Prov. 5. 15. 16.* And of them he begins first with wives; constantly observed both by Peter *1 Pet. 3. 1.* and Paul *Ephes. 5. 22.* First to shew the inferiority of the wife in regard of the husband; for the Apostle begins ever with the duty of the Inferiours, *Ephes. 6. 20. 22.* and *4. 1.* Secondly to shew where duty is to begin, at the Inferiour, and so to ascend to the Superiour.

Mr. Gataker.

1 Pet. 3. 5.

ως αὐτῷ Χρ.

Mr. Gataker.

*Wives submit your selves unto your owne husbands* ] That is, yeeld your selves unto the will, direction, and discretion of your husbands.

*As it is fit* ] The originall word is rendred three wayes, 1. *Ut oportet* as ye ought, and so is a reason from Gods institution. Yee must doe it. 2. *Ut convenit*, as it is meet. 3. *Ut deest*, as it is comely; women delight in neatnesse. It is meet or comely, in regard, 1. Of the Law of nature. 2. Of Gods Institution after the fall. 3. The Husbands headship. 4. womanly infirmities.

*In the Lord* ] It may be taken as a note of direction, prescribing the ground and manner of this submission; that it be done in obedience of God, and the command of God; in conscience of the order, and ordinance of God; so it is used *Ephes.*

**Ephes. 6. 1.** 2 As a note of limitation, describing the bounds and limits of this submission, reverence and obedience, that it extend not it selfe to anything against the will and word of God. So it is used 1 **Cor. 7. 39.**

*Sic placeat uxori voluntati conjugis ut non displiceat voluntati conditoris. Gregory.*

**Vers. 19. Husbands love your wives]** That is, carry in your hearts a kind and loving affection toward them, and shew it forth both in word and deed.

A man loves his childe, *tanquam aliquid sui*; his wife, *tanquam se.*

**And be not bitter against them]** A metaphor taken from such things as are bitter in the taste; as Gall which when it is mingled with sweet things makes them distastefull: so if the husband shall be bitter and fierce in his authority, reproofes, and commands, things in themselves wholsome, the wife will neither brook nor digest them. Among the Heathen the Gall of the Sacrifice that was slain and offered at Weddings was thrown out of doores, to signifie that married folkes should be as Doves without Gall.

See Ephes. 4. 3.

Mr. Garaker.

*for deos colebant, qui Junoni nuptiali seu pronube sacrificabant, ii se cum reliqua non conficiebant victima, sed exemptum abiciebant apud altare: quo instituto legis auctor obscurè innuebat à conjugio semper debere bilem iramque abesse; cuius rei testis est Plutarchus. Druf. Prov. Claff. 2. l. 4.*

**Vers. 20. Children]** Greek *τὰ τέκνα*, whereby is signified unto us a mans whole progeny. So that sonnes and daughters are not onely to be understood here, but likewise grand-children.

**Your parents]** Under which word both fathers and mothers are equally comprehended; the child takes his originall from both.

Prov. 23. 23.

& 15. 20.

**Vers. 22. In all things]** That is, in all lawfull and bodily things, in all outward things which are indifferent. **Ephes. 6. 1.**

Levit. 19. 3.

**Your masters]** All masters indifferently, without difference of sex, 1 **Tim. 5. 14.** or of condition.

**Not with eye service]** Not with eye-services, in the Greek, *μη ἐν ὀφθαλμοδουλείᾳ*, Not onely when their eye is upon you.

**Vers. 23. Doe it]** Work it; so the word properly signifies.

**Heartily]** The originall word signifies from the very soule. The obedience of servants should be a hearty obedience. *Ex animo.*

#### CHAP. IV.

**Vers. 1. Give]** The word properly signifies exhibite or yeeld.

**Inst]** That is, feed them, govern them, protect them, reward them.

**Ye also have a Master in Heaven]** That is, one which exerciseth the same authority over you, and will doe the same things that you doe to your servants, viz. oversee you, punish you, call yon to account.

**Vers. 6. Seasoned with salt]** Yea, as in meats, the more subject they are to putrefaction, the more need they have of powdering; so in the matters of speech, the readier we be in vulgar and ordinary matters to forget our selves, the more need have we the more throughly to season them with that holy Salt. *Probatum est.* — *moderate adhibeatur: transfertur autem ad sapientiam significandam, utpote qua nihil est hominibus utilius in vita. Estius. vide plura ibid.*

*Sal optimum & utilissimum est ciborum condimentum, si moderate adhibeatur.*

**Vers. 12. Always labouring fervently for you]**

*Hic verbis declarat qualis fuerit hac precatio Epaphroditae pro Colossensibus; assidua nimirum & etiam servida; assiduitatem vocabulum illud minime indicat, vehementiam verò & fervorem ostendit. verbum illud ἀγωνίζομαι quod innuit certamen & quasi luctum cum Deo ipso. Epiph. Dav.*

**Compleat]** or filled; the Greek word is a metaphor from a ship with sailes with the



the help of Winds; when a man is filled with the commandment as the faile of a ship is filled with winde.

*Vers. 13.* *I beare him record*] or witnesse with him; I yeeld him my testimony.

*Vers. 14.* *Luke the beloved Physitian*] *Beloved*, because of the good he brought to the Church by the skill of Phylick. *Physitian*, to distinguish him from *Luke* the Evangelist; for if it had been him, he would have given him the title. *Calvin* and *Elton* go this way. *Eftius* saith it was *Luke* the Evangelist, and that he was a *Physitian*, and so titled here peradventure, because hereby his Phylick was very helpfull to the faithfull.

*Bisfield* enclines to this opinion.

*Vers. 16.* *And when this Epistle is read amongst you, cause it to be read also in the Church of the Laodiceans*] Here is warrant for the publique reading of the word. See *1 Thess.* 5. 27.

*Vers. 17.* *Take heed*] The originall is, see to the ministry. So the Greck word is used *2. 8. Matib. 8. 25. and 12. 38. 1 Cor. 8. 9.* the meaning is, Carefully look into the Office and function, and diligently weigh and consider what it is, the weight of it, and what belongs to that pastorall duty.

*That thou hast received in the Lord*] That is, from the Lord, which he of his grace and mercy hath committed unto thee.

*That thou fulfill is*] The word is metaphorically, borrowed from a Vessell that ought to be full of liquor, or the like matter, and is not; and it is as much as if he had said, that thou fill up that Vessell of thy ministry, as it ought to be filled, and leave no empty place in it; do it not to the halves, or in some part, but perform it in every respect, as it ought to be performed, accomplish all the parts of that Office and Ministry.

## ANNOTATIONS

# ANNOTATIONS

## UPON THE

### First Epistle of PAUL the Apostle, to the THESSALONIANS.

#### CHAP. I.



The order of Paul's Epistles is according to the dignity of the Cities; therefore those which are directed to particular persons are put in the last place. *Chrysostome*, and some of the Ancients say that both the Epistles to the *Thessalonians* are among the first which *Paul* wrote; which is most true (saith *Grotius*) of the second Epistle.

*Thessalonica* (ἡ τῆς Θεσσαλονικεῖς πόλις) was the Metropolis or mother-City of *Macedonia*, anciently called *Therma*, new built by *Philip* King of *Macedon* after his conquest of *Thes-*

*saly*, for monument of which it was so re-edified and enlarged, and obtained that name. In this City God was pleased by his ministry to collect a Church. See *Acts* 17. 1.

*Inter Novi Testamenti libros Epistola ad Hebraeos quasi Paulina, & Apocalypsis quasi Johannis, ultimum acceperunt locum, quia eorum librorum auctoritas diu in obscuro, aut controverso fuit. Hæc Epistola ideo prior dicitur, quia eorum librorum auctoritas diu in obscuro, aut controverso fuit.*

*Inter quod ante alteram jam locum suum occupasset in Epistolarum Paulinarum volumine; scripta est non multo postquam Thessalonice Paulus fuerat, non sane Athenis, ut quidam Epistolæ finem adscribere, sed Corinthi. Grotius.*

*Vers. 3. Your work of faith*] All good Offices and fruits which proceed from it toward God, our neighbour, our selves.

*And labour of love*] That is, laborious love, *Heb. 6. 10.* a labour undertaken out of love.

*Vers. 5. But also in power, and in the holy Ghost*] That is, in the power of the Holy Ghost.

*Vers. 6. Having received the Word in much affliction*] He doth not mean that they received the word when they were afflicted, that is, poore or otherwise distressed, (that is, a kind of advantage to the receiving of the Word) but afflicted in or for receiving the Word.

See Chap. 2.

*Vers. 8. For from you sounded forth the Word of the Lord, &c.*] An elegant metaphor which signifies, that their faith was so lively, that with its sound as it were it stirred up other Nations. The Greeke word ἰσχυρισμός is with the sound of a Trumpet or loud voice of a Cryer to make a sound far off.

*Græcè ἰσχυρισμός, id est resonavit quasi ecclesiam, & exsonavit quasi tubam, ait.*

*Theoph. Vatablus, A vobis ebuccinatus est sermo Domini. Syrus. A vobis manavit fama sermonis domini, id est, prædicationis Evangelicæ. & Lapide.*

#### CHAP. II.

*Vers. 3. For our exhortation was not of deceit*] That is, our preaching; a Synecdoche, because exhortation is a chiefe part of preaching. See *Acts* 13. 15. 1

*Exhortatio Tremellius & Boderianus; consolatio Syrus & Arabi; τῆς παρακλήσεως vox ambigua est, ut nunc pro exhortatione, nunc pro consolatione sumitur. de Dieu in loc.*

*Cor. 14. 3.*

*Vers. 5.*

As all finnes  
have cloakes,  
John 15. 22.  
so especially  
covetousnesse.

Nec iis qui ad  
gravitatem A-  
postolice prae-  
stantiae aut  
dignitatem, cum  
Erasmo, nec re-  
centioris, qui  
ad sumptus Ec-  
clesiarum id re-  
ferunt, quibus  
gravem se fuisse

neget Apostolus, assentiri possum. Cum primò manifestè neget ullam se adulationis aut avaritiae suspitionem praeuisse, adeo ne rumoribus quidem ejusmodi de se occasionem dederit: ut nec contra nimis severitatis accusari possit, quemadmodum illi qui ambitiosè hoc agunt, ut hominum gloriam veniant, quin potius cum ita ut Apostolus Christi agere potuerit, mitem ac mansuetum fuisse, neque aliter cum iis quam nutrices cum alumnis, quos tenerrimè fovent, egisse. Heinsius.

Verf. 5. For neither at any time used we flattering words as ye know, nor a cloak of covetousnesse, God is witness: The Apostle professeth against flattering words, and appeals to them who had heard him concerning that; but he might carry his covetousnesse so closely that they might not discern it, therefore he appeals to God for his freedom from that sinne. See Estius.

Verf. 6. When we might have been burdensome, or as the Apostles of Christ ] *ἐν βαρύνειν* hath a twofold signification; one to be burdensome, viz. that Paul as an Apostle could have demanded necessaries from the Thessalonians, but he would not. This signification agrees with that which goes before Verf. 5. nor a cloak of covetousnesse; and with that which follows Verf. 9. Beza and others. 2. To be in authority, viz. Paul as an Apostle of Christ could have shewed more gravity and authority, but he would not; this agrees with what went before, I sought not the glory of men. Chrysostome, the Syriack, Calvin, and others follow this signification; vide Bezam. The Hebrew *Cabad* signifies *tam onerare quam honorare*. Exod. 20. 12. honor est onus quoddam.

Verf. 7. Even as a nurse cherishest her children ] That is, the mother which is a nurse tenderly handleth them, but suffereth them not to harm or mischief themselves. See Esav 49 33. Num. 4. 12.

Verf. 8. Being affectionately desirous of you ] Covetously or lustfully desirous, as the originall words signifie, which note the most swaying heart-paſſion.

Were willing to have imparted unto you our own soules ] That phrase signifies the effectually affection (say some) wherewithall he delivered the word unto them. By an usuall Metonymie, our lives; whether by pains in preaching, or persecution; the latter is resolved by interpreters. Dr. Selater.

Verf. 9. Our labour and travell ] The first Greek word *κόπος* is not simple labour, but labour joyned with greatest care and sollicitude; *πρόχρησις* travell adds something more, for it is a labour not onely having sollicitude, but also wearinesse joyned with it, for when one hath wrought long and much, he is wont being oppressed with the burden of the labour, to be wearied. The Apostle therefore by these two words signifies, that he did not lightly, but diligently labour among them, even to wearinesse, and that day and night. Zanchy. Vide Bezam.

See Dr. Selater. Verf. 16. Wrath is come upon them to the utmost ] *ὡς εἰς τέλος* untill the end, wrath is come upon them finally, so as it shall never be removed; so some interpret it.

Whether satan hindered by sicknesse, or by imprisonment, or tempests at sea, who can resolve? Dr. Selater. Verf. 18. But Satan hindered us ] By casting a necessity on him of disputing often with the Stoicks and Epicures which were at Athens.

Verf. 19. For what is our hope, our joy, or crown of rejoycing? Are not even ye in the presence of our Lord Jesus Christ at his coming ] Paul tells the Thessalonians that they are his hope, that is, the thing hoped for; joy, that is, the thing wherein he shall joy; and crown, that is, the thing for which he shall be crowned.

B Lake.  
Vn: ista spes  
mea, gaudium  
meum, & corona  
mea, non formalis, sed obiectiva sive materialis, quia estis materia & obiectum spei, gaudii, & coronae meae.  
à Lapidè.

### CHAP. III.

See 2<sup>d</sup> Ch. 8. 11  
Cum desiderium  
vestri non foret  
diutius, nec  
tamen aditus ad  
vos daretur, visum fuit adventum &

Verf. 1. **W** Herefore when I could no longer forbear ] As if he had said, my love toward you was such, and so strong within me, that it was like a fire in my breast, I could no longer keep it; and from thence it was that I sent *Timotheum* our brother to establish and comfort you touching your faith.

vos daretur, visum fuit adventum & praesentiam meam per alium mihi conjunctissimum, ac velut alterum me, suppleri. Estius.

Verf. 5



*Verf. 5. No longer forbear* ] A desire both of knowing your faith and affaires. *flud verbum saporis proprie significat continere se seu onus sustinere. Significat ergo Apostolum desiderium quo tenebatur videndi & in tot calamitatibus Thessalonenses consolandi, cum non posset prestare quod cupiebat propter Satane impedimenta, fuisse sibi onus grave. Zanch.*

*Verf. 8. We live* ] That is, lead a merry life, so the Hebrewes use this word, *Psal. 119. 27. and the Greekes and Latines also so use it.* *Vivimus, hoc est velle valemus. Calvinus.*

*If ye stand fast in the Lord* ] A Speech borrowed from them that stand upon their guard or watch, or in their ranck, wherein they are set, See *Rom. 5. 2. 1 Cor. 16. 13. 1 Phil. 27. and 4. 1.* *Doctor Aitay. Significatio est ingentis gaudij, quod ex ijs que Timotheus nunciaverat, percepit. Estius.*

CHAP. IV.

*Verf. 4. Now how* ] There is a peculiar mystery in every branch of Christianitie; *I have learned, saith the Apostle how to want and abound. to possesse his vessel in sanctification and honour* ] That is, his body which is the instrument of the soule, and containing it as in a vessell. The Hebrewes call all Instruments vessels. As if he had said, that is indeed true sanctification agreeable to the will of God, and pleasing to him, that is throughout; outwardly in the body, keeping that pure and undefiled; and inwardly in the heart, rooting from thence the lust of concupiscence.

*Verf. 5. Not in the lust of concupiscence* ] That is, not in the inward burning lust stirring up to filthinesse, comming from inward concupiscence.

*Verf. 11. And that ye study* ] The Greeke signifies to contend as it were for honour.

*To be quiet*; the Greeke word signifies to rest, and live in silence; *and to doe your own business* ] That is, doe the necessary workes of your callings that belong to you. *Perkins.*

He forbids two vices, which for the most part goe together, idlenesse and curiosity.

*more hominum ambitiosorum, qui summo studio & animi contentione nituntur ad honores. Estius.*

*Verf. 12. And that ye may have lack of nothing* ] Or of no man, that is not need reliefe and help of any man, or of any thing.

*Verf. 13. Sorrow not as those that have no hope* ] As if he had said, sorrow if you will; but do not sorrow as they that have no hope. That is a sorrow with nothing but sorrow; from which they have no hope of enlargement or freedome.

*Verf. 16. With a shout* ] The word which the Apostle useth here, signifies properly the encouragement, which Marriners use one to another; when they all together with one shout put forth their Oares, and row together. It is called a clamour, a vociferation, a shout, and varied by our Translators, and Expositors, according to the originall of the word to be *clamor hortatorius, suavorius, and iussorius.* The voyce of the Archangell is added (saith Calvin) by way of exposition, shewing what that shout shall be; the Archangell shall exercise the office of a cryer, to cite the living and dead to Christs Tribunall.

2 *Lapide* saith that these words with those following, *"And with the trump of God"* are a figure called *Hendyadis.* *With the voyce of the Archangell*, which is the Trump of God; so called, 1. By an *Hebraisme*, that is great and loud, so as to be heard throughout the world. Secondly, because it shall goe before God the Judge. 3. Because it shall be terrible such as becomes the divine Majesty.

*vita corporali transferemur in vitam immortalem. Vide Beza.*

*1 Sam. 21. 5.  
2 Cor. 4.  
1 Pet. 3. 7.  
Sane matetrix  
vulgaris dictio  
vas fractum  
appellatur.  
Drus. Adag. l. 4.  
Class. i Prov.  
Græcum ver-  
bum significat  
eviti; quomodo  
legit Ambrosi-  
nus, id est,  
magno conatu  
quippiam agere,  
translatum à*

*Grace destroy-  
eth not nature  
but rectifyeth  
ou 2 Lam. 57.  
Grace & lau-  
dæ, id est,  
hortamen appel-  
lant quod præ-  
cipue apud  
navas est quasi  
solemne, ut uno  
veluti concen-  
tus vicos addu-  
cant. Beza.  
17. vers.  
Electi (inquit  
Cajetanus in  
loc.) qui reli-  
quimus non mori-  
emur, sed de*

*it. Mr. Fenner*

*Perkins.*

## CHAP. V.

Est ea humani  
ingenij curiosi-  
tas ut que  
maxime latent,  
ea maxime

scire cupiat. Sic multi ea etate scire cupiebant, quando venturum esset illud iudicium. Xgros sunt majora temporum spatia, ut anni: Καὶ οὖν μικρὰ, ut menses ac dies. Habes hec sic distincta Dan. 7. 12. in Græco & Act. 1. 7. Grotius.

\*agnitio potissi-  
mum consistit in  
obedientia, reve-  
rentia, & rerum  
ad vitam neces-  
saria: & prompta  
ac liberali sum-  
ministracione.

Elitius,  
Εἰς τὸν hic est,  
non simpliciter  
cognoscere: sed  
agnoscere: hoc  
est, pro nostrum  
pastoribus ac patribus reverenter amplecti, honore que debito afficere. Zanchius.

Some thinke it  
is a metaphore  
borrowed  
from the cu-  
stome of war,  
wherein every  
Souldiour hath  
his station and  
is assigned to  
his rank, &  
from which  
when he

is arve, he becomes inordinate. Metaphora sumpta à militibus sparsis & inconditis, quique (ut ait Cicero) non sunt in numeros coacti. Elitius.

It may fitly be  
expounded by  
that in the  
next verse, in  
all things; for  
the sense  
would be the  
same if we

should say, in all things pray, and continually give thanks] that is, upon every just occasion pray and give thanks. The Eucher thought they might doe nothing else but pray; and grounded their heresie upon Luke 18. 1. Ephes. 6. 18. and this place. Bishop Down. of prayer, c. 27.

Ephes. 4. 30.  
Zanchius.

Grace can ne-  
ver be quenched,  
but we may  
doe our in-  
deavour to  
quench it.  
Vide Beza.

Verſ. 1. **T**imes] The Greeke word signifies space of time in generall. *Seasons*] The opportunities of doing things. See *Acts* 1. 7. Touching the yeere, or moneth or age; when the Sonne of man shall come, it is as much unrevealed, as the season.

Verſ. 3. **A**s travaile upon a woman with Child] The Scripture useth this similitude, *Psal.* 48. 6. *Ier.* 6. 24. and 49. 24. and 50. 43. He signifies that the evill is 1. Certaine. 2. Sodaine. 3. Inevitable.

Verſ. 9. **B**ut to obtaine salvation] Or to the purchased possession; so the same word is rendred 1 *Ephes.* 13. and so it may be rendred 2 *Theſ.* 2. 14.

Verſ. 12. **K**now\* them which labour among you] That is, both in heart acknowledge them the Ministers of Christ: and in affection love them as his Ministers.

Which Labour among you] That is, which painefully, and earnestly labour among you till they be weary; Ministers must be labourers, not loyterers.

Verſ. 13. **A**nd to esteeme them very highly in love] Have them in singular, or abundant; or more abundant love, for their workes sake.

Verſ. 14. **W**arne them that are unruly] Which keep not their station. If we see any man disordered in his carriage, we must not thinke he is an unruly fellow, and so let him goe; but admonish him, that is a duty of charity, as well as the next following.

**S**upport the weak] hold up as a crutch doth a body that is lame; or a beame a house that is ruinated, 1. Beare with their wants, and weakneses. 2. Put under thy shoulder, to helpe to beare their necessities, *Rom.* 12. 13. 3. Help his burden of sinne from off him by admonishing, reprovng, exhorting and praying. Doct. Taylor.

Ἀρτισταὶ, est propriè, nitentem & conantem, sed non sufficientem, nec sat virium habentem adjuvare. à Lapide.

Verſ. 17. **P**ray without ceasing] *Ephes.* 6. 18. That is, on all occasions, every day. The originall word lignifies such a performance of this duty that you do not cease to doe it at such times as God requires it at your hands; the same word is used, 2 *Tim.* 1. 3. 2. A man must ever be praying habitually; a true Christian hath alwayes a disposition to pray, though not the liberty, 2 *Sam.* 19. 13. 3. There is a vitall prayer as well as an orall, *semper orat qui bene semper agit.* 4. We must blesse and sanctifie every thing to us by prayer. 5. Pray in all Estates, in prosperity and misery.

that is, upon every just occasion pray and give thanks. The Eucher thought they might doe nothing else but pray; and grounded their heresie upon Luke 18. 1. *Ephes.* 6. 18. and this place. Bishop Down. of prayer, c. 27.

Verſ. 18. **I**n every thing] That is, in every condition, or with every duty.

For this is the will of God in Christ] The acceptable will of God in Christ.

Verſ. 19. **Q**uench not the Spirit] That is, say the Anabaptists, hearken to the suggestions of the private Spirit. The word Spirit is not taken essentially for the three persons in Trinity, nor hypostaticeally for the third person, but Metonymically for the fruits of the Spirit. The Spirit is quenched two wayes as fire, 1. By throwing on water; all sinne is as water; sinnes doe quench the Spirits operations. 2. Fire may be quenched, and put out by with-drawing of wood and fewell; all negligent using of the word, Sacrament, Prayer, Meditation, holy conference, and communion of Saints, doe much quench the Spirit.

Verſ. 20.

*Vers. 20. Despiſe not propheſings* ] The Greeke word ſignifies, account it not a thing of nothing, account it not a ſlight matter.

This *uſuſ* implies higheſt reverence and eſteeme, this ſentence is fitly added to the former, as if the deſpiſing of propheſying were a quenching of the ſpirit. 1 Cor. 14. 3.

*Vers. 21. Prove all things* ] The Greeke word betokens ſuch a triall, as Goldſmiths uſe touching Metall, for the diſcerning whereof they have a touch-ſtone, at which that which will not hold is rejected, and laid by as counterfeit.

*Vers. 22. Abſtaine from all appearance of evil* ] That is, doe nothing wherein ſinne appeares, or which hath a ſhadow of ſinne.

*Vers. 23. And the very God of Peace ſanctifie you wholly* ] One would rather have thought, he ſhould have been ſtiled the God of grace, but God will not be a God of peace with us, till we be thoroughly ſanctified. He is called the God of peace, becauſe he hath the fountaine of peace in himſelfe, peace is in him as a fountaine. 2. As the authour and communicatur of all peace unto us in all kinds, externall, internall, eternall.

*Ambroſe* expounds it of Chriſt himſelfe.

The whole man is ſanctified throughout, when the ſpirit thinks nothing, the will affects nothing, the body effects nothing contrary to the will of God. Our ſanctification is perfect in parts, but not in meaſure, nor degrees; as a Childe is a perfect man in all the parts of a man, but not in quantity.

*Your whole ſpirit ſoule and body* ] By *ſpirit* he meaneth the underſtanding and will, the reaſonable and higheſt faculties; by *ſoule* the ſenſitive powers, the affections and the appetite. By *body* the outward man, the Inſtrument of the Soule.

*Vers. 24. Who alſo will doe it* ] That is, he will finiſh and perfect his gracious work begun.

*Idemipſe* debet perfevere antiam, hanc enim om-

nibus electis promiſit, in quorum numero vos eſſe conſide. Eſtius.





# ANNOTATIONS

## UPON THE

### Second Epistle of PAUL the Apostle, to the THESSALONIANS.

#### CHAP. I.

*Hanc Epistolam, inter Paulinas ordine temporis secundam esse, utpote proximè scriptam post p. 10 em ad Thessalonicenses, recte censent eruditi: De loco minus inter eos convenit. Estius.*



*Rotius* thinks this Epistle in order of writing was before the former; but the order was inverted by those which gathered, and digested the Epistles.

*Vers. 5. Counted worthy \** ] Some translations formerly had it make worthy. This is of Gods free acceptance of grace, and not of the merit of our constancy; and it is so likewise fitly translated, 1. 1. v.

But because the making worthy is referred to God, the translators were not so careful of the terme, seeing it might be understood that God by his grace makes us worthy in his account. And the Rhemists have falsely translated their owne Latine Text, which is *dignetur*, that our God would vouchsafe, or accept as worthy; and not to make worthy as they have wilfully corrupted the Text. to make it serve their heresie. Doctor *Fulke*.

*non de merito, sed de dignatione gratuita: Quis enim meritis est vocari? Pareus.* The proudest linguist in *Rome*, cannot give one instance from any Classicall Author Divine or Prophane, where ἀξιῶν signifies other then *dignari*. In our English to vouchsafe, to account, esteeme, or accept as worthy. Doctor *Sclater*.

*In igne flammarum, id est flammanie sive in flammato.* Atque ita legit Ambrosius. Scive autem licet apud vulgatum interpretem esse in flamma ignis. Quomodo sane Tertullianus legit adversus Marcionem l. 5. c. 16. Ego parum reserve arbitror utro modo legatur. Nam si: e illud sive hic dicas, sententia in idem recidit. Ignis flamma legitur Jesa. 4. 5. & Thien 2. 3. flamma ignis Jesa. 29. 8. Druf. Observat. Sac. l. 16. c. 13. Vide Zanchium & Grotium in loc.

*Vers. 8. In flaming fire* ] In the fire or burning of flame, that is flaming, ἐν πυρί φλόγῃ, by an Hebraisme, *in igne flammante*. See 2 Pet. 3. 10.

*Vers. 10. To be admired in all them that beleve* ] The Saints of God know most of Christ and his riches, yet then they shall admire him; admiration is the overplus of expectation. *Admiratio oritur ex rerum novarum & magnarum intuitu.* Zanchius.

#### CHAP. II.

*Antichristum typicè adumbravit Daniel*

c. 7. & sequentibus. Topicè postea delineavit planius Paulus, 2 Thess. 2. plenius Johannes in Sigillis, Tubis & Phialis Apocalypsicis, una cum capitulo 13. & 17. vivacissimis descriptionibus. Doctor *Prid.* *Lectione de Antichristo.*

In all brotherly love, we beseech you to beware of seducers. ἐκ τῶν υἱῶν from τῶν υἱῶν signifying love. Ἀδελφός, a brother derived from ἀδελφός, a wombe, a wombe-brother being properly *uterinus*, the fruite of one wombe; this shewes that he tendred the *Thessalonians* as he did his Mothers wombe or his own bowels, as brethren.

*Iohannes scripsit Antichristi Mysterium, Paulus Commentarium.* John in his Revelation, doth write of Antichrist obscurely as it were in a mystery; Paul in this Epistle speaketh of him plainly, as it were by way of Commentary.

*Vers. 1. Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him* ] The meaning is this, you know that Christ will come with a company of Saints; and as you hope and desire that your selves shall be added to

that

that company; even so we beseech you brethren by our gathering together, that you be not moved from the truth by any seducers.

*Vers. 2. That ye be not soon shaken in mind, or be troubled*] Their terror is exprest by a double metaphor, 1. from a Sea-storm, *Elegans metaphora à fluctibus marinis sumpta, Vorstius. Shaken in mind*, yea from their mind, so the originall; their mind or understanding seemed to be torn from them through the feare of the day of judgement, as a storm forceth a ship riding in the road to cut cable. 2. From Souldiers frightened by a sudden alarm; the Greek word is *metaphora à clamore tumultuantium*, Vorstius. a word taken from the noyse and cry of men in an uprore. *Squire*. It imports such perturbation as ariseth from rumour, *Marke 13.* or relation of something troublesome.

*Eiher by Spirit*] That is, pretence of inspirations, revelations, immediate and extraordinary from the Spirit of God. There were some which had revelations from Satan, but delusions, pretended to speak to the people of God in the name of God. See *Micah 2. 11.* 1 *Iohn 4. 1.*

That the day of Christ is at hand] *Nempe hoc anno, nam ἐν σικκῶν hic dicitur de re presenti, ut Rom. 8. 38. 1 Cor. 3. 21. Gal. 4. 4. Heb. 9. 9. Gratius.*

*Vers. 3. Except there come a falling away first*] The word here used signifies the shrinking of Souldiers from their Generall to the enemy; now it is by proportion drawn from hence to signifie an apostasie and backsliding from the profession of Christ to the contrary part, that is to Antichrist. The article\* sheweth that he speaks of a famous apostacie. There is a twofold defection, one civil, from the Roman Empire; so *Ambrose, Jerome, Tertullian*, interpret it; the other Ecclesiasticall, from the true worship of God to Idolatry, *defectio à fide*; so *Chrysostome, Oecumen, Theophylact, and Theodoret* expound it. *Austen de civitate Dei* saith this is the more probable, and so *Paul* useth the word *Heb. 3. 1 Tim. 4.* Some expound apostasie by a Metonymie of the adjunct, and understand by it Antichrist himselfe the Apostate.

*Αποστασία tam in sacris literis Act. 21. 21. Heb. 3. 12. quam in Theologorum scriptis, defectum à Deo denotat, ejusque fide, vel religione, quam semel quis professus fuerat.*

*Quam esse sinceram Græcæ vocis proprietatem, Suarez fatetur. Atque ita seipsum postea exponit Apostolus. Clarius vero 1 Tim. 4. 1. eandem Apostasiam prædicens. Patres verba Apostoli de spirituali apostasia interpretantur. Down. Diatrib. de Antichrist. 1. 3. c. 1. \* à σωσας insigni quadam & quasi Catholica apostasia. Episc. Down. Quamquam patres aliqui hunc locum de defectione à Romano Imperio interpretantur, ut Ambrosius, Sedulius, Primasius, Tertullianus & Hieronymus; & Bellarminus ait hanc esse valde probabilem sententiam; tamen constat hanc defectionem non intelligi. Nam loquitur Apostolus de illa σωσας, quæ futura erat per Antichristum: at Antichristus fidem & religionem oppugnaturus erat, non politiam, Christus se non Imperatori oppositurus: Ecclesiæ & religionis, non Regnorum & Rerumpublicarum statum mutaturus. Whitakerus de Ecclesiâ cont. 2. q. 3.*

*And that man of sinne be revealed*] Antichrist is called *ὁ ἀντὶ τοῦ τοῦ ἀμαρτίας*, the man of sinne, because he amongst men is the most sinfull, either from his personall sinne, or corrupting others. An Hebraisme, *merum scelus*, Beza. *The sonne of perdition*] A man devoted to destruction. See *John 17. 12.*

*Vers. 4. Who opposeth*] Or is an adversary, or opposite, *ὁ ἀντιπάλῳ*, another Satan, he is a divellish adversary. The article is not alwaies restrictive, restraining the name to an individuum. *Matth. 1. 35. Luke 4. 4.*

*And exalteth himselfe above all that is called God*] That is, all those to whom the name of God is communicated. Angels in Heaven, *Psal. 8. 5.* compared with *Heb. 2. 7.* and Magistrates on earth, *Exod. 22. 12.*

*Or that is worshipped*] Any thing that is worshipped as God, or wherein God is worshipped. See *Acts 17. 23.* So in the Church of *Rome* are the Host, the Crosse, the Saints, and their Images and Reliques. The Pope advanceth himselfe above Angels, Kings, and Princes, who are called Gods; above the Saints, the Host, the Crosse, and whatsoever *θεοαρμα* is in the Church of *Rome*, and yet requireth them all to be worshipped.

*So that he as God sitteth in the Temple of God*] To sit, either absolutely or transitive-ly to set himselfe.

*The Temple*] Not of *Jerusalem*, that was destroyed, and never to be restored: but the company of them which professe the name of Christ, who are called the house and Temple of God, 1 *Pet. 2. 5. Heb. 3. 6. Ephes. 2. 20, 21. 1 Cor. 3. 16, 17. 2 Cor. 6. 16.*

*Rev.*

*Sedere* for *ca-*  
*thedratica po-*  
*testate presi-*  
*dere.* Estius.  
As the use of  
the word is  
frequēt in Greeke and Latine authors. see Matth. 23. Act. 18. 11. *Downam.* *Diatrib. de Antichristo.* l. 1. c. 3. The chiefe  
place of the Popes dominion is called his *Sedes*, that is, See or seat.

The Pope of  
Rome ruleth  
over the  
Church as if he were a God upon earth. The Canonists call him *Dominum Deum nostrum Papam.* See *Downam* of An-  
tichrist. ch. 5. & 6.

*Rev. 3. 12.* The Apostle speaks here of Antichrist, and saith, *he sitteth in the Temple of God as God*; those words *as God*, evidently shew that he speaks not of a corporall sitting in a materiall Temple, according to the grosse imagination of the Papists, (for so God doth not sit) but of the dominion of Antichrist in the universall Church, and the usurpation of supream power over all Christians. Sitting is raig-  
ning *Psal. 9. 5. & 29. 10. & 110. 1.* compared with *1 Cor. 15. 25. Zech. 6. 12.* and whereas other Kings and Princes are said to raigne some moneths or yeeres, the Pope of Rome is said to sit so long: so *Rev. 17. 11, 15. & 18. 7.*

*As God*] Challenging to himselfe supream, universall, and divine power in the Church, and equalling himselfe to our Lord Christ, blessed for ever. He shall rule and raigne as if he were a God.

The Canonists call him *Dominum Deum nostrum Papam.* See *Downam* of An-  
tichrist. ch. 5. & 6.

*Shewing himselfe that he is God*] The Greek word rendered *shewing*, as *Beza* obser-  
veth, is answerable to the Hebrew *Moreth*, *faciens se apparere, pro se ferens*; or as we  
say, taking upon him as if he were God.

*Vers. 7.* For the mysterie of iniquity doth already work] That is, Antichristianisme;  
it is iniquity, but myitically, that is, palliated with the name of piety; so the ordinary  
Glosse. It is a divellish opposition unto Christ, cunningly cloaked under the pro-  
fession of Christ.

*Hec est occulta*  
*quedam iniqui-*  
*tas, alia, pro-*  
*funda & nume-*  
*ris omnibus ab-*  
*soluta, nam ea*

*vis est ejus locutionis apud alios auctores.* Causab.

*He who now letteth*] *ὁ κατέχων.* This is expounded two waies, which come both to  
one: *qui obstat*, so *Chrysostome*, and after him *Oecumenius*, so *Beza* and we; or *qui*  
*tenet imperium, sive imperat*, so *Austen*; For the Emperour by holding the Empire at  
Rome, did let or hinder the revelation of Antichrist. *Down. de Antich.*

*Vers. 8.* Shall consume with the spirit of his mouth] That is, the preaching of the  
Gospell in the mouthes of his Ministers. *Damascene* by the spirit of his mouth here  
understands the Word of God, and the Chaldee so interprets *Esay 11. 2.* The Greek  
*ἀπαλίσκειν* signifies the same with the Latine *consumere*, to consume, whether it be done  
by degrees or together.

*Rome enim*  
*Dominus qui*  
*potuit esse Anti-*  
*christus, quam-*  
*diu Romæ domi-*  
*natus est Imper-*  
*ator? Latine in-*  
*terdum tenere*  
*dicuntur, qui*  
*verum potuntur.*

*Down. ib.*

*Quibus verbis*  
*putamus duos*  
*gradus distingui*  
*destructionis*  
*Antichristi,*  
*nimirum inchoatæ & perfectæ. Hæc tamen demum cum Dominus illustris apparebit, nempe secundo & ad orbem universum*  
*judicandum. Illa autem hæc præcedet, quum verbo ejus, id est spiritu oris, ita conficietur.*

*And shall destroy with the brightnesse of his comming]* The Apostle means either the  
light of the Gospell, or the second comming of Christ to judgement, or some other  
notable manifestation of Christs presence in waies of power and justice, and shaking  
the earth.

*Down. ib.*

*Vers. 9.* Lying wonders] Or, as the words are *σημεία καὶ τέρατα ψεύδους*, *signes and*  
*wonders of lying*; that is, most lying signes and wonders. *B Down.* of Antichrist.  
1. In their originall they proceed from the Divell the father of lies. 2. In their mat-  
ter, lies, appearances, jugglings, *Rev. 13. 13.* 3. End, lying and seduction, confirming  
lies. *Rev. 13. 14.* Dr. Taylor. See *Beza.*

*Vers. 10.* And with all deceivablenesse of unrighteousnesse] An Hebraisme, they call  
falshood unrighteousnesse; they deceive by their relickes and miracles. *Rev. 13. 14.*  
*ἀμύνειν* *ἀδικίας* the outpath leading to wickednesse.

*Because they received not the love of truth]* that is, wilfully despised grace offered, those  
doctrines of truth concerning God; and our duty to him, and our salvation.

*Vers. 11.* And for this cause God shall send them strong delusions] efficacy of delu-  
sion.

*That they should believe a lie]* That lie, viz. Antichrist.

*Vers. 12.* That they all might be damned who believed not the truth] that is, that shall  
not have believed the truth, *Qui non crediderint veritati. But had pleasure in unrighte-*  
*ousnesse]*

*ἐμψύχων*  
*πλάνης.*



ouſneſſe] But ſhall have delighted in iniquity, *Sed acquieverint in injuſtitia.* See Mark 16. 16.

B. Down of Antich. l. 2. c. 13

Verſ. 13. *And believe of the truth*] This hath reference to ſalvation, that is, he hath appointed us to ſalvation, which is to be had by this means.

Verſ. 13.

Videtur Apo-

ſt. Piſcat. quod

*ſolus in verbis illis an ap̄x̄s digitum intendere ad initia ingreſſus peccati in mundum per prævaricationem Adæ. Piſcat. quod & mihi etiam (inquit Twiſſus) plurimum arridet.*

Verſ. 14. *Whereunto he hath called you by our Goſpell*] That is, the Goſpell diſcovered in my preaching.

*To the obtaining of the glory of our Lord Jeſus Chriſt*] See 1 Theſſ. 5. 9.

Verſ. 15. *Therefore brethren ſtand faſt, and hold \* the traditions which ye have been taught, whether by word, or our Epiſtle*] The traditions which the Apoſtle recommendeth to the Theſſalonians were no other but ſuch as he mentioned to the Corinthians, according to the Scripture. The Apoſtle by thoſe words hath reference to thoſe things which are written elſewhere. The diſjunctive *whether* doth not alwaies diſtinguiſh between documents or precepts in reſpect of the ſubſtance or thing it ſelfe, but onely inſinuates the divers manners by which one and the ſame doctrine is delivered by one and the ſame Teacher preſent.

\* Retinete, & ex-  
tante, totis ni-  
mum viribus.  
Hec enim eſt  
propria declara-  
tio τῶν ἐκτὼν  
quod audite  
obſervavit Syrks  
interp. es Beza.  
1 Cor. 11. 2.

See Beza and Fulke againſt Martin. vide Grotium. Nihil aliud per traditiones ſignificat Apoſtolus, niſi doctrinam & angelii de vera fide in Chriſtum, & reſpiſcentia; quam ex ſua inſtitutione pridem didicerant, deinde per epiſtolam quoque edocui præcans ſuperuacanea enim & falſa forent iſta verba, ſive per Epiſtolam, ſi per traditiones intelligeret tantum ordinationes & præcepta, quæ poſt per manus tradite eſſent, ſeu de dogmatibus, ſeu de ritibus, præter verbum dei, in Eccleſia ſervandis. Zanchius.

*The traditions*] The doctrines delivered unto you; *which you have been taught, whether by word*] By lively voyce in the miniſtery of the word preached, which you heare; *or by our Epiſtle*] Or by the holy Scripture which ye reade.

Mr. Hilderſam.

### CHAP. III.

Verſ. 1. *My have a free courſe*] That is, a ſpeedy and uninterrupted paſſage; *and be glorified*] That is, purely and powerfully preached.

Id eſt, ut Evan-  
gelica doctrina

per voſtram prædicationem ſolicite ac ſine impedimento propagetur ac proſiciat; neque celebris efficiatur, neque de eo homines ubique bene loquantur. Eſtius.

Verſ. 2. *Unreaſonable*] Abſurd, ἀνόητος.

*And evil men*] πονηροί, men deſirous of trouble.

Verſ. 3. *Who ſhall ſtabliſh you, and keep you from evil*] Stabliſh you in the faith, left you fall from it; and keep you from evil, viz. the divell, left he ſubvert your faith by evil men, as the inſtruments of his art. *Eſtius.* Or it may be taken more generally here for any evils. à Lapidè.

Obſervanda  
ſunt diligenter  
illa verba σω-  
ζῆν & φυλά-  
σθαι, habent

enim ſingularem emphafiſin, notant nempe vim & efficaciam gratiæ, qua imbecillitas illa & inſtantia nativa ſtabilitur & confirmatur adverſus omem inſultum, quo debilitari alioqui & frangi denique ſanctiſſimus quiſque facillime poſſet. Cameron præleſt. in Matth. 18. 7.

Verſ. 5. *And the Lord direct your hearts*] The word ſignifies, by a right line to direct one to ſomewhat. See Iſa. 20. 17.

*Into the love of God*] we cannot waite on the Lord Jeſus Chriſt except we firſt love him.

*Unto the patient waiting for Chriſt*] That is, to endure in waiting for Chriſt, ἀπομονή ſuſtinentia, patiens expectatio rei deſideratæ.

Verſ. 6. *That walketh diſorderly*] Either without a calling, or idly and negligently in his calling. He explicates this in the ſubſequent words.

*And not after the tradition which he received of us*] What the Tradition was is expreſſed by and by after, Verſ. 10. *He which will not labour muſt not eat.* This doctrine was written before when God commandeth every man to labour in his vocation.

Verſ. 9. *Not that we have not power*] ἐξουσίαν, right, title, lawfull authority to take maintenance from his Auditors.

See 1 Theſſ. 2. 6.

But

But that we might make our ſelves an example, &c. | τὸ πρῶτον, as 1 Tim. 4. 12. when applied to denote what tends to exemplary, it ſignifies the livelyſt expreſſion, and as I may term it, effigiation of that vertue or vertuous practice which we deſire to exemplifie. Dr. Scater.

Vers. 10. If any would not worke ] viz. in ſome ſpeciall and warrantable calling.

Vers. 11. That there are ſome ] He chargeth not the crime upon the whole Church, he ſaith not all, or moſt of you, but ſome; *loquimur quam fieri poſeſt parciffime*. 2. He ſpeakes indefinitely.

Which walk among you diſorderly ] Not labouring but being buſie bodies, living without a calling, or neglecting their calling, and going trifling up and down here and there, twatling and talking of what pertaines not to them. The word being military ſignifies one out of his ranke, one that is not in file to fight againſt his enemy.

Nihil agentes  
ſed curioſe ſa-  
tagentes Steph.  
præfat. ad Nov.  
Teſt

Working not at all, but are buſie-bodies ] There is an elegant *Paranomaſis* in the Greeke, *μὴδὲν ὑπακούοντες ἀλλὰ ἀπερπατοῦντες*, which other languages cannot expreſſe; not working, but over-working; not working at home, but overworking abroad. Idleneſſe and curioſity goe together.

Nihil operantes ſed circum operantes. Eſtius. Vide à Lap.

Vers. 12. And eat their own bread ] That is, the bread which is procured and deſerved by his own juſt and honourable labour. As if he had ſaid, He that doth nothing hath right to nothing, he hath no bread of his own to eat.

Vers. 13. Be not weary in well-doing ] Giving over and fainting, becauſe he findeth not ſuch ſucceſſe and encouragement from men as he ſhould.

Baines his Dio-  
ceſans triall.  
Significat no-  
tare, nota qua-  
piam inſignire,  
Et in aliquem  
animadver-

Vers. 14. Note the man ] judicially, that all may avoyd him; that is, excommuni- cate him. *vide Beza*. Some rather render notice, or ſignifie him: the word ſigni- fies both. Note him with a brand of infamy, or notice him as infamous to the Church, that all may avoyd him. See Dr. Scater in loc.

And have no company with him ] Greeke, *be not mingled with him*, in intimate familiarity. See 1 Cor. 5. 9, 11.

*tere: ut cenſores apud Romanos notare ſolebant. Dicit ergo, notare ignominia, tanquam probum, & peſtem publicam: ſeu ut nos lo- quimur, excommunicate, excludite Eccleſiâ & cœtu veſtro. Lanchius.*

ANNO TA.





*If a man use it lawfully* ] There is an allusion in the words, *the law lawfully*, *ὁ νόμος νομίμως*. 1. To discover his sins, that he may be kept low in his own eyes: *Ut bestia ista iustitia propria occidatur*. 2. When by the precepts and curses of the Law, one is brought to set a higher price on Christ. 3. When one delights in it. *Rom. 7. 22.* The Law is good in it self, but it shall not be good to thee, if thou use it not lawfully.

See Mr. Pembble of Justification. Self. 5. c. 2. p. 183. 184. and à Lapide.

*Vers 9. Knowing this, That the Law is not made for a righteous man* ] This place seemes to make for the Antinomists. There is no law to the righteous man to condemne him, being a person justified; no law to compell him, because he is a voluntier; and doth willingly yeeld obedience to the law without constraint, but a law to command guide, and direct him. *Doctor Taylor.*

Some interpret it thus, *the law* (viz. in the threatenings of it) *is not made for a righteous man*. The law was not set to bring any of the punishments which are here threatened upon the righteous and holy.

Augustinus, Thomas, Glossa ordinaria statim mentione ignorantie peccatum Pauli exag. sic particula *de hoc loco* non casualiter sed adversative est accipienda ut Act. 1. 17. *quoniam ignorans feci*. Gerh. in loc. *Non causam adfert cur ipsi ignoscere debuerit, sed cur deum ipsi potius quam aliis ignoverit.* Grotius.

*Vers. 13. Because I did it ignorantly in unbelief* ] The words are rather thus to be read notwithstanding, or although *I did it ignorantly*, not for *I did it ignorantly*, or because *I did it ignorantly* by way of excuse. He was not converted because he did it ignorantly; then all those which sin ignorantly should be converted; *et* is rendered *although* Luke, 23. 40. the same Greeke word that is here used. The words are brought in by way of aggravation, *did it ignorantly in unbelief*, an ignorance of *prope dispositionem*. Some say his ignorance left a capacitee in the subject; not in the time; else he had sinned, committing it so maliciously against the holy Ghost. Mr. Bridge on 1 c. 6. Ps. 8.

*ve est accipienda ut Act. 1. 17. quoniam ignorans feci.* Gerh. in loc. *Non causam adfert cur ipsi ignoscere debuerit, sed cur deum ipsi potius quam aliis ignoverit.* Grotius.

*Vers. 14. And the grace of our Lord* ] That is, Christ.

*Was exceeding abundant* ] *ὑπερβολή*, was over full, redundant, more then enough. *Superabundavit, plus quam abundavit.* Gerh. *Supermultiplicata est, supercrevit, exuberavit, superabundavit à Lapide.*

*Vers. 15. And worthy of all acceptation* ] The Apostle in this word\* (saith P. Fag. in Deut. 5. 27.) hath respect to the Jewish *Cabala*, that which is authentique, certaine and undoubted is called *Cabala*, we must not doubt of this truth.

\* *Ἀποδοξὴν ἀποκρίσεων & approbationem nō talis quo sensu Spiritus reddidit, Fidelis est sermo & dignus qui recipiatur.* Gerh. in loc. See C. jetane. \* *Ἰγάρ εἰς ἐγώ, I am the first of sinners, so it is in the Greeke.* *Primus non tempore sed malignitate.*

*That Christ Jesus came into the world to save sinners, of whom I am chiefe* \* ] Some say Paul calls himselfe the chiefe of sinners, because his finnes were more generall then others; his persecution against the whole Church. See *Varstius*. 2. *Peccatorum salvatorum primus Aquinas*. Not absolutely a greater sinner then the Pharisees, who sinned against the holy Ghost; but the greatest sinner of all that should be saved, for he sayes in the same verse, *Christ came to save sinners*, of which saved sinners I am the chiefe. 3. Others interpret it thus, Paul was so in his own apprehension, he esteemed himselfe the greatest sinner; so *Estius, à Lapide.*

By these words we are admonished (saith Calvin) what a great and hainous crime inidelitie is, especially where obstinacy and cruelty is joynd with it.

*Vers. 17. To the onely wife God* ] God is said to be onely wife, because he is of himselfe, perfectly and immutably wise. See 16. *Rom. ult.*

*Be honour and glory* ]

*Tamen honor est ipsius maiestati Dei excellentia, splendor, admiratio & virtus: de qua verò seu gloria illius tanta virtutis prædicatio, præconium & celebratio, quæ sit ore hominum vel Angelorum.* Danzus in loc. *Vide Estium.*

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*Fides est ut navis: vita pura velut gubernaculum. Gubernaculo abjecto non mirum si navis in scopulorum impactu frangitur.* Grotius. vulg. *Barbæ, naufragaverunt.* Metaphora sumpta est à mercatoribus, quorum merces naufragio percutit, vel potius à navigantibus in naufragio submersis. Gerh. in loc. *Translatio sumpta videtur non à navigantibus (non enim dicit Apostolus ipsos perisse) sed à mercatoribus quorum merces naufragio percutitur.* Estius.

*Vers. 19. Holding faith and a good conscience, which some having put away, concerning faith have made shipwrack* ] He compareth our conscience to a ship, our Religion and faith to our treasures laid in it; as a hole in the Ship looseth the treasures by link.

*Fides est ut navis: vita pura velut gubernaculum. Gubernaculo abjecto non mirum si navis in scopulorum impactu frangitur.* Grotius. vulg. *Barbæ, naufragaverunt.* Metaphora sumpta est à mercatoribus, quorum merces naufragio percutit, vel potius à navigantibus in naufragio submersis. Gerh. in loc. *Translatio sumpta videtur non à navigantibus (non enim dicit Apostolus ipsos perisse) sed à mercatoribus quorum merces naufragio percutitur.* Estius.

ing the Ship : so crack the conscience, and the treasures of Religion suffer shipwrack. Having not expelled, but repelled; or put from them a good conscience, That is, not caring to keepe a good conscience.

*Concerning faith have made Shipwrack* ] That is, became Heretikes; he meanes not the gift of faith whereby we doe beleewe, but the doctrine of faith, which we doe beleewe, 2 Tim. 2. 18.

*Vers. 20. Whom I have delivered unto Satan* ] By excommunication, whereby for their Heresie and blasphemy I have cast them out of the Church. *Estius. Tertull. in Apol. c. 39.* calls this excommunication *divinam censuram*, a divine censure. *Cyprian Epist. 62. gladium Spiritualem*, a spirituall sword. *Jerome Epist. 13. virgam ferream* an Iron rod. *Chrysostome* thinks that those which were excommunicated by *Paul*, were also corporally vexed by *Satan*, 1 Cor. 5. 5. but that doth not plainly appeare faith *Estius*. *Calvin* compares this place with 1 Cor. 5. 5. and expounds it of excommunication; for since Christs kingdome is in the Church, out of it *Satan* raignes.

Therefore he that is cast out of the Church, must necessarily live so long under *Satans* Tyranny, till being reconciled to the Church, he returnes to Christ. *Chrysostome, Theophylact, Oecumenius, à Lapide, Vorstius*, with Doctor *Hall*, interpret it also of excommunication.

*veniant.* Nam *Satanæ* tradere est aliquem impœnitentem flagitiosum, qui jam excommunicatus est, aut excommunicari mereatur, in *Diaboli* potestatem tradere, ut eum corporali quoque cruciatu affligat, quo melius ad penitentiam adducatur, & a tam enormi scelere terreatur, quo saltem anima ejus salva maneat. Fuit hæc potestas quedam peculiaris, à Domino unâ cum dono miraculorum Apostoli suis concessa: ut ita operâ *Satanæ* aut alio quodam modo possent affligere, etiam absentes cum essent, enormiter flagitiosos, ut videre est Act. 5. 10. & 13. 2. Itaque non congregatio ecclesiæ sed Apostoli tradebant *Satanæ*, etiam absentes 1 Cor. 5. 5. Hæc potestas tunc temporis ecclesiæ impense fuit necessaria ad coercendos contumaces. Nondû enim erant Magistratus Christiani, quorum auxilio hic ecclesiæ uti potuisset. *Sculetus in loc. Tradidi Satanæ* nempe morbis cruciandos ut 1 Cor. 5. 5. explicavimus. *Grotius in loc.*

*Quod Beza & Piscat. per excommunicationem factum volunt. Sed quæ pace tantorum vivorum dixerim, multum differt a prædictis sententiâ ab excommunicatione, quantum in finibus aliquatenus con-*

## CHAP. II.

*Vers. 1. First of all* ] Not afore all other ordinances.

*Supplications* ] Under which word he comprehendeth confession of faith, and craving pardon for them.

*Prayers* ] That is, Petitions for blessings of all kinds that we stand in need of.

*Intercessions* ] By which he meaneth deprecations of those evils and judgements which we see cause to feare.

*Vers. 2. For Kings and all that are in authority* ] Greeke in dignity or eminency. That charge was given by *Paul*, even then when *Cæsar* was a persecutor of Christian Religion. *Heron.*

*Tertullian* in his Apologie, c. 39. speaking of those things which were done by Christians in their assemblies faith, *Oramus etiam pro imperatoribus, pro Ministris eorum & potestatibus, pro statu sæculi, pro rerum quiete.*

*Vers. 4. Who will have all men to be saved* ] 1. All kinds of men, some of all sorts, Jewes, Gentiles, rich, pboore; some of all ages, sexes, conditions, nations, callings. 2. Such as come to the knowledge of the truth. 3. q. d. No man is saved, but hee whom God will have saved; as when a publique Schoole-master teacheth children in such a City, we are wont to say, that he teacheth all the boyes of that City, not simply all, (for many are not taught) but all that are taught.

*Nihil enim aliud intendit, quam principes & extraneos populos in hoc numero includere.* *Calvinus,*

*Vers. 5. And one mediator between God and men* ] In the Greek it is, one mediator of God and men; which may referre either to the two parties betwixt which he deales, pleading for God to men, and for men to God; or to the two natures, mediator of God, having the divine nature, and of men having the humane nature *dictur, quia Deus ipsa tanquam intermissio & sponse utitur apud homines: Hominum autem quia pro hominibus apud Deum intercedit, ipsoque sua morte Deo reconciliat.* *Vorstius.*

*in Imperio Nero then ruled.*

*Vide Calvinum Estius, à Lapide in loc.*

*Genera singulorum non singula generum. De hominum generibus, non singulis personis sermo est.*

*Unus etiam mediator Dei & hominum. Beza: Vulg. Mediator Dei*

*Vide Estium  
in loc.*

upon him. The Papists say Christ is our onely Mediatour of redemption; but the Saints are Mediators of intercession. But the Apostle speaketh so plainly of Prayer and intercession, as that distinction will not serve; the office of intercession pertaineth unto Christ, as part of his Mediation, *Heb. 7. 15.*

*Vers. 8. I will therefore that men pray everywhere* ] When God had not now limited Prayer to any place, had ruined the set place for Prayer at *Ierusalem*. See 4. *Ioh. 21.*

*Lifting up holy \* hands* ] which are not defiled with blood and finnes, *Ezay 1. 15.*

*Without wrath and doubting* ] Wrath against men, and doubting in respect of God; faith and charity are required in Prayer.

\* *Puritas con-  
stante puras  
manus non aqua  
lotas (sc. lustralis*

*ut Baronius) sed sanctas & purgatas ab omni iniquitate interpretantur. Sic Chrysostomus, Theodoretus, Oecumenius, Lyranus. & hoc significat sanctum Heb. 7. 26. Apoc. 15. 4. etiam profanis scriptoribus; prestat igitur cum Luthero sanctas manus, quam cum vulgata puras vertere. Scultetus.*

*Vers. 11. Let the woman learn in silence with all subjection* ] The Apostle here speaks of the order, and comeliness of publicke Ecclesiasticall Assemblies, wherein women were not allowed to take upon them any power, or function of teaching, for three reasons here propounded. 1. From their condition, which is to be obedient unto man; and therefore in mans presence, they must not usurpe the authority of teachers. 2. Their function which is to serve men; for *Adam* was first created, and *Eve* for *Adam*. 3. From the weaknesse of their sexe, which lies more open to Satans seducement. *Vide Grotium.*

*Vers. 13. For Adam was first formed, then Eve* ] Therefore *Adam* must be superior; by that reason (may some say) Birds and Beasts should be preferred before both. The Apostle speaketh of the same kind, and not of divers kinds. Doctor *Taylor*.

*Quod signum  
eminentioris in  
vivo dignitatis,  
I Cor. 11. 8. Grotius. Vide Calvinum.*

*Mirum quam se  
hic antiqui cor-  
serui. Epiphani-  
us her. 49.  
Jun. paral. 1. 2.  
p. 47. Calvin.  
Beza, say,  
Adam was not  
first deceived,  
as 13. verse.  
Chrysostom  
saith he was*

*Vers. 14. And Adam was not deceived, but the woman being deceived, was in the transgression* ] To be deceived, is to erre and mistake in judging. *Adam* did not eat out of error as *Eve*; for he did not perswade himselfe, that he should get more knowledge by it, but alone was drawn to follow his wife by her intreaty, as not thinking that death could follow the eating of the fruit, when he saw that his wife (who had eaten already) was not dead, but as healthy as before. Yet *Adam* sinned more then *Eve*, because he received the Commandement from the Lord; he had more wisdom and strength, and had a greater measure of knowledge. Therefore this place here (saith *Paulus Fagius* on third of *Gen. 19.*) is to be understood of the weaknesse of women, not of the greatnesse of the sinne.

not properly, nor immediately deceived from the Serpent, but occasionally. *Mercer* that he was not deceived but enticed. *Ierome*, and *Drusius*, that he was not deceived by the Serpent, but by *Eve*. *Theophylactus* mulierem à cupiditate, virum à muliere seductum ait. Non deceptus est, nempe à serpente. *Grotius*, vide *Estium* & à *Lapide*.

*Vers. 15. Notwithstanding she shall be saved in Child-bearing* ] διὰ τὸ τεκοῦναι, by bearing of that childe viz. *Jesus Christ*, which words are to be understood (saith one) as those of *Gal. 3. 16.* by the childe-bearing of one of that sexe, womankind shall be restored into a capacity of heavenly blisse; or in, that is thorough, or by Child-bearing. *Non causam cur salvabitur, sed statum in quo salvabitur designat. Rivetus.*

It is added, *if they shall continue*, which it is not to be understood of the children but of the woman, that is to say, the sexe, which being a word collective, signifying a multitude, is joyned to a verbe of the plurall, as *turba ruunt*.

### CHAP. III.

*Pro desiderat  
in Græco non est*

*Vers. 1. If a man desire the office of a Bishop* ] This Greeke word signifies an earnest desire then the other following, because the same thing (say *Estius*, and *Ger.*

*unum idemque vocabulum, sed priori loco desiderium, appetit, unde desiderium appetentia, præsertim cibi vehementior, vocabulum eij-*

*am Latinis authoribus usurpatum. Posterius verbum est immodicus caput, desiderat, utitur autem in priori loco vehementioris signi-*

*ficationis vocabulo; quod eadem res nomine Episcopatus desideretur ardentius quam nomine operis & officij. Estius.*

*hard)*



hard) by the name of Episcopacy, is more ardently desired, then by the name of work and duty.

Verf. 2. *A Bishop then must be blamelesse* ] viz. In respect of his life and outward conversation.

The Apostle requires six negative.

*The husband of one wife* ] Because in the East particular men had sometimes more wives; as now the Jews and Turks have, say \*some. But he means it at one time, as Ch. 5. v. 9. though he have been married more then once. The godly ancient fathers accounted him to be *Bigamus* that had two wives at once, and not him that had been twice married.

See Verf. 12.  
\*Gerh. in loc.  
Sculterus.  
Vide Bezan.  
See Titus 1. 6.

*Polygamia hic nominatim in Episcopo damatur quæ tunc apud Judeos pro lege ferè obtinebat.* Gerh.

*Vigilant* ] That diligently attends his flock, Vulg. *Sobrium*, Estius and Gerbard say both significations agree. *Sober* ] *σώφρων*. The Greek word properly signifies a man of a sound mind, that is, prudent and circumspect. Some have rendred it *prudentem*, others *pudicum*, others *temperantem*; the Greek word signifies all these, saith Estius, and Gerbard after him.

*σώφρων*.  
Perinde est, sive *sobrium*, sive *vigilantem veritas*. Quamquam hoc potius ad

*propriètatem verbi magis quadrat.* Vorstius.

*Of good behaviour* ] Or, *neate*. *κόσμιος*. In countenance, gate, speech, and whole habit of the body, well and decently composed.

*Given to hospitality* ] *φιλόξενος*. A lover of strangers; who willingly entertaines and receives Christians, especially Ministers.

*Apt to teach* ] *διδάσκων*, furnished with gifts of teaching.

Verf. 3. *Not given to Wine* ] That is, to be a common tippler \*, and one that loves to sit by the Wine, morning and evening, day by day.

\* *Πάρουσ*  
vinosus, q. d.

*vino assidens, scilicet ad perpetuandum.* Gerh. in loc. *Non tantum ebrietatem hoc verbo notant Græci, sed quamvis intemperiem in vino ingurgitando.* Calvinus.

*No striker* ] *Cognata vitia sunt vinolentia & violentia. Non oportet Episcopum esse percussorem.*

*Nor greedy of filthy lucre* ] When one by unlawfull means heaps up riches, and is more tenacious of his Goods then fit. *Ἀργυροδής ἐστὶν turpis lucri sectator.* It may be referred to the object, that one should not gaine by any base thing; and to the manner, that one should not filthily affect gaine from an honest thing *Gerh. in loc.* This seems redundant, for it follows after *not covetous*. à *Lapide*.

*But patient* ] One that will depart from his own right for peace sake.

*Not a brawler* ] *ἄλλοτριος*, alienus à pugna.

*Not covetous* ] Not a lover of silver, *Ἀφιδρύπος*. Munster in the third Book of his Cosmography hath a terrible example of covetousness, in *Hatten* Archbishop of *Mentz*, which calling the poore Mice, and suffering them like Mice to perish with hunger, by the just judgement of God, was invaded by Mice, which fled to his Tower, (which is yet to be seen on the River of *Rhene*) and there devoured him.

Verf. 6. *Not a novice* ] *Paul* saith not *ἁγός*, but *ἁγός*; it is not meant of young in yeeres, but in faith; one newly converted to the Christian faith; as it were a tender and young plant in Christianity. Such a one is apt to be proud especially if a Minister.

*Chrysostome.*  
Nuper im-  
plantatum, quod  
à falsa religione  
nuper ad veram  
transiit. Gerh.  
in loc. Vide  
Bezan.

*He fall into the judgement or condemnation of the devill* ] That is, into the same condemnation with the devill.

Verf. 8. *Likewise* ] *Similiter*, Vulg. In the Greek it is not *ὁμοίως*, but *ὁμοιωμένως*, which signifies *itidem*, in like manner.

*Must the Deacons be grave* ] *σπουδός*, id est, *Pre gravitate reverendus*, to be revered for his gravity. Chap. 4. 12. & Titus 2. ult.

Verf. 13. *For they that have used the office of a Deacon well* ] Some \* would have it rendered, *they which have discharged the office of a Deacon well*, and finde fault with the Ge-

See *Par* on 12.

Rom. 8. p. 257.

\* *B. Beza* in his

Sermon on Act. 20. 28. *Id est, qui diaconatus officio bene functi fuerint, viam sibi parant ad gradum majorem & honorationem, nempe presbyterii vel etiam Episcopatus.* Estius.

*neue*

Id. i.  
Gradum sibi  
bonum faci-  
unt. nempe ad  
presbyterium.

new. b. for rendring it, those which have ministered well, purchase to themselves a good degree. Some would have it rendered, *prepare unto themselves a fair step* since *badus* properly signifies a *stair* or a *step*, as Acts 21.35. Doe justly obtaine the favour and honour to be preferred to the higher offices in the Church. Dr Hills Paraphrase.

Ita enim mos erat illorum seculorum, ut ex optimis de Christiana plebe diaconi fierent, ex diaconis optimi presbyteri, ex presbyteris optimi presidente. Grotius. vide Calvinum.

The Apostle here speaks of a pillar not more architectonico, understanding by it some essentiall piece of the building: but more forensi, for such a post or pillar on which Tables and

*Vers. 15. The Church of the living God, the pillar and ground of truth*] In old time the Gentiles used to write their Laws in Tables, and so hang them upon pillars of stone, that the people might read them, as Proclamations are nailed to posts in Market-townes; they had other pillars also like the Pasquils in Rome, whereupon whosoever listed hung their Epigrams or Libels which they would have known. The Apostle describing the Church, likens it to one of these pillars, whose use was to shew what hung thereon. This Church \* here is not the Church which the Papiis make to be the Judge of controversies; neither the Church representative which is a generall Council; nor the Church virtual, which they imagine to be the Pope: but the Church essentiall, the Congregation of all believers, the House of God, as he calleth it.

Proclamations are wont to hang. Dr. Preston. \* Dr. Chaloner *σύλη* Columnam Gal. 2.9. *ἐδξαίωμα* generaliter sustin- tulum & quasi sedem, aut id cui res quoquo modo innitur, significat. Gerh. in loc.

These words, the pillar and ground of truth, may have reference, not to the Church, but to Timothy, that thou mayst know how to behave thyselfe as a pillar and ground of truth in the Church of God, which is the House of the living God; for having called the Church a house, it may seem somewhat heterogeneous to call it a Pillar. 2. The Church which here Paul speaks of, was that in which Timothy conversed; and that was the particular Church, and not the Roman. 3. If he speake of the Universall Church, this shews us what it should be, not alwaies what it is; as that, *You are the Salt of the earth*, said Christ to his Disciples, because it was their office to be so. 4 By truth here is meant all necessary to salvation, not all profitable truth, absolutely and simply All.

*Vers. 16. Great is the mystery of godliness*] The Gospell is so called, because as it is a doctrine made for the honour, dignity, and promotion of godliness; so it is a doctrine which consists of such truths and connexions of things that are farre remote from the common thought, reasons, and understandings of men.

*Mysterium*  
quod quæ ea  
disciplina tra-  
duntur cogno-  
scendi, nature  
lucè comprehendi  
n. quæ autem mysterium verò pietatis, quod eadem illa (quæcumque tandem sint) agnita semel & credita excitent admirabiles affectus pietatis. Camerón. *Μυστήριον* sepe vocatur Evangelium, non modo quia tandiu latuit, verum etiam quia humanâ industriâ nequit repetiri. Matth. 16. 17. Grotius.

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#### CHAP. IV.

*Vers. 1. Expressly* [*ἔντρος* disertè Beza aperte significat. Grotius in so many words. *In the latter times*] viz. Under Antichrist. The Scripture speaks of the latter times, the times of Antichrists rise and discovery, when the Apostatie shall overspread all the Christian Churches, 2 *Thess.* 2. 3, 10. and the last times, 2 *Tim.* 3. 1. the times of Antichrists destruction, *Rev.* 10. 6.

\* Appellatione  
ὀργάνων  
intelligitur to-  
rum illud tem-  
poris spatium,  
quo inter primum & secundum Christi advenum intercedit. Luc. 8. v. 8. 2 *Timoth.* 3. v. 1. 2 *Petr.* 3. v. 3. 2 *Johan.* 2. v. 18. *Jud.* v. 18. Gerh. in loc. Novissimus dies dicitur in Scripturis quadrupliciter. Primò, pro multo seu longo tempore post. Gen. 49. v. 1. Deut. 4. 30. Dan. 2. 28. 29. Secundò, pro temporibus Novi Testamenti; hoc est, initio adventus Christi seu Messie, Isa. 2. v. 1. Mich. 4. 1. Act. 2. 16. Tertiò, pro omnino novissimo ac extremo d. e mundi ac judicii universalis. Joan. 6. 54 & 11. 24. & 12. 49. Quartò, pro antecedente, 2 *Petr.* 3. 4. *Juda.* v. 8. Atque ita etiam in loco isto Pauli secundum expositionem ipso- rum Papistarum, Lyra, Cajetani, Espensai, Salmeronis, & aliorum. Laurentii Grotius Papizans.

*Some shall depart from the faith*] That is, from the doctrine of faith, which in generall is the holy Scripture, in speciall the Gospell, called therefore the word of faith, *Rom.* 10. 8. and the law of faith, *Rom.* 3. 27.

*Vers. 2.*

**Vers. 2.** Having their consciences seared with a hot Iron. *Exstinctum* is to cauterize, to sear with an hot Iron, or cut off with searing, as Chirurgeons doe rotten Members: Now that which is seared becomes more hard and brawny, and so more dull, and not so sensible in feeling as otherwise; in this sense *exstinctum* signifies those who have a hard and brawny conscience, which hath no feeling in it: in the other sense, as *extinctum* is to cut off by searing; it must signify those who have no conscience left; there is not much difference, but I follow the first, a hard and unfeeling conscience. vide Estium.

*Medes Apostolicus* of the latter times. *Alii* putant alludi ad Cauterium quo sign-

nabant: ut equi & mancipia in fronte, ut ex nota inusta cognosci possent; alludit Apostolus ad instrumentum Chirurgicum quo resecantur ulsione partes male sanæ à corpore humano. *Alia* parâ. vide Gerh. in loc.

**Vers. 3.** Forbidding to marry, and commanding to abstaine from meats, which God hath created to be received with thanksgiving. It was the very purpose and intent of the Creatour of all things, when he made the food wherewith we sustaine our selves, that the use of it should be joyned with giving of thanks, wherof we have example in Christ and Paul. Who forbid marriage and meats but the Papists? They forbid marriage to some men at all times, and certain meats to all men at some times, and that for religions sake: esteeming of marriage in their Clergy worse then adultery, or Sodomy; and eating of flesh in Lent, or other forbidden times, as a mortall sinne. Downum of Antichrist. 1. c. 4.

*Aliud est dam-* nare nuptias & cibos quod Macchionis, Taitiani & Manichæi fecerunt; aliud prohibere, quod faciunt Pothii.

*scii.* Down. Diatrib. de Antich. part. 1. l. 3. c. 2. See Fulke on the Rhem. Test. Nota est Antichristi prohibere nuptias. Hieron. \* Adversarii dicunt Montanum hoc in loco intelligi. At nos dicimus illos à Montano hoc accepisse. Whitakerus de Eccles. vide Calvinum.

**Which believe and know the truth.** As if those that wanted faith and saving knowledge did but usurpe the bread they eat.

**Vers. 4.** And nothing to be refused. viz. Out of religious respect of conscience to Gods word.

**Vers. 5.** For it is sanctified by the Word and prayer. Sanctified. that is, made holy and lawfull for us to use. By the Word. Certifying us of Gods will, that we may use them. And prayer. Whereby we crave his particular good liking for our use of the creatures, with praising him.

**Vers. 8.** Having promise of the life that now is. That is of earthly blessings, and riches; Eternal blessings onely are promised absolutely, and temporall with restraint, viz. if they serve for Gods glory, and the good of his children.

*Græcè* promissiones numero plurali, videtur enim apostolus significare quod in sacris literis multe exant hujusmodi promissiones. Estius.

**Vers. 10.** Who is the Saviour of all men. specially of those that believe. It is meant of Gods generall providence; or, if of his speciall mercies, that they are offered to all.

*Vide* Calvinum.

**Vers. 12.** Let no man despise thy youth. Though young, yet so carry thy selfe in thy ministry, that they may reverence and feare thee for thy gravity therein.

*Nolo te talem exhibeas, ut possis ab aliquo*

*merito contemni.* Hieron. Epist. ad Titum. See Titus 2. 7. & Pet. 4. 6. Fac ut morum gravitate tantum reverentia tibi concilies ne quid ætas tua juvenilis, que alioquin contemptui obnoxia esse solet, sua autoritate minuat. Calvinus.

**In word.** That from his mouth they might be instructed in the wholesome word of truth.

**And in conversation.** That in his life they might see that integrity which becometh Saints. It is all one (saith Calvin) as if he had said, *Disce & facis*, adeoque tota vita.

**Vers. 13.** Till I come give attendance unto reading, to exhortation, to doctrine. As if he should say, that thou mayst be able to exhort and teach, study hard. Marke the order, he preposeth reading; for the Scripture is the fountaine of all wisdom, whence Pastors ought to fetch what they utter to their flock.

*Exhortation* or consolation. *in exhortatione*, rather the first here, as Lavater estius.

**Vers. 14.** Neglect not the gift that is in thee, which was given thee by Prophecie. \*As if he should say, suffer it not by idlenesse to decay, but stir it up, nourish and increase it.

\*Hilde sam. *Vide* Scultetum.

**Vers. 15.** Give thy selfe wholly to them. *de ratione* be in them; which phrase implies much intention and Industry in our studies. Sic Horatius: totum in illis.

That



*That thy profiting may appeare to all* ] As if he should say, strive so to teach as it may appeare thy gifts increase daily.

Attende tibi  
ipſi, ut recte  
tuas; attende  
etiam doctrine,

*Vers. 16. Take heed unto thy ſelfe, and unto thy doctrine* ] *Luke 14. 7. Take heed unto thy ſelfe how thou ſinneſt, and to thy doctrine what thou teachest*. See *Act*

20. 28.

*ut alijs recte inſtituas. Elius.*

# CHAP. V.

Ne rigide eum  
trahat, &  
quaſi plagam ei imponat.

*Vers. 1. Rebuke not an Elder* ] Doe not handle him roughly, and as it were ſtrike him, as the Greek word ſignifies.

*Vorſtius. vide. Cornel. à Lap.*

Alludit ad ety-  
mon x̄p̄m, quod  
eſt ἀνὴρ, id eſt,  
deſtitutus, deſolus,  
in uſu & La-  
tine vidua à  
viduando dictus.

*Vers. 3. Honour widows that are widows indeed* ] He alludes (ſay *Calvin, Eſtiur*, à *Lapide*.) to the Greek name for a widow which comes of a Verbe that ſignifies to be deſtitute and deprived. Thoſe widows which were deſtitute of humane help and comfor, the would have ſuſtained at the publique charge of the Church, which is termed honour becauſe they teſtified thereby the virtues of thoſe ſo ſuſtained.

*Vide V. 5. à Lapide.*

*Vers. 4. Any widow* ] Any mother or father.

*Have children* ] That is, thoſe which come immediately from their own bodies.

*Nephews* ] Grandchildren or great-grandchildren.

*Shew piety* ] To perform duty to parents is pious.

*And to requite\** ] That is, doe one good turn for another.

\* Ἀμοιβὰς

*ἀμοιβὰς vicem rependere, in præbendis ſc. alimentis. Gerh.*

*For it is good* ] That is, morally, a commendable vertue.

*And acceptable before God* ] pleaſeth God wonderfully.

ἐπαταλῶσα  
ſignificationem  
habet pruritus.

*Vers. 6. But ſhe that liveth in pleaſure* ] That makes it her element, all her buſineſſe is to take delight; ſo *Iames 5.*

*Eſt ergo laſciva & procax. Jac. 5. 5. Aug. quæ in deliciis agit. Cyprian. Quæ delicata eſt. Gerh.*

*Is dead while ſhe liveth* ] That is unprofitable; a life led in pleaſures is a death. The Ancients call idleneſſe a buriall of a living man.

*Vers. 8. He hath denied the faith* ] He takes not faith in a full latitude; in that particular he ſhews himſelfe to be no believer.

*And is worſe then an Infidell* ] He that is worſe then an Infidell is neere to the divell; there is no worſe thing then an Infidell. But the Apoſtles meaning is, he commits a ſinne greater in ſome reſpect then they doe which remain in infidelity. He is worſe then an Infidell in this point, becauſe he by the very light of nature knows this to be a duty. *Hac parte fidelis, ſi curam ſuorum non habeat, infideli deterior eſt; abſolute deteriorem eſſe non eſt neceſſe. Elius. Gerhard.*

Hoc eſt, quæ ſua  
culpa non tran-  
ſierit ad ſecun-  
das aut tertias nuptias, puta per divortium, aut repudium aliquod illegitimum.

*Vers. 9. The wife of one man* ] A woman which hath not had two husbands at once; having ſo been wife of one husband, as that ſhe hath not upon his repudiation married to another. *Dr. Hall's Paraphraſe.*

*Vorſtius.*

\* Εὐτροφία  
παιδ. ſc. καλῶς,  
ſi filios ſuos piè educavit in timore Domini.

*Vers. 10. If ſhe have brought up children* ] Nourished her children; or word for word, if ſhe have fed her children.

*Vers. 12. Having damnation* ] That is ſubject to the cenſure of the Church, ſay ſome. *Calvin ſaith Paul terrifieth them with the damnation of eternall death.*

*Becauſe they have caſt off their firſt faith* ] That is, either the faith and promiſe which

was

was made to God in their Baptisme, or the faith and promise of service and releife, to be performed to the poore.

Perkins.  
Primam fidem  
dici fidem

Baptismi, que scilicet in Baptismo prima suscipitur, neque veteres neque recentiores Theologi mihi persuadent: quando quidem in Baptismo non promittimus nos vel à primis vel à secundis nuptiis abstinere: & lascivia incontinentium viduorum ad secundas nuptias prorumpens, & in illi morbi intermedium querens, pro infamia quidem, at non pro fidei Christiane rejectione habita fuit. Scultetus.

Verf. 13. And not merely idle, but tasters also, and busie bodies ] The Apostle coupleth these two together, idle and busie bodies; those which are idle in their own duties, are most busie bodies in other mens.

They are not  
onely called  
idol because  
not busie about  
what they  
shoul<sup>d</sup>, but  
enjoy, or in-  
tent on things they should not, Thoms Goodwin.

Three things (saith Calvin) are here fitly joyned together by Paul; idlenesse, curi-osity which proceeds from that; and garrulity, which is the fruit of curi-osity. Per-sonatore in fugio, nam garrulum idem est. Horace.

Verf. 17. Let the Elders th<sup>o</sup> rule well, be counted worthy of double honour, especially they who labour in the word and doctrine ] Some learned and late writers conceive that this place makes for the Lay-Presbyters; others say here are not two sorts of Elders, one to governe, the other to teach, but two duties of each Presbyter, viz. to teach and governe. The illation of the former is this, there were elders that ruled well, and laboured besides in the word of God; therefore there were Elders that ruled, and laboured not.

Dicit qui la-  
borant; quia  
doctrinam sa-  
cræ tradere  
sicut oportet non  
parvi laboris.  
Estius.

duo Presbyterorum genera statuit Apostolus, interprete Ambrosio & aliis veteribus, & ex nostris fere omnibus. Bullingero, Martino, Calvino, Zanchius in quantum præceptum. Saravus against Beza, Scultetus in loc And Bishop Bilson in his perpetuall government c. 10. goe the other way. Here two Elders are mentioned; but the difference whether officiall, or personall is very doubtfull; one office may comprehend both these duties, and the comparison may be in their personall excellencies, one may excell in the governing part of the office, and the other in the doctrinall part. Huffsys Plea for Christian Magistracy. Vide Blondellum de jure plebis in regimine Ecclesiastico. p. 80. 81.

Vbi manifestè

It is imagined that two kind of Presbyters, as well as two parts of their Office are expressed; one of Ministers of the Church, another of the people; one perpetuall, the other ambulatory for their time; both alike interessed in the government of the Church, the office of Preaching charged upon the one. How little of this is set down in the words of the Apostle, were the sense of them that which is pretended, let all the world judge. But of this, See vindication of Presbyteriall government p. 37. &c.

Thomdikes  
Service of God  
at Religious  
Assemblies,  
Chap. 4.

Be counted worthy of double honour ] By which he meaneth maintenance, as appeareth, verf. 18. It should be such maintenance, so free, so liberall, as may testify that you honour him in your hearts; such as may keep him from contempt. Mr. Hildersam on 51. Psal. the honour of countenance, and maintenance, Dike on Philem.

Peradventure the Apostle hath respect to the Law of the first-borne, Deut. 21. 17. in which a twofold portion is commanded to be given to him. The first borne was the chieft, more excellent and honourable person of all the family, whence Eliseus as the chieft of all the Prophet Eliab<sup>s</sup> disciples desired a double portion of the Spirit, 2 Kings 2. 9. To the same purpose, the Apostle here seemes to declare that those who rule well, as the first borne, and the most excellent, are worthy of a double portion of honour and reward. De Dieu in loc. that is ample maintenance, & officii & doctrine. Jerome. duplex, & reverentie & subsidii. Aquinas, sibi & suis saith another; double not in comparison with any Lay-governours, but in regard of widdowes and Deacons.

Especially ] Sheweth not divers persons, but parts of their callings saith one.

Verf. 19. Against an Elder, receive not an accusation ] By an Elder understand Ministers, civill governours, and all superiours; and if we must not receive, muchlesse may we frame an accusation against them. Perkins.

Verf. 20. Them that sinne ] That is, openly and with scandall.

Rebuke before all ] The whole Assembly of the Church, Matth. 18. 17. 2 Cor. 2. 6.

Id est palam &  
in publico con-  
ventu ecclesie, graviter ac severe sunt increpandi. Estius.

Verf. 21. Doing nothing by partiality ] The Apostle chargeth Timothy, that he doe nothing κατὰ ἰσθμιασμός, that is, by titing the ballance of one side.

In alteram par-  
tem inclinando.

See 23: Exod. 2. Metaphora sumpta est à balance. Gerh. vide Beza, 22. 24. Verf. 22.

As though hee had said more largely, use all the circum-  
spection thou canst, yet some hypocrites will creep into the Ministry: some are inwardly prophane, and such close sinners thou canst not discern, till afterwards they manifest themselves; others are open sinners, of which thou maist judge aright; these latter thou art to hinder; the former reclaime, or seasonably remove, and so save up the foare againe. Doctor Taylor.

Vide Calvinum & Estium.

Est stomacho laborantibus assiduus aque potus inutilis Celsus l. 1. c. 8. precipitque similiter stomacho laborantibus ut vinum adhibeant. Scultetus.

\*q. d. Quamvis quorundam peccata sunt manifesta propter que ab ecclesiasticis officiis eos excludere in proclivis est; tamen aliorum peccata sunt occulta, que temporis progressu in lucem profervuntur; ideo ad ordinationem non est temere & precipitanter accedendum. Glasf. Philol. Sac. l. 1. Tract. 3. Hec tota sententia cum versu 22. & præcedentibus connectenda videtur: quippe in quo ratio redditur illius præcepti de cavenda communione alienorum peccatorum. Voitijs.

Vers. 22. Lay hands suddenly on no man ] By a part is here manifested the whole Act of ordination, because hands were imposed upon them.

Neither be partaker of other mens finnes ] This is diversely interpreted. First, as if this were the meaning, there are many will ordaine rashly, doe not thou fall into such mens finnes, so as to be like them. Secondly, there are many that will importunately desire such to be ordained, who may please their humours; but doe not thou yeeld to such importunity, least thou partake of their finnes. But thirdly it may have reference to the persons ordained, that if Timothy were not diligent to examine them, both for their doctrine, and conversation; all the wickednesse these Ministers should afterward commit in the discharge of their duty, would be accounted as his; and he should answer for them.

Others are open sinners, of which thou maist judge aright; these latter thou art to hinder; the former reclaime, or seasonably remove, and so save up the foare againe. Doctor Taylor.

Keep thy selfe pure ] That is from finnes, that thou beest without blame.

Vers. 23. Drinke no longer water ] There are but two words in the Greeke. *μηδὲ οἶνον*, Paul ~~doth~~ doth wholly forbid Timothy to drinke water, but to drinke it onely, for so *οἶνον* signifies.

precipitque similiter stomacho laborantibus ut vinum adhibeant. Scultetus.

Use a little wine ] That is, but a little wine; we sold the land for so much, that is, but for so much, *Act. 5. 8.* drinke wine, *sed modice, hoc est modice*; to cure thine infirmities, not to cause them, *pro remedio parcin. non pro deliciis redundantius.* Ambrose.

Paul prescribes Timothy to drinke a little wine for his stomachs sake, and often infirmities; yet he never prescribed him but a little preaching, nay though a weake sickly man; yet he charges him before the Judge of quick and dead, to preach in season, and out of season. Dike.

Vers. 24. Some mens finnes are open before hand \* ] Some there are who offer themselves to ordination, whose scandals are known before hand.

And some men they follow after ] Others offences they are not known, till after they be ordained.

idem ad ordinationem non est temere & precipitanter accedendum. Glasf. Philol. Sac. l. 1. Tract. 3. Hec tota sententia cum versu 22. & præcedentibus connectenda videtur: quippe in quo ratio redditur illius præcepti de cavenda communione alienorum peccatorum. Voitijs.

## CHAPT. VI.

Vers. 3. And to the doctrine which is according to godlinesse ] That is, the Gospell by a Periphrasis. See the 3. Chap. 16. and *Tims. 1. 1.* because the nature, constitution, and compofure of it is such, as if he that framed it had intended the exaltation of godlinesse by it in the world.

Vers. 4. But doing about questions ] In Greek, *ῥημάτων περίεργον*, He means not such questions as are profitable, but which are raised, *ad ostensandum acumen*, so that one question begets another.

And strifes of words ] *ῥημάτων μάχαι*, word bates.

Vers. 5. Perverse disputings of men\* ] In the originall, galling one another with disputes: *ῥημάτων μάχαι*, inutiles contentiones, disputationes curiosa. Occamenius *metaphoram deductam putat ab ovibus quæ applicatæ aliis & attritæ etiam sanas morbo afficiunt.* Gerh. in loc. Vide Estium.

He makes not the gaine of godlinesse to

Vers. 6. But godlinesse with contentment is great gaine ] *Godlinesse with selfe-sufficiency*, for so it is word for word in the originall. It restores us our primitive

depend upon the condition of our contentment, as though there were no profit in it, unlesse we were contented with it; but that is the effect and an inseparable companion of godlinesse to make us contented with all estates; for it alwayes brings with it contentment. De pietate tria prædicantur quod sit quæstus: ingens quæstus: talis denique quæstus qui pariat ex se *ἀνομιαν*. Scultetus.

Proverbs. "The good man is satisfied from himself" i.e. right is satisfied contented, in whatever state he providentially may be in. "With a companion" i.e. Mocking the translation. 1. Satisfied from his circumstances, with his lot or 2 out of himself in Christ Jesus. He is Christ's as



right and interest in the creatures; a godly man in his wants may claime the promise, and live upon God. 2. He is sure of the best supply, and in the best way. 3. Every creature and blessing shall be sanctified to him. 4. It produceth gracious effects. 1. True contentation of mind, 37. Psalm. 2. Makes him thankfull in the want of these things as Job. 3. He lookes on common favours as fruits of speciall love and pawnes of a heavenly inheritance. 4. It makes such an impression on his heart, as was in God in the bestowing of them; as God hath shewed love to him, so will hee to the Saints. *Excellent observations.*

Verf. 7. For we brought nothing into this world ] Greeke, this new world.

And it is certaine we can carry nothing out ] He doth not say as it is, Job. 1. 21. we brought nothing into the world, and shall carry nothing out; but as if men affirmed some such thing in their own hearts, that their riches should goe out of the world with them, or could profit them when they are dead; he saith it is certaine we can carry nothing out.

Verf. 8. And having food and rayment, let us therefore be content ] That is, if wee have food and rayment necessary for us and ours, we ought to quiet our hearts, and have no further care. The word signifies let us have enough, let us count it enough.

Perkins.  
He saith not  
Gates nor deli-

caes, but food that may feed; he saith not ornaments, or abillments, but coverings, garments, so much as may keepe thee from cold; garment quasi gardment. Minshew; toga que defendere frigus, Quamvis crassa queat. Horace.

Verf. 9. But they that will be rich ] The Apostle saith not those that are rich, but these which inordinately desire to be rich, or such as referre the labour of their callings to the gathering of wealth; where the Apostle doth not simply condemne a rich estate, but rather the desire to be rich, that is a desire to have more then is necessary for the maintaining of a mans estate.

Fall into temptations ] That which we pray daily against, are overcome by them.

And a snare ] viz. Of Satan, the vulgar addes the Devill, but it is not in the Greeke and Syriack. And into many foolish ] Absurd and fordide.

Hurtfull ] And damnable to the soule.

Which drowne men ] Like one that hath a Millstone about his neck, and is throwne into the bottome of the Sea. *Βουζην, proprie est in profundum demergere.*

In destruction and perdition ] That is, destroying perdition. He useth two words to signifie the greatnesse, and certainty of the destruction; or to note a double destruction, Temporall, and Eternall. *Estius* and others.

Verf. 10. For the love of Money ] The preposterous inordinate love of it.

Is the root of all evils \* ] He saith not that it is the cause, principle, originall, but the root, not of a few, many or very many, but of all evils; the covetous man will be ready to commit any sinne. *Quid non mortalia pectora cogis Auri sacra fames.*

\* Bion avariti-  
am vocabat  
vitiis metropolin,  
Timon malorum elementum.

Pierced \* themselves thorough ] One every side, circumcirca perforant, as if one were stabbed all over, from head to foot.

With sorrowes ] Such as women in travell are subje& unto.

\* Verbum mea-  
trix, notat  
proprie confos-  
sionem, cum

quis in mucronem incidit. Sensus igitur est, transfixerunt seipsos multis doloribus. Geth. in loc.

Verf. 11. But thou O man of God, flee these things ] Not onely because it was exceedingly unbecoming him, but because even he is inclinable to it. That is, thou who art to have office in the Church by ordinary calling, as the Prophets and men of God of old had by extraordinary; thou who after a speciall manner art to be Gods peculiar, by reason of thy function, 1 Sam. 2. 27. 2 Tim. 3. 17.

Flee \* these things ] That is, preserve thy selfe from these noysome lusts, the breeders of most filthy and detestable cogitations and practices.

And follow after righteousness ] That is, deale justly, give every man his owne.

Godlinesse ] Covetousnesse is Idolatry, practise thou piety which is great gaine.

Faith ] This is a maine fruit of godlinesse; follow it and thou shalt not distrust Gods providence.

Love ] To men a fruit of faith; selfe-love occasions covetousnesse.

Patience In adversity.

T t 2

Meek

\* Verbum fuge  
emphasis habet;  
q.d. sis ab hu-  
jusmodi longissi-  
me remotus.  
Estius.  
Doctor Taylor  
on Titus.

*Meeknesse* ] Waiting and expecting Gods comming, to the supply of our want.

*Vers. 12. Fight the good fight of faith* ] That is, strive by faith, patience and Prayer, against all these lusts of inidelity, distrust, earthly-mindednesse.

*Vide Cornel.  
à Lapide,  
Metaphora sumta non à militia, sed à certamine, quod cursu fiebat in studio, 1 Cor. 9. 24. 1 Tim. 2. 5. Gerh. Ex Estio.*

*Lay bold on eternall life* <sup>a</sup> ] Being call'd by faith, and hope, lift up thy heart and affections to a heavenly conversation, so some, That is, so strive in this course that thou maist obtaine eternall life.

<sup>a</sup> *Peluti bravi-  
um sive premi-  
um certaminis.*

*Persistit in Metaphora, Gerh. ib.*

*Vers. 14. That thou keep this Commandment without spot* ] That is, so keepe this Commandment, that thou looke for Christ daily; and so that if thou shouldst live untill that time, thou remit nothing of thy study and care.

*Mr Ball.*

*Vide Cornel.  
à Lapide.*

<sup>b</sup> *Nomine  
mandati signifi-  
cat que habemus de officio Timothei differunt: quorum hæc fuit summa ut se fidelem Christo & Ecclesie Ministrum præberet.*

*Calvinus.*

*Vers. 15. The onely Potentate* ] Because he is essentially, and independently potent, yea omnipotent.

*Vers. 16. Who onely hath immortality.* ] viz. Perfect and independent; the Angels are immortall, not of their own nature, but by Gods grace.

*In divitiis cupi-  
ditate reprehen-  
dit non facultatem, Austen.*

<sup>a</sup> *Εν Πλούτῳ  
ἀδυνατῶν, in  
incertitudine  
divitiarum, hoc  
est, in incertis  
divitijs. Gerh.*

*Vers. 17. Charge them that are rich in this world* ] This is added by way of extenuation, the world is brittle and all things in it; those are world-lings in heart, as well as in estate; there are other riches, besides those of this world *Matth. 6. 20. and 19. 21.*

*That they be not high minded* ] He bids rich men take heed of two things, first Pride here, and secondly deceitfull hope in the next words.

*Nor trust in uncertaine riches* <sup>\*</sup> ] Yea to uncertainty it selfe, so it is in the originall; some render it unevidence of riches, they evidence not Gods love.

*But in the living God* ] This Epithete is added either to distinguish him from false Gods, or to declare the certainty of hope which is placed in God, who lives alwayes, and immutably.

*Vers. 18. That they doe good, that they be rich in good workes. ready to distribute, willing to communicate* ] All is but beneficence, expressed in the variety of four Epithetes.

*Κοινωνίαις,  
Græca vox pro-  
priè signi-  
ficat eam com-  
municationem  
quæ quis ea, quæ  
habet, alijs qui non habent impertiendo communicat. Rom. 12. 13. Heb. 13. 16. 2. Cor. 8. 9. Gal. 6. 6.  
Gerh. in loc.*

*To doe good* ] Imports all good whatsoever belongs to a Christian life; the other two, *distribute*, and *communicate*, that good which properly is expected from rich men, that none else can doe.



# ANNOTATIONS

## UPON THE

### Second Epistle of PAUL the Apostle, to TIMOTHY.

#### CHAP. I.



Here is the same Argument generally of this Epistle with the former.

ad Timotheum restit dixeris Exordium Epistolæ ad Romanos contractum. Scultetus.

Verf 3. Whom I serve from my forefathers ] or Progenitors ; so Calvin. Some say Abraham, Isaac, and Jacob ; others his naturall parents.

Græci *προγον* vocabulo, complectuntur non parentes modo proximos, sed superiores quoque, qui nominibus carentes, eisdem majores vocantur. Espencaus. *προγον*us aliqui majores, nempe

Abrahamum, Isaacum & Jacobum, & alios deinceps à quibus ortus est intelligunt; ego progenitores proximos significari puto. Scultetus. Gratiæ ago Deo meo, quod quoties ad eum preces fundo, toties tui sum memor, ac pro te oro. Estius.

With pure conscience ] That is, a conscience purified from the guilt of sinne by the sprinkling of the blood of Christ. 2. A conscience purified from self-ends and respects. Sincerely and without hypocrisie.

Without ceasing I have remembrance of thee in my prayers night and day ] We cannot think that Timothy was never out of his thought ; but the meaning is, when he did call upon God from day to day, he still remembered him. 1 Thess. 5. 17.

Verf. 6. Stir up the gift of God which is in thee ] That is, as man preserves the fire by blowing, so by our diligence we must kindle and revive the gifts and graces of God bestowed on us. Therefore some thinke it is a metaphor taken from a sparke kept in ashes, which by gentle blowing is stirred up till it take a flame ; so Calvin, Barlow, and others. But it is better (saith Gerhard) to refer it to the Type of the Priests of the old Testament, by whose daily and continuall ministry the fire coming from Heaven was maintained: so Timothy is commanded to stir up and preserve the gifts of the Holy Ghost received, and cause them to flame and burn in him. 1 Thess. 5. 19. 1 Tim 4. 14. Not those gifts common to all the faithfull, faith, hope, and charity, but the particular gifts of the Spirit, as the gift of teaching in the Schools, the gift of exhorting in the Church, and perswading men the faith of Christ, the gift of Tongues. In calling it a gift he signifies an extraordinary grace of that time ; but in willing him to stir it up, and not to neglect it, he sheweth that it was in him to procure it at Gods hands, by reading teaching, and praying, and the like means.

By putting on of my hands ] The ceremony of laying on of hands hath been used of parents in blessing of their children Gen 48. 14. in Sacrifice Levit. 1. 4. in healing of diseases, Acts 28. 8. in conferring the excellent gift of the holy Ghost, Acts 8. 17. and in making of Ministers; to which time these words have reference, 1 Tim.

4. 14.

Verf. 9. Who hath saved us, and called us with an holy calling ] In calling he is said

Exordium posterioris Epistolæ

Latini certe progenitorum nomine, ut

Græci *προγον*us aliqui majores, nempe

Abrahamum, Isaacum & Jacobum, & alios deinceps à quibus ortus est intelligunt; ego progenitores proximos significari puto. Scultetus.

*Ἀναζωογονεῖ* qui sopitos suscitavit ignes; Est hoc verbum Genes. 4. 5. 27.

suscitatur autem spiritus ille precibus diligenti meditatione & jugi pia operatione. Grot. Scultetus in loc.

Thomdike Service of God at religious Assemblies. c. 5.

Ordinatio vocatio manuum impositio, quia fit cum ceremonia impositio manus. Estius.



said to save us, to set us after a sort in possession of salvation, when he calls us *veracione sancta, id est sanctificante*, making us holy

According to his purpose and grace] That is, not moved by our works,

but by his purpose and grace, that is fore-purposed.

Verf. 12. *Nevertheless I am not ashamed*] There is confidence; *I know and am persuaded*] there is faith; *That he is able to keep*] there is a sure preserver; *That which I have committed*] there is the pledge of salvation.

Here the Apostle calls his own soule *παρεδωκεν*, because committed to God to keep to glory; in the 14 Verse the Gospell is called *παρεδοκεν*, because committed to us, to our keeping.

*Ea doctrina que nihil in salubre habet admixtum qualia multa erant in doctrina Rabbinorum & Philosophorum.*

Grotius.  
\* Weemes out of *φανους*. *φανους* quidam volunt expressam formam, quidam imaginem & delineationem, quidam informationem. Gerb.

\* Mr. Ward. See Gal 5.6. Ephes. 6.23. 1 Tim. 1.14. These two were figured by the *Urin* and *Thummim*.

Dike. *Translatio sumpta ab umbra aut vento in lucis aestuosis.* Grotius.

The Apostle saith he committed to Gods custody a pawn or pledge, or that which he intrusted him withall; and what that is Interpreters differ. One saith his soule, another (which is all one) himselfe; his works, saith a third; a fourth addeth his sufferings; a fifth his salvation. He committed to God his soule, himselfe, his doings, his sufferings, to be rewarded with life and salvation.

Verf. 13. *Hold fast the form of sound words*] Or, wholesome words, such as have a healing property in them, as the word signifies. Principles of Religion grounded on Gods Word are called *sound, wholesome, or healthfull words*, both in regard of their matter and substance, and also in regard of their effect, they cause and preserve good, sound and spirituall health. *Form*] or pattern. A metaphor, say some, from a Carpenter that worketh by rule. *Hbora* \* *foramina*, a speech borrowed from Merchants who have severall boxes or holes wherein they put their severall sorts of money.

*φανους* quidam volunt expressam formam, quidam imaginem & delineationem, quidam informationem. Gerb.

*In faith and love which are in Christ Jesus*] That is, sound doctrine is contained in those two heads, faith and love, both which have reference to Christ. Neither Protestant nor Papist \*, Calvinist nor Lutherane, Conformist nor Unconformist, but faith and love in Christ Jesus is all in all.

Verf. 16. *For he hath refreshed me*] This is another word in Greek then is used *Philemon* 7. A metaphor taken from those who being almost overcome with heate, finde some cooling; to shew how acceptable and comfortable *Onesiphorus* his reliefe was unto him.

Verf. 17. *But when he was in Rome, he sought me diligently and found me*] Therefore Paul was a prisoner at large. *Found me*] That is, came where I was. The difference between *Invenire* and *Reperire* is this; when we goe on a thing, it is *invenire*; when a thing comes on us we doe *reperire*.

## CHAP. II.

*δια πολλων μαρτυρων.*  
\* Par plusieurs testimonies. Fr. Bib. Vids Beza.

*Intangle quasi in angulum, &c.*

\* *Thurndikes*  
Right of the Church in a Christian State. *Chas.*

Verf. 2. *Among many witnesses*] *Per multos testes*, by many witnesses; so the Vulgar, and the French \* also, *inter multos testes*, so Beza and we accordingly, that is, many being present which can testify of these things. That is, the better version. Gerbard.

Verf. 4. *Entangleth himselfe*] *εμπλεκω*, is entangled. It is a comparison \* which St. Paul borroweth from the custome of the Romane Empire, wherein Souldiers, as they were exempted from being Tutors to mens persons, or Curators to their estates, so they were forbidden to be Proctours of other mens causes, to undertake husbandry or merchandize.

Verf. 5.

*Vers. 5. Strive for mastery*] The Apostle hath respect to the manner of the Grecian combats, in which those that were conquerors had a crown or garland of Herbs given them. A metaphor borrowed from Wrestlers, Justers.

*Verbum ἀθλητής*  
ex quo athlete  
dicti, significat  
Gerh. in loc.

*certare quocunque certandi genere, quod corpore exercetur, velut lucta, cursu, pugnis, disco, saltu. Estius.*

*Vers. 15. Rightly dividing the word of truth*] Or, word for word, rightly cutting into parts the word of truth | It is a metaphor (say Gerbard, Perkins, and others) taken from the Levites who might not cut the members of the sacrifices without due consideration. The righteousness respects not onely, or not so much the subject or word divided, as the object or persons to whom the division is to be made, in giving every one his portion, or food convenient for him; as some parts of the Sacrifices were given to the Priests, others to the people.

*Similitudo*  
ducta à victi-  
mâ que certo  
ritu secari de-  
bebant. Est au-  
tem & Evân-  
gelii annuntia-  
tio sacrificium  
& quidem egra-

*gium. Grotius. Vide Bezam. Ex sectione sacrificiorum carniū metaphoram derivasse Apostolum ad concionatores verbi Dei, existimant nonnulli. Sed verius puto sumptam esse metaphoram à nutritivis cibis in particulas & ossulas secantibus, ut commodius eas glutiant parvuli quos educant. Menochius de Republica Hebræorum. l. 2. c. 10. In Græco est ὁδομαχία recte in partes secantem & dividentem; metaphora à structoribus sumpta, quorum munus est ex ipsorum artibus præscripto integras verbi gratiâ aves, aut alias carnes in frusta excutere, & partem cuique suam apponere. Nec aliunde quam à partibus convivialibus sumpta videtur metaphora illa, quæ usus est Christus Dominus Luc. 10. 4. & illa quæ usus est David, Psal. 15. 5. sumpta metaphora à symposiarchis qui quantum vini esset hauriendum præscribebant, atque ita calicis partem assignare videbantur. Idem ibid. l. 6. c. 3. Vide Fulleri Miscel. Sac. l. 3. c. 16.*

*Vers. 16. Increase*] The Greek word signifies to cut a thing before to make a passage for other things, as in some Countries they cut a passage for their sheep because of the yce.

*Vers. 17. And their word will rot as doth a canker*] Estius defends this translation. Calvin and others would have it rather translated a Gangrene. Scetus, Calvin and Grotius shew that they are not the same disease. That it hath its name in Greek from eating. Physicians say that if it take hold of any member in the body, unlesse speedy remedy be found, it fretteth the flesh, blood, bones, never ceasing till the whole man be destroyed. Errour is exceeding infectious and hurts the soule, unlesse daily prevented, (as a Gangreen or running-tetter the body) 1. speedily, 2. incurably. 3. mortally. *Vide Calvinum, Estium, Gerh. in loc.*

*Of whom is \*Hymeneus and Philetus*] It is not certaine who this Philetus was; the Apostle speaks of Hymeneus, 1 Tim. 1. 20. They are Greek names, as many others in the Cities of Asia built by the Grecians. The one by interpretation is a love or wedding-song: the other, amiable, or affected.

*Monstrat digito*  
pestes ipsas, ut  
sini ab illis om-  
nes caveant.  
Calvinus.

\* Nuptialis, nomen heretici negantis carnis resurrectionem à thémate Júp. pellicula seu membrana virginitatis index quæ primo coitu rumpitur. Pastor Hymeneus à nuptiarum Deo: Philetus nomen quasi Optatus, Desideratus apud Latinos. Grotius.

*Vers. 18. Who concerning the truth have erred*] Swerved, missed the mark; *Qui a veritatis scopo aberrarunt.* Gerh. The Apostle useth this word thrice in these two Epistles to Timothy, by which not every error in Religion is signified, but an error of that kind wherein the foundation is not retained.

*Saying that the resurrection is past already*] Denying, viz. the resurrection which is to be of mens bodies at the last day, and turning it into the resurrection onely of the soule from sinne.

*And overthrow the faith of some*] Not the grace, but the profession of faith, or else the doctrine of faith which these did hold; they were runne into errors and heresies. It is in the present tense in the Greek, by which the Apostle signifies that they doe not onely perlist in their error, but also in a perverse study of propagating it. There is an Emphasis in the word *subvert* or *overthrow*, because the faith of the resurrection being taken away (as the fontaine of all Christian Religion) presently the whole fabrique of Christian Religion falls to the ground, 1 Cor. 15. 13.

*Estius.*  
Gerhard.

*Vers. 19. Neverthelesse the foundation of God standeth sure, &c.*] That is, the decree of Gods election stands firm and sure, so as those who are elected by him shall never fall away. This he declareth by a double similitude; he saith the election of God is

*Singula verba*  
pondus habent;  
certitudo hæc  
nititur, Primo;

*fundamento. Secundo, non quocunque sed firmo. Tertio, non hominis sed Dei. Quarto, non vacillante sed stante idque ob signato, idque notitia Dei, non simplici tantum inspectionis, sed discernente suis à non suis. Dr. Prid.*

like

See Macknight's

Standeth sure] Abideth firm, stable, constant, without change or alteration. Our English word sure comes from the Hebrew *tzur* a Rock. *Barlow*. Numerus certus non solum quoad numerum numerantem ut suggerunt Arminiani, sed quoad numerum

like the foundation of a house which standeth fast though all the building be shaken. The Church of God is compared to a building, election to the foundation; A foundation is first in order of the building. 2. Highest in honour, Christ is called the foundation of foundations, *Esay* 28.16. 3. Is the stability of a whole building. Secondly, he saith that election hath the seal of God, and therefore may not be changed. Having this seal, the Lord knoweth them that be his] Or who are his, not only how many are elected, but who they are, who be the very numericall persons. A seal is for two ends, secrecie and safety; things which are sealed are made sure and authenticall; this seal hath two parts: the first concernes God in that every mans salvation is written in the book of life, and God knoweth who are his. Secondly, a second part of the seal which concerns man, and is imprinted in his heart and conscience, which also hath two branches, the gift of invocation, and a watchfull care to make conscience of all and every sinne, in these words, *And let every one that nameth the name of Christ depart from iniquity*] whereby he signifieth that those which can call upon God, and give him thanks for his benefits, and withall in their lives make conscience of sinne, have the seal of Gods election imprinted in their hearts, and may assure themselves they are the Lords. *Mr. Perkins. A very good idea.*  
*numeratum ut orthodoxi tenent.*

Dr. Preston.

*Verf. 21. He shall be a vessell unto honour*] That is, known or declared that he is so. *And prepared unto every good worke*] The word in the originall signifieth when a man is fashioned as a vessell is fashioned, and the meaning is, that then a man is good, when his heart is fitted to good works.

Dr. Taylor on Titus. Neque enim doctrina locus erit nisi adsit moderatio & a quabile quoddam temperamentum. Calvinus.

*Verf. 22. Flee also youthfull lusts*] There are lusts peculiar to that time of life, sensuality, abuse of selfe, creatures, headstrongnesse.

*Verf. 24. But be gentle unto all men, apt to teach*] Where the Apostle seemeth to conclude him not to be apt to teach who is not inclined to a gentle and meek disposition.

\* *Hmou lenem, placidum, mansuetum humanum erga omnes; ὁδονομῶν. proprie significat docendi donis instructum, idoneum ad docendum.* Gerh.

*Patient*] The Greek word properly signifies *Tolerantiam majorum*, one that beares evill. *ἀνέχων*, evill persons rather then evill things. *Estius. Gerh.*

\* *Αναλυσεν* proprie ē vino ad se redire, per translationem usopatur ad liberationem ab omnibus rebus aliis quæ mentem turbant, ut videre est Abac. 2.7. 1 Cor. 11. 34. Grotius.

*Verf. 26. And that they may recover*] Or awake themselves; Syriack, that they may be mindfull of themselves.

*Out of the snares of the devell*] Greek, snare of the devell; that is, pleasures, which make men as it were drunke; we are freed from these by Christ, *Esay* 42.7.

The Apostle alludeth to one that is asleep or drunk, who is to be awaked, and restored to his senses. *Barlow.*

*Who are taken captive*] *ἐλθόντων*, taken alive, as souldiers in the warres, or beasts in a toyle. The Greek word is properly a warlike word, but is more largely used, as we may see *Luke* 5. 10.

### CHAP. III.

\* *Comprehendit universum Christianam Ecclesiam statum.* Calvinus. *Χαίροις χαλῆποις* tempora molesta. Tribuuntur temporis istiusmodi epibeta metonymicè, propter ea quæ in tempore contingunt maxime propter horum mores ac studia. Estius.

*Verf. 1. IN the last daies*] That is, all the time from Christs first to his second coming. *Perilous times*] *Vulg. tempora periculosa.* The Greek is properly *difficilis times*, in which it is hard to consult, or to carry ones self.

*Verf. 2. For men shall be lovers of their own selves*] Self-love is the root of these 19 vices here mentioned. The Apostle begins with self-love, and concludes with love of pleasures; men alwaies abound with self-love, but it shall then prevaile more then in times past.

*Verf. 3.*



*Truce-breakers* ] Or promise-breakers, for it needs not be confined to the leaving of those Covenants of Cessation from Armes betwixt enemies which we call truces, but may be understood generally of any promise or compact whatsoever.

*Verf. 4. Traytors* ] Such as betray \* those who put their confidence in them.

*Heady* ] Such as flye before they should; *προνόησις*.

*High-minded* ] Such as are puffed up with pride, shew it outwardly *πυρρῶν*.

*Lovers of pleasures more then lovers of God* ] There is an elegant *paronomasia* in the Greek *φιλάδελφοι καὶ φιλάθεοι*.

*Verf. 6. For of this sort are they which creep into houses* ] Syriacke creepe like Ferrets, or Weevils.

*Verf. 8. As Iannes and Jambres \* withstood Moses, so doe these also resist the truth* ] The series of the speech seemed to require that he should say, as *Iannes and Jambres resisted Moses so doe these also resist us*. But he alters his stile, and saith more emphatically *they resist the truth*, that he may shew that their opposition is not so much against men preaching the truth of the Gospell, as against truth it selfe; and therefore against God who is the first truth: *Esitius* and *Gerh.* in loc. It is likely they were therefore two (saith *alvini*) because as God raised up *Moses* and *Aaron* as two Captaines for his people, so *Pharaoh* would have so many Magicians to oppose them.

*fundum ingredi, in penitorem recessum se abdere. Ambrosiaster legit, qui inepunt in domos. Locus parallelus habetur, Tit. 1.v.11. Gerh. in loc. \* Iannes & Jambres qui fuerint, docent Hebræi, Græci & Latini Scriptores. Apud Nathaniem etiam Hebræum autorem Lexici juris, scribit Drusus, se invenisse: eos principes magorum Pharaonis fuisse, ac Moli edenti miracula vestisse. Scultetus.*

*Verf. 12. Yea and all that will live godly in Christ Iesus, shall suffer persecution* ] There is a kind of godlinesse, which may be free from persecution; but if one will live godly up to the rule and principles which Christ hath given, he shall be subject to persecution.

*Plus.* They have enemies enough.

*Verf. 13. But evill men and seducers \* shall wax worse and worse* ] That is, evill men who are seducers, or among all evill men, especially seducers.

*stigmatos, deinde generaliter usurpatur pro impostoribus ac deceptoribus. Esitius. Gerh.*

*Verf. 15. And that from a Child, thou hast known the holy Scriptures* ] *ἐκ τοῦ βεβήκα*, from his Child-hood, yea from his infancy as the word properly lignifies, from thine infancy say the Rhemists who yet cannot endure that Children should be put to the reading of the Scriptures. See *Esitius*.

Here is a large praise of the knowledge of God; in the commendation we have

1. Of whom: *Timothie*, a Child:

1. *Act*, knowledge.

2. For what:

2. Subject, Scripture, set out by the adjunct holy; effect, make wise to salvation.

*Verf. 16. All Scripture is given by inspiration of God* ] *Πάντα γραφὴ θεόπνευστος ἐστίν*. Because he had exhorted *Timothy* to the reading of the Scripture, therefore he here commends it, 1. From the authority. 2. From the profit of it, not onely the sentences, but the severall words, and the order, and the whole disposition of them is from God, as speaking or writing by himselfe; this is to be divinely inspired faith *Esitius*.

*Is profitable* ] Shewing that the word of God must never be medled withall but for some profit. Then particularly he sheweth wherein the profit consists.

*For doctrine* ] That is, to teach men what to know, and beleve.

*Reproofe* ] Of error and false opinions.

*Correction* ] Of ill behaviour.

*And instruction* ] In good behaviour.

*Verf. 17. That \* the man of God* ] Meaning not any man, but the Minister, 1 *Tim. 6*.

11. 1 *Cor. 4.1*. Yet not one particular person, but the whole calling.

*Apostolum respicere ad illud, quod in V. T. Propheta peculiariter vocabantur viri Dei. 1 Sam. 9.v.5. 1 Reg. 17.v.18. 2 Reg. 4.v.7. Gerh. Quod si scriptura sacra doctoribus sufficit, quidni sufficiat auditoribus? Scultetus.*

\* *Verisimile est*

Uu

May

*Causis sufficientibus positis in actu necessario ponitur effectus.*

*\* Yonnes propriè significat incantatores ac præstigiatos.*

*Mr. Hilderfarn. Mos erat & est nunc quoque Iudeorum, à prima etate que literarum capax est, sacra scripta legenda dare pueris. Grotius. Vide Gerh. et Espenceum in loc.*

*Rom. 15.4. Consolation is added, but that may be comprehended here under doctrine or instruction.*

*May be perfect, thoroughly furnished* ] That is, sufficiently instructed to execute all the parts of his office.

*Bellarmino*, and *Andradus*, make themselves merry here, and say that the word profitable never notes sufficiency; but the same Greek word is used, *1 Tim.* 4.8. for sufficient.

The Scripture is so profitable, that a Doctor of the Church may thence confirme the true doctrine, and confute false; may instruct and mend his manners, and be made wise to obtaine salvation; therefore it is perfect. That which contains all things necessary, contains a sufficient doctrine. *Classicus hic locus est, ex quo Scripture perfectio contra Pontificios demonstratur.* Gerh. in loc.

But *Estius* saith the Apostle here speaks onely of the old Testament; for *Timothy* could not from his Childhood know the Bookes of the New Testament, since they were not then extant. To that we answer with *Calvin*, that for the substance there was nothing added; for the Apostles writings are but an explication of the Law and Prophets, together with an exhibition of the things. And if the Old Testament alone were profitable for all these ends, then much more now is the whole Scripture, the new being also added.

## CHAP. IV.

Hilderfam.

*Vers. 1.* **I** Charge thee therefore before God and the Lord Iesus Christ, who shall judge the quick and the dead at his appearing ] As if he should say, Thou canst never answer it unto God, and unto Iesus Christ at the day of judgement, if thou doe it not.

\* *Huc pertinet ista terribilis obtestatio; scilicet ut officium predicationis, ac cetera que sunt hominis Dei munera, diligenter & constantiter exequatur.* Estius. Quibus verbis significat, multo stimulus opus esse ad nos impellendos ut in recto cursu progrediamur. Calvinus.

*Vers. 2.* \* When the Apostle foretelleth, that in these latter times men should have itching eares, he prescribeth to *Timothy* this remedy to cure it, *preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine*, as if he should say, teach diligently, zealously, profitably; using not onely doctrine, but application, grounding thy exhortations, and reproofes, substantially upon found doctrine. *Hilderfam.*

Stand much upon it, id est, insiste operi, instanter age quod agendum est. Estius. Saint Austen expounds it in a word, opportune volentibus, importune nolentibus; in season, to the willing, out of season to the unwilling. The Greek Commentators refer this to the Preacher, when it is commodious, or incommodious for him; others to the hearer, when he is willing and unwilling. See *Estius*.

*Preach the word* ] It is not onely a toleration, but a peremptory command.

*Be instant* ] The Greeke word signifies, to stand to or over a business; our English word expresseth it fully; to be instant in a business, imports two things, earnestnesse, and diligence.

*In season* ] May be understood two wayes, 1. It may be taken for the ordinary set time appointed, and set apart for this exercise, the Lords day, *Mathe* 6. 2. *Luke* 4. 16. *Act.* 13. 14. and 20. 7. 2. At such times and seasons, when the word may be most acceptable, most profitable unto the hearers.

*Out of season* ] Not in it selfe or in truth, but in the opinion of men.

Doctor Taylor on Titus.

to the willing, out of season to the unwilling. The Greek Commentators refer this to the Preacher, when it is commodious, or incommodious for him; others to the hearer, when he is willing and unwilling. See *Estius*.

This duty of the Ministry, is twice pressed upon them, *reprove, rebuke.* See 58. *Eph.* 1.

*Rebuke, exhort with all long-suffering* ] *Titus* 1. 13. There is a precept to reprove sharply. Some consider the persons to whom the Apostle writ these things, the one was *Timothy* who (they say) was severe and austere; and therefore is exhorted to patience and mekenesse: the other *Titus*, who was gentle and meek of nature; and therefore spurred unto sharpnesse and severity. Others draw the difference from the people, over whom they were set; the Cretians were hard and refractory, full of bad qualities: the *Ephesians* among whom *Timothy* was sent, were of some better temper, and disposition; and therefore were to be mildly dealt withall.

*Vers. 5.* *Do the work of an Evangelist* ] \* That is, which is worthy of an Evangelist, therefore say some, *Timothy* must needs be an Evangelist; and so no Bishop.

Some by the name of an Evangelist, signifie in generall a Preacher of the Gospel; but these are rather meant saith *Calvin*, which the Apostle used as companions in executing,

\* *Honorifica officij mentio tam ad eum animandum quam ad com-*

cuting their office, *Act. 21. 8. Epb. 4. 11.* As if he had said, doe thou *Timothy* that which becomes thee in thy place and calling, faithfully and with conscience, for I have so done in my place and calling; I have done my duty conscientiously and faithfully; and stood against all opposition to the contrary, and now I am ready to be offered as a drinke offering, *Pbil. 2. 17.* and to depart this life; though *Estius* oppose this. *Immolor ac libor more sacrificii, Metaphoræ ratio à sacrificiis V.T. ducta, quibus addebantur olim libamina.* Gerh. in loc. Vide plura ibid. Vide *Calvinum* & à *Lapide*.  
*Ministeri tui exequere, ut omnes intelligant te rem seriam agere. & in Evangelij Prædicatione proram & puppim salutis humanæ positam esse.* Scultetus.

*Verf. 7. I have fought a good fight* ] *Τὸν ἀγῶνα τὸν καλὸν ἡγήσασμαι*, Certamen illud præclarum certavi, *Bezæ*. I have fought that excellent fight, a fight by wrestling; the Apostle useth this Metaphore also, *1 Cor. 9. 25.* He adds this partly for his own comfort, and partly to provoke *Timothy* to imitate him.

*I have finished my course* ] As the first Metaphore was taken from a stout Champion, so this is taken from a strong runner. He compares himselfe to those which run in a race, which Metaphore he also useth and joynes it with the former, *1 Cor 9 24. 26*

*I have kept the faith* ] This third Metaphore is taken from a brave Souldier, he was faithful to his Generall, *1 Cor. 4. 2.*

*Verf. 8. Henceforth is laid up for me a Crown of righteousness* ] As if he had said, I have finished my course, and done my duty in my place; and hereby I know and am assured that henceforth is laid up for me a Crown of righteousness.

*Corona præmii loco solet proponi.* *Estius.* Corona ut scribit *Carolus Paschalius* de corona, signat absolutiorem, cum universalitatem, perfectionem, & evincendo cariti destinatur, quæ eminentissima & absolutissima pars est totius humanæ compaginis. Corona est, ultra cuius excellentiam mortalium vota non extenduntur. Hinc summum omnium præmiorum fuit Corona. Hinc est, quod coronare quandoq; est remunerare, & corona remuneratio. Corona denique non qualecunque præmium notat. sed præmium victoriæ, hoc est, pugnando, vincendo partum. Ubi durior pugna, ibi gloriosior est victoria, inquit *Severus Sulpitius* in *Dial.* Scultetus in loc.

*Verf. 10. Having loved this present world* ] The word signifies, and so other translations render it, he embraced this present world, that is, the affections of his heart had a sympathy with it, as the Ive with the Elme, he embraced it.

*Verf. 13. The Cloake that I left at Troas with Carpus* ] *Ierome, Chrysostome* and *Theophylact* say it was a kind of garment for a journey, which he used when it was raigie weather, or the season cold; *Paul* therefore being in prison, and the weather cold, and he unwilling to be burdensome, being content with his poverty, he caused that garment to be brought him which he wore in cold weather.

*But especially the Parchments* ] Which may appear to be Note-bookes of his own making; the *Syriack* translath it *fasciculum voluminum*, the bundle of writings folded up together; for they used then Parchment to write in, as we doe Paper now. So *Gerhard* and others.

*Verf. 14. Alexander the Copper-smith did me much evill* ] This *Alexander* is conceived to be the man of whom we read, *Act. 19. 32.* that stood to *Paul* when he was in that danger at *Ephesus*; there he had like to have lost his life for appearing on his side. So *Calvin*. Others doubt whether this *Alexander* be the same with him mentioned *1 Tim. 1. 20.* Vide *Estium*.

ad juvandam memoriam annotaverat, unde velut de iis singulariter sollicitus dicit, Maxime membranas. *Estius* & Gerh. in loc.

*Verf. 15. For he hath greatly withstood our word* ] Not us but our words, our Preaching; for the one is but a personall persecution. and against charity; the other a doctrinall offence, and against pietie and so more hainous.

*Verf. 17. And I was delivered out of the mouth of the Lion* ] That is, out of the mouth of *Nero* say some so called for his power and cruelty, because he horribly persecuted the Christians. Or as some (taking it for a proverbiall speech, noting any eminent danger) I was delivered from the extreamest hazard of death; even as a man rescued out of a Lyons mouth, and pull'd from between his teeth. So *Calvin* and *Estius*.  
*Beza à Lapide. Dr. Hall. Vide Euseb. Hist. Eccles. l. 2. c. 23.*  
*\* Proverbialiter dictum pro è summo discrimine, & usurpatur ubi alicui ex insperato salus obigit. Nam quem leo ore prehenderit quasi extra spem esse liberationis legitur Plal. 22. 22. Druf. Prov. Class. 2. l. 3.*

*mendandam alibi ejus auctoritatem valet: quorum utrumque spectavit Paulus.* *Calvinus.* Hoc est, ita partes omnes

*Metaphora militis & cursorum, quibus corona*

*Mr. Fenner. Vide Calvinum Bezae & Grotium.*

*Mench. de Repub. Heb. l. 6. c. 7.*

*Mr. Hilderham,*

*Per τὰς μαρτυρίας ἡτερολογεῖται ὅτι ἐβδελύσσεται, ἐν ᾧ Paulus quendam scitu dignum*



Εἰρησιν, doth not signifie properly *liberatus sum*, as the vulgar hath rendred it, but *ereptus sum*, for the Apostle doth not meane that he was freed from his bonds, since he was in bonds when he wrote this Epistle, but that he was snatcht out of the present danger which was then feared. *Gerb. in loc. ex Estio.*

Speeds Chron. l.  
6. c. 9. ex  
Matthew Par-  
ker. Arch-  
bishop of Cant.

*Verf. 21. Linus* ] This is that *Linus*, who was after Bishop of Rome, as *Eusebius* thinketh l. 3. c. 2. *Claudia* an English (or rather Brittish) woman went to Rome, converted by *Paul*, married a Roman Gentleman, who for his parts was called *Pudens* as here, but before called *Rufus*. It was thought she sent the Gospell first into England.

## A N N O T A T I O N S

### UPON THE

### Epistle of P A U L the Apostle, to TITUS

#### C H A P. I.

Hujus Epistole,  
quam ad Titum,  
suum ex gentili-  
tate discipulum,  
scripsit apostolus,  
idem serè argu-  
mentum est cum  
duobus ad  
Timotheum,  
præsertim cum  
provo. Nam  
sicut Timothe-  
us Asiæ minori  
præferebatur, ita Titum Cretæ celeberrimæ & amplissimæ insule, quæ nunc vulgo Candia vocatur. Erat itaque uterque de ijs, quæ ad  
regimen Ecclesiasticum pertinerent, etiam per literas instruendus. Quod autem multo brevius ad Titum scribat, quam ad Timothe-  
um, ea ratio reddi potest, quia Titus ut ætate provecior, ita & Ecclesiasticis rebus gerendis erat exercitior: Timotheus autem  
junior, atque recentior; idcirco pluribus informandus. Estius.



His Epistle is by the learned, called *Epitome Paulinarum Epistolarum*, an *Abridgement* of all *Pauls* Epistles, it is fraught with such varietie of precepts fitted to all sorts, sexes, ages and conditions of men, as whatsoever he hath in all his Epistles more largely handled, hee seemeth summarily to have reduced the same into this one.

This Epistle containeth three parts, 1. The salutation, in the foure first verses. 2. The narration or proposition of the matter of it, from the 5. vers of the first Chapter, unto the end of the eleventh of the third Chapter. 3. The conclusion, containing some private businesse enjoyned *Titus*: and the ordinary salutation of the Apostle.

Προ ὧν αἰώνων

ante  
tempora secularia.

\* Quia promittentes constituunt dare quod promittunt; hinc apostolus abusus est vocabulo promissionis, pro de creto seu predestinatione: ut sit sensus, Deum ab æterno præordinasse, & constituisse dare electis vitam æternam. Estius.

\* M. Ball of the  
Covenant.  
Vide Mede in  
14. Apoc. v. 6.

\* Mr. Goodwin  
on 6. 1. h. 37.  
Vide Hieron. & Beza. in loc.

\* In singulis ci-  
uitatibus, siue  
oppidatim, hæc  
enim insula  
quondam dista  
est ἑξήκοντα  
πόλεις, quod  
centum habuerit  
oppida.

*Verf. 2. Promised before the world began*] Or rather from the beginning of ages, viz. in that famous promise of the blessed seed, *Gen. 3.*

*Non ab æterno, sed ante multa secula. Grotius.*

*Estius* \* and à *Lapide* interprete promised by purposed; he saith the same here (saith à *Lapide*) that he doth 2 *Tim. 1. 9.* God promised, that is decreed to promise before the world began; and in due time hath made the promise manifest in the word preached. *Doctor Taylor.*

abusus est vocabulo promissionis, pro de creto seu predestinatione: ut sit sensus, Deum ab æterno præordinasse, & constituisse dare electis vitam æternam. Estius.

It seemes somewhat harsh to interpret the word promised, by decreed to promise: and therefore it is better \* to referre it to the promise made from the beginning of the world.

This promise was made to Christ (say some \*) A promise is more then a purpose. A purpose may be in ones selfe, as *Ephes. 1. 9.* but a promise is made to another.

*Verf. 5. Set in order* ] *Supererigere*, so *Jerome* translates it, noting the emphasis of the præposition added; whatsoever is corrected is imperfect; and some things were corrected by me before, yet not fully redressed; those things therefore which are wanting to perfection, doe thou proceed to correct, and set in order.

The word properly signifies a continuall and instant straightning of things which grow crooked in the Church. *Doctor Taylor.*

And ordaine Elders in every City \* ] *Idest, per singulas civitates. Κατὰ πόλιν, Κατ' ἐκκλησίαν, Acts 14. 23.* in every Church. *Estius.*

Urbibus inclita centum Creta ideo dicta à Graiis Hecatompolis olim. *Mantianus.*

*Verf.*

*Verf. 6. Unruly children*] *trivā domūm*, a metaphor taken from untamed headstrong beasts, that will not be brought under the yoke. The word therefore is fitly translated unruly, and is answerable to the Hebrew phrase given to disobedient children, viz. *sonnes of Belial*, *Deut. 13. 13. Hieron absque jugo*, sonnes without yoke.

*Obstruere profusū intendit hereticorum ora, qui nuptias damnant. Chrysost.*

The Apostle would by the society of marriage and Priesthood stop the mouths of Hereticks that condemned marriage.

*Verf. 7. For a Bishop must be blamelesse*] Since the Apostle prosecuting the same argument useth the name of Bishop and Presbyter indifferently in the same sense (as *Jerome* and *Calvin* in *loc.* observe) thence some inferre that there is no difference between them. By the name *Bishop* he meaneth those whom before he called *Elders*; and throughout the New Testament it is indifferently given to all teaching *Elders*, that is, *Pastors* and *Ministers*; and so is here to be taken. A title well known in the Apostles daies in the Tongue then commonly used, to betoken a painfull Office, and a diligent labour; borrowed from such as are set in the Watch-towers of Cities or Camps, to espie, and by a loud voyce, or sound of a Trumpet, or otherwise by a Bell or Warning-piece, to discover and signifie the approaching of the enemy: for such were properly called (*ἐπιτονωτοί*) Bishops, or Watchmen. It is attributed to the Pastors and Teachers of the Church; not onely the great Pastor and Archbishop of our soules, 1 *Pet. 5. 4.* and the Apostles, *Acts 1. 20.* but the other Pastors and Teachers. And the word must be thus needs generally taken in the New Testament, as appears *Phil. 1. 1.* where the Apostle writeth to many Bishops in one City, *Philippi*, and *Acts 20. 28.* speaketh to many Bishops in one City of *Ephesus*.

*Locus hic abunde docet, nullum esse Episcopi & Presbyteri discrimen, quia nunc secundo nomine promissum apertat quos prius vocavit Presbyteros. Calvinus. vide B. zam. \* Dr. Taylor in loc.*

I conceive it to be as cleare as if it were written with a Sunne beame,

that Presbyter and Bishop are to the Apostles one and the same thing, no inequality or difference of Office, power, or degree betwixt the one and the other, but a meer-identity in all. It is true *Jerome* saith, *Quid facit excepta ordinatione Episcopum quod non facit Presbyter?* but in the same place he proves from Scripture that *Episcopum* and *Presbyter* are one and the same; and therefore when he appropriates ordination to the Bishop, he speaks of the degenerated custome of his time. Mr. *Hendersons* answer to the Kings papers. See the Divines answer to the Kings Papers at *Newport*.

*Not self-willed*] One that pleaseth himselfe in his own mind and will; will have his own way.

*Audis ut ex origine est sibi*

*placens, ut notat, explicante in magnis moralibus Aristotele. Latini veteres quidam, hoc loco protervum vertunt. Grotius.*

*Verf. 8. A lover of good men*] Or good things. *Estim* would have it rather referred to persons, because so it agrees better with the words going before. *Hospitall* but to good men, *Quasi diceret Apostolus, amatorem hospitum sed bonorum.* See *Beza*. These two are never to be abstracted one from another; for good men are to be loved for their goodnesse; and whosoever loveth goodnesse, loveth good men; yet of these two the context seemeth to favour the latter, a lover of good men; for the Apostle would have the Minister harborous to good men. *Dr. Taylour*.

*Verf. 10. Especially they of the circumcision*] That is, the Jewes, as *Rom. 3. 30. Col. 4. 11.* for *Crete* had many of the dispersed Jewes; see *Acts 2.* The Apostle (saith *Dr. Taylor*) meaneth not so much the people of the Jewish Nation, as the Jewish Teachers, the teachers of circumcision, such as are mentioned *Acts 15. 5.*

*Vide Bezam. Jerome on the fourth of Galatians saith, Paul knew few*

cular Learning, though not perfectly, as this place and that in the 17 of the *Acts*, out of *Aratus*, and that 1 *Cor. 15. 33.* out of *Menander*, shew. *vide illum. in loc.*

*Verf. 12. One of themselves, even a Prophet of their own*] *Epimenides*, a Greek Poet, who was esteemed as a Prophet by the Cretians, to whom also they sacrificed after his death; therefore called so ironically by *Paul*, say some. But since Poets are sometimes called by the Grecians Prophets (as among the Latines *Vates* is so used) *Calvin* takes it here onely for a Teacher. He also hence notes, that they are superstitious which dare take nothing out of prophane Writers. *Estim* dislikes that he should be called a Prophet here, because he was a Poet; as if *Paul* spake after the manner of the Heathens; which were wont to call their Poephets *Vates*, because they thought them to be acted by some Deity; for elsewhere (saith he) viz. *Acts 17.* he calls them

*Vocat proprium eorum Prophetam, vel quia omnes Prophete vates dicuntur, vel quia descripsit vitia naturalis gentis suae, quod pervin-*

*rum vitia predicere, quia vitia nativa parentum ferè in posteros derivantur, nisi dicere velimus Prophetam appellatum, quia scripsit librum de oraculis, & à Creteusibus habitus tanquam Prophetam teste Laertio, Immo & Cicero, l. 1. de divm. Epimenidem illorum catalogo adscribit, qui per futurum sunt vaticinati. Menochius de Republica Hebrorum. l. 3. c. 14.*

Poets,

He is so called because he was indeed a Prophet and did divine and answer of events to come; some of whose answers and Oracles are yet extant, and recorded in Authors; besides that some of the Heathens confesse that he was the chiefe of those who by *inspired* prophesied of things to come. Dr. Taylor.

*The Cretians are alway liars*] They were so given to lying, that they occasioned a Proverb among the Heathens, We may lie with the Cretians, that is, lie with the liars. *Apud Grecos Kpiti'ew usurpatur pro mentiri.* & Cretizas adversus Cretenses de eo dicimus qui mendaciter agit. *subdoleque, contra hominem subdolum & rafiūm.* Rainold. de lib. Apoc. prælect. 134. Scultetus in loc. vide Erasmi, Adagia.

*Slow-bellies*] A proverbiall speech of such as are greedy, and given to their bellies. So the Syriack interprets it.

*Vers. 13. This witness is true.*] Although *Epimenides* was a Cretian, that is, a lyer; because he spake against himself, not for himselfe, and against his own Nation, so that his testimony against them was more to be esteemed then *Xenophons*, or *Plato's* speaking for them.

*Wherefore rebuke them sharply*] Or refute them. *Non est increpa, sed argue, hoc est refelle.* Erasmi. *Anotus* cuttingly, or precisely, or to the quick. He alludes to Chirurgions who cut away the dead flesh which fettereth corruption in wounds. So *Esai.* Dr. Taylor, and others.

*That they may be found in the faith*] Not the vertue or gift of faith whereby we believe, but the doctrine of faith, that which we doe believe; that is, the doctrine of the Gospell; so it is taken *Gal. 1.22.* It is here opposed to Jewish fables and commandements of men in the next Verse.

*Vers. 14. Which turn away from the truth*] In the word *Turn away* is a metaphor, the speech being borrowed from those who turn away their bodies from the things they dislike; and here translated to signifie an inward loathing and dislike of the truth.

*Vers. 15. Unto the pure all things are pure*] That is, all things in their own nature indifferent. See *1 Cor. 6.4.* & *10.13.* *Rom 14.20.* all such things are free now to be used in good conscience without scruple, by means of our Christian liberty. *Quorum est pura & mens & conscientia rebus adiaphanis minime polluantur. Lex Moysi ponit discrimen ciborum, ut alii quidem sint puri & liciti, alii vero impuri & illiciti. Sed hoc discrimen sustulit lex Christi, qui omnia sine delectu piis concessit* *1 Tim. 4.4.* Drus. Prov. Class. 1. 15.

## CHAP. II.

*Vers. 3. Not given to much wine*] So given as to be a servant, slave, or vassall to it; *Non multo vino servientes.* Vulg. He hath expressed it significantly; for it is a servitude and base condition for the senses of a man to be possessed with Wine, and not to be his own man, but a slave to Wine.

*Vers. 10. Nor purloining*] The Greek word signifies to detain any thing to ones own selfe that belongs not to him, and to put it apart to his own use, as *Ananias* and *Sapphira* did, *Act. 5.6.* where the word is likewise used. This vice in times past was so common among servants that the Poets use the word *fures* for *servi*.

*Quid Domini facient audens cum talia fures?* Virgil. Eglog 3. *Est vop. & decipere ac furum detrabere, cum totam rem tollere non auri, quod servi solent.* Sicut *Ananias* *Act. 5.2.* *Espeuceus.*

*Vers. 12. We should live soberly, righteously, and godly in this present world*] In these words he concludes our whole duty: live *soberly*, toward our selves; *righteously* toward our Neighbours, and *godly* toward God.

*Hec tria perpetuo meditare adverbia Pauli.*

*Hec tria sint vite regula sancta tue.*

*Vers. 14. Who gave himselfe for us*] His soule, body, life; it shews the willingnesse of his death.

*Redeem us*] Redeem by a price, ransom, and procure us a compleat pardon; us, Jews and Gentiles.

*Purific*



*Practise*] By his word and Spirit, by the application of the doctrine of Christ and his grace. 1. The word doth this by way of example, while it sets out to us the holiness of Christ. 2. By way of argument, that we should not shew our selves so unkind to him, as sinne against him.

*Vers. 15. Rebuke with all authority*] That is, with a derived ministeriall authority; Christ preached, as having authority in and from himselfe. *Matth. 7. 29.*

*Let no man despise thee*] He should not suffer any to contemn him. *Paul* doth not speake here to *Titus* as he did to *Timothy*, Let no man despise thy youth; whence it is collected that *Titus* was elder then *Timothy*. The Greek word here rendered *despise* is not the same with that in *Timothy*.

1 Tim. 4. 12.  
Id est, talem te  
exhibe tum vita  
tum verbo, qui  
contemni a  
nemine possis. Episcopus.

## CHAP. III.

*Vers. 5. BY the washing of regeneration, and renewing of the holy Ghost*] The Spirit of God alludes to the practise of all civill people at the birth of a childe; they first wash it from its naturall uncleanness: so the Spirit of God cleanseth us from our spirituall pollution. Baptisme is sacramentally the laver of regeneration; not by the work wrought, but by the grace of Gods Spirit by which we are justified, 1 Pet. 3. 21.

*Vers. 9. But avoyd foolish questions and genealogies*] Such genealogies as are not in the word, which gender questions that the Scripture doth not end and determine.

*carent rationabili causa querendi, quæque nihil adserunt edificationis. Estius. Judei à parva etate vernacula sui sermonis vocabula penitissimis sensibus imbeverunt, & ab exordio Adami usque ad extremum Zorobabel, omnium generationes ita memoriter velociterque percurrunt, ut eos suum putes referre nomen. Hieron. in loc. vide Episcopus.*

Cajetan.  
Stultas question-  
es vocat quæ

*Foolish questions*] That is, unnecessary, idle, of no moment, of no good use to edification, neither in faith nor love, in conscience nor manners. *And genealogies*] here is condemned all that recounting of kindred and pedigree in all sorts of men, which proceedeth from a vain mind, and tendeth to worldly pomp, and vain-glory. The Jewish Teachers would be much and often in extolling of their Tribes and kindred.

Dr. Taylor.

*Vers. 10. A man that is an Heretick, after the first and second admonition reject*] Or avoyd; not as *Erasmus* \* too truly, but bitterly scoffes the Romish practise, *Devita, id est, De vita tolle*; but reject in an authoritative or judicatory way; not a meere negative act of refraining company, but a positive act of censure is here meant. *Graviter quasi censoria correctione reprimendi sunt. Calvinus.*

\* Quem Papistæ  
Erat mus quia  
ulcera eorum  
rudis, per convi-  
tium nominant.  
Vide Beza.

*Vers. 11. Is subverted*] *Subvertitur*. It is as much as if he had said, He is an house subverted \* or turned upside down, or inside outward, as a house turned off from the foundation:

*non modo aliqua parte collapsam est, sed funditus dirutum, ut in pavationi non sit locus. Calvinus. Estius idem fere habet.*

Metaphora  
sumpta est ab  
edificio, quod  
idem fere habet.

As a ship <sup>a</sup> turns up her keele; this Greeke word is used *Deut. 32. 20.* a people turned upside down, or subverted.

\* Mr. Vines.

Hath the fairest side outward; the word is a Metaphor drawn <sup>b</sup> from foule Linnen, as *Favorinus*, the foule side turned inward; as if he should have said, such a man, what ever shews he makes, is a naughty man.

<sup>b</sup> Mr. Cranford  
on 2 Tim. 2. 17.

*Being condemned of himselfe*] It is but one word in Greeke, *Autokrimenes*. Experience convinceth that most Hereticks think themselves in the right; so far they are from condemning themselves, in their consciences. But they condemn themselves, by the Church in a Christian State. Ch. 1.

Thornikes  
Discourse of  
the Right of  
Vide ultimum.

cutting

Fornicator, adulter, homicida, per sacerdotes de Ecclesia propelluntur. Hæretici autem in semet ipsos sententiam ferunt, suo arbitrio de Ecclesia recedentes: quæ recessio, propriæ conscientie videtur esse damnatio. Hieron. in loc.

cutting off themselves from the Church, which other sinners are condemned to by the Church.

Dr. Fulke.  
See Cartwrights  
preface to the  
New Testa-  
ment.

Verf. 14. And let ours also learn to maintain good works] The words are, let them learne to be eminent in good works above others. The Vulgar hath it, *curent bonis operibus præesse*. The Rhemists brag that their Translation (which hath it, to shew forth good works) is the better. We translate it also to excell, and the Greek signifies all three indifferently.

They are not in the most ancient Parchment Manuscript Greeke Copy of the Bible, which Mr. Patrick Young hath to publish.

These Postscripts in the end of Pauls second Epistle to Timothy, and of that to Titus, (as learned Beza hath well observed) were not found in the most ancient Greek copies; nor yet in the Vulgar Latine translation, no not to this day; these additions were made some hundred of yeers after the Apostles. In Ieromes time they were not extant, as the translation that goes in his name can testifie, which hath no such Postscript. Our former and ancient English Translations, though they have them, yet they are but in a small Character different from the Text, as no part of it. See Mr. Cudworth on the 6 of the Galatians annexed to Mr. Perkins on the Postscripts of the severall Epistles.

Subscriptiones illæ Apostolicæ non sunt: & ideo neque in Syro, neque in omnibus Græcis exemplaribus leguntur, sed aliquot post sæculis ex Græcorum scholiis videntur adjectæ: ne dicam, quod hæc ad Titum subscriptio Epistolæ ipsi repugnat, quando dicit, Nicopolim scriptam Epistolam, cum Paulus. c. 3. 12. Titum acersat Nicopolim. Scultetus. Certum est subscriptiones Epistolarum numericas ortum traxisse à piis Christianis quibus vel Epistolæ ab Apostolis fuerunt inscriptæ, vel qui earundem autoribus habuerunt. Tertullianus enim libro de præscriptionibus adversus Hæreses post libri medium testatur, suo adhuc tempore, quod in tertium à Christo nato seculum incidit, Authenticas Apostolorum Epistolas fuisse recitatas, sonantes vocem, & representantes faciem uniuscujusque. Waltheri Centuria Miscel. Theol.

# ANNOTATIONS

## UPON THE

### Epistle of PAUL the Apostle, to PHILEMON.

\* Plena roboris & lacertorum est tota Epistola, & singulis ejus verbis mirifica quedam argumentandi vis latet recondita. Scultetus.



It is a very Rhetoricall \*Epistle. Philemon to whom this Epistle is written was Pauls Disciple, a man famous among the Calosians, whose house Theodores witnesseth was at Colosse unto his time. Gaius was the Churches hoast, he the Churches friend. His private piety (saith Scultetus) is especially worthy of praise, that he had as it were a certaine Church in his house.

Philemon, which signifieth a lover, is a fit name for a Master; and Onesimus, which signifieth profitable, V. 11. is a fit title for a servant.

Fenner.

Verf. 3. Grace to you and peace from God our Father, and the Lord Jesus Christ] The salutation is set down by the matter of it, which he wisheth to them whereof the parts are, *grace*, that is, full favour of God; *peace*, that is, by a Synecdoche of the special for the generall, all prosperity both of soule and body. 2. By the form, from God the Father, and from Christ.

Verf. 7.

*Vers. 7. The Bowels\** ] This word is thrice used in this Epistle; that is, by an excessive Metaphore, the inward affections of the Saints.

*Are refreshed* ] A Metaphore drawne from the rest of the body wearied with travell, or tyred and over pressed with some burthen; and sweetly applied to the rest of the affections toyled and turmoyled with griefe, and ready to sinck under the burden of some grievous affliction.

*Vers. 17. If thou count me therefore a partner* ] The words in the originall are, if thou have me a fellow or partaker, that is one in common with thee, as we are wont to say if you love me doe such a thing; yea it hath a shew of an obtestation, q.d. *Per amicitiam nostram te oro ut illum suscipias.* Elius.

\* Hoc idioma Apostolicum est, ut semper viscera vocet, volens plenam mentis ostendere charitatem.  
Hieron. in loc. Si me habes pro amico, ac proinde rerum tuarum particeps. Grotius.



# ANNOTATIONS

## UPON THE

## Epistle to the HEBREWES.

### CHAP. I.



The diversity of the stile and inscription of this Epistle, and manner of reasoning, makes some doubt of the writer thereof; and also some thing in the Epistle, shewes it was not written by *Paul*, as in the beginning of the second Chapter. The doctrine of salvation was confirmed to us by them that heard it after it was first spoken by the Lord himselfe, which seemes to agree with the profession of *Luke* in the beginning of his Gospell. An ancient Greek Copy (whereof *Bernard* speaks) leaves out the name of *Paul* in the Title; and also divers Printed Bookes. *Hierome* in *Catalogo Scriptorum Ecclesiasticorum*, after he hath recited all the Epistles of *Paul*, at length he commeth to this Epistle: but the Epistle (saith he) which is called unto the *Hebrewes*, is not thought to be his, for the difference of stile and speech, but either written by *Barnabas* as *Tertullian* saith, or *Luke* as some thinke, or *Clement*.

But I have in my Treatise of Divinity, proved this Epistle to be canonically written in Greek, and probably to be *Pauls* also.

This Epistle is as it were the Harmony, both of the Old and New Testament; it shewes how Christ was prefigured in the one, and exhibited in the other. It is the onely key to the types of the ceremoniall Law, which hold forth the Priesthood of Christ.

The Apostle writes to the *Hebrewes*, not to fall away from Christianity to Judaism, for the persecutions which the Jewes their natives brought upon them, which is the full scope of this Epistle.

The Apostles maine scope in this Epistle to the *Hebrewes*, is to set forth the nature, and exalt the excellency of Christs Priesthood.

*Vers. 1. God who at sundry times and in divers manners, spake in times past unto the Fathers by the Prophets, &c.* ] The excellency of the Gospell above the Law is set down in

de Christi sacerdotium luculenter differat, cuius quod morte sua obtulit sacrificij vim dignitatemque tam magnifice extollat, de ceremoniarum tam usum quam abrogatione uberius tractet: qui denique plenius explicet Christum esse finem legis. Calvinus.

XX

these

Epistola Apostoli ad Hebræos sacrosancta est & nihil nisi Deum spirat. Nescio equidem an post Evangelium Johannis ullus novi Testamenti liber, in quo plus profunde reconditeque sit Theologia. Cuius de Repub. Heb. 1.3. c. 7. See Gal. 1. 12. Doctor Fulkes answer to Martin. Vide Grotium.

Thundike of the Right of the Church in a Christian State. c. 1. Nullus est ex sacris libris qui



Bishop Smith.

these three points, 1. God spake unto the faithful, under the Old Testament, by Moses and the Prophets, worthy servants, yet servants; now the Son is much better then a servant, *vers. 4.* 2. Whereas the body of the Old Testament was long in compiling, much about a 1000 yeares from Moses to Malachie; and God spake unto the Fathers, by parts and fits; one while raising up one Prophet, another while another; now sending them one parcell of Prophetic or story, then another: when Christ came all was brought to perfection in one age: the Apostles and Evangelists were alive some of them, when every part of the New Testament was fully finished 3. The Old Testament was delivered by God in divers manners, of utterance and manifestation, but the delivering of the Gospell was in a more simple manner, either by the tongues or penne of them that held an uniforme kind of teaching.

*Plurifariam, id est, pluribus temporibus: tempore Abrahami, Isaac, Jacobi: temporibus Moysi, Josue, Iudicum: temporibus Davidis, Salomonis & Prophetarum: ac postremo temporibus Danielis, Aggei, Zachariæ, Malachiæ. Grotius.*

*Ποικίλως, at sundry times* ] So we translate it, or *by sundry parts*, by piece-meale, the word will bear both, and both are consonant to the circumstances of the Text. It signifies *Multipartite* saith Ribera, *By many parts*, now a part of his will, and then a part further. *Dickson.*

*Καὶ ποικίλως, and in divers manners* ] Or *in divers formes*, or *similitudes*, but the former is the better, in divers manners of utterance and manifestation, sometimes in darke words, sometimes plainly and familiarly, or sometimes by lively voyce, sometime by vision, or dream, or inspiration, or *Urim and Thummim*, by signes from heaven.

*Tam veterem quàm novum mundum per filium factum esse intelligit.*

*Vers. 2. By whom also he made the worlds* ] There is another world besides this, see 12. *Muth. 3. 2. 11. Heb. 3.* Or else it is so called for the variety of times and ages, and sorts of the creatures, one succeeding another.

Pareus.

Mr. Mede.

*Vers. 3. The brightnesse of his glory, and the expresse image of his person* ] The latter words are an expolition of the former; Image expounding brightnesse; and person or substance glory.

*Ἀπαύλας, is the thing which hath brightnesse in it.*

The Greek word signifies somewhat more than brightnesse, even such a brightnesse, as hath a lustre cast upon it, from some other thing; a fit word to expresse the everlasting generation of Christ. The similitude is borrowed from the Sunne-beames.

*Ἀπαύλας, is that which receiveth his brightnesse from another. Re. evan. Jussu divine Majestatis, qualis est solis in nube qui dicitur ἀπαύλας. Grotius.*

*The expresse Image* ] A comparison from the seale of a Ring, the forme of which is imprinted in the Wax.

*Purged our finnes* ] Some make it a Physicke Metaphore, but rather he alludes to the law of purging sinne by sacrifice.

*Jude per ex-cellestiam Kedemptor noster dicitur est Hebraice Meschiah, sive Messias, græce Χριστός, Latine Christus.*

*Christus fuit nos omnes, quia sine mensura, nos autem ad certam quisque portionem, prout singuli ipse distribuit. Deinde nostrā causā Christus fuit, ut hauriamus omnes ex ejus plenitudine. Quare ipse Christus: nos ab eo Christiani, quasi rivuli à fonte. Calvinus.*

*Vers. 9 Therefore God even thy God hath annointed thee, with the Oyle of gladnesse, above thy fellows* ] This is taken out of 45. *Psal. 7.* the Chaldee Paraphrast and many Rabbines interpret it of the *Messiah*, who as mediatur had a fulnesse of all graces. According to his divine nature, he had an infinite fulnesse of grace in his person; according to his humane nature, he had a fulnesse of habituall grace: *Mary* had a fulnesse of grace; and *Barnabas* was full of the Holy Ghost. The fulnesse of grace in Christ, is *plenitudo generum & graduum*, a fulnesse of kinds and degrees; the Saints have fundamentall graces, as faith, repentance and the like; yet they may want joy, grace, assurance; but Christ had a fulnesse of all kinds of graces, *Esay 11. 2.* 2. They have but their measure of grace; Christ had a fulnesse of grace for degrees, *Iohn 3. 34.* He had all graces in the most eminent degree, the spirit of God rested upon him, *Esay 11. 2.* See *Esay 42. 1.* The oyle wherewith Christ was annointed, is called the oyle of gladnesse, because the sweet savour of it gladdeth the hearts of all his Members; that is all true Christians, which are his fellowes, and partners in the annoynting; he was Christ

+ The Holy Spirit's annointing was to Christ himself at the time of receiving it, in perhaps when he appeared and was intreated that joy that was set before him: and was the Day of his gladness. *1. Song. 4. 11.* He rejoiced in that habitable part of the earth which he took *Psalm 130. 34.*

as they Christians. That word in *Psal. 45. 7.* translated *above* may signifie more then thy fellowes, *pro consortibus tuis*, so *Tremelius*; that is (saith *Mr. Perkins*) Christs manhood was filled with the gifts and graces of God, both in measure, number, and degree, above all men and Angels. Or, for his fellowes, *pro consortibus suis*, so some read it; Christ received not the spirit for himselfe, but for his people, *John 1. 16.*

*Vers. 14.* Are they not all ministering Spirit, &c? ] He doth not so much aske, as plainly affirme; for the Hebrewes use an interrogation, when they would the more confirme a thing.

## CHAP. II.

*Vers. 1.* **L**est at any time we should let them slip ] That is coldly translated, least we flow. Saint Paul had been a Babe (saith \* *Broughton*) if hee had thought that all Jerusalem *Rabbins* could forget upon what principles he disputed; or thought that if the *Rabbins* had imbraced the rules and principles, they could soone forget them. Here *Arabiques* translate elegantly *Nakim* we fall, the *Syriaque* *Nabed* we perish. Saint Pauls Metaphore was taken from *Jeremie. Lam. 4. 9.* They that are slaine with the sword, are better then they that are slaine with hunger: which flowed, as perished by wanting the fruit of the field. Least we teake it out, like water put into a Colander, or riven dish; some thinke it to be a Metaphore from paper that doth not beare Inke well, a *Charta Bibula* que scripturam bene nos continet. See *Pareus*.

*Ne dilabamur ut aqua que inutiliter effluit: que similitudo exprimitur, 2 Sam 15. 8. Psal. 58. 8. Grotius.*  
*Est Metaphora, quam alij sumptam putant a vase perfluente, alij ab aqua effluente. Priori modo, sensus est; ne audita nobis excidant à memoria; ne simus instar dolij pertusi, aut rimosi, quod liquorem insulum non retinet. Hunc sensum optare videtur antithesis que est inter vocabula attendere & effluere. Estim. vide plura ibid. \* Broughtons Epistle to the Nobility of England. Sic Lament. 4. 9. fluxerunt, id est conciderunt. Et hic ne cadamus ut vultu Syrus & Arabs, nec aliter his sumpsit Chrysostomus & Gracialis. Sic que intererint aque effluenti comparantur, Job. 20. 27. Grotius.*

*Vers. 2.* If the word spoken by Angels was stedfast, &c. ] The meaning is briefly this, if every transgression of the Law was severely punished, how shall we escape, if wee doe but neglect the Gospell? See *Esius*.

*Vers. 3.* If we neglect ] Greeke disregard, not care for it. *Should be excused.*  
 So great Salvation \* ] That is the meanes of it. So he calls the doctrine of the Gospell, Metaleptically from the effect (saith *Pareus*) because faith in the Gospell brings to us eternall Salvation. For the Gospell is the power of God to salvation, to every beleever.

*majoris salutis, ac felicitatis promissiones continet, quàm lex vetus continebat. Esius.*

*Vers. 9.* Should taste death for every man ] Of every thing or creature, who all these be the context \* *Isheweth.* 1. Sonnes that must be led unto glory, v. 10. 2. Christs brethren, v. 11. 3. Such Children as are given of God unto Christ. v. 13. See *Pareus*.  
*unus mortis, pro omni. Quod utrum accipiens dicitur ut neutrius generis, pro omni re seu creatura; an ut masculini pro omni homine, non liquet. Et neutrum acceperunt Origenes, Ambrosius & Theodoretus; ut Masculinum Chrysostomus, ac ceteri fere omnes. Quod & Syrus interpres sua versione expressit, addens, homine. Esius vide plura ibid. \* Doctor Taylor on Titus.*

Some Protestant Divines urge this Scripture to shew that Christ dyed for all, though not equally for *Judas*, as for *Peter*. Some distinguish thus, they say Christ is *sufficiens remedium*, there is vertue enough in Christ, but not *sufficiens medium*, because besides the work of Christ, there is required faith to apply it, *Mark 16. 16.*

By tasting death he meanes dye. see *Matth. 6. 28.* *John 8. 52.* Whencefoever the Metaphore is taken, whether from those which drinke poylon, or rather from the taste of those things which are bitter and unpleasing.

*Vers. 14.* Destroy him that had the power of death ] *Uta remota*, That he might make Satan unprofitable, idle, and fruitlesse, as the word is used, *Luke 13. 7.* *Rom. 3. 3.* The

X x 2

Devill

+ Act as those did who bid to be excused - or as those who regarded Christ and would not have him to reign over them or as Gallio who cared for none of these things or as Agrippa who take more convenient time to attend to it

He hath not  
imperium Prin-  
cipis, he can-  
not take men  
to death when  
he will, but  
Carnificis,  
à Lapide.

He taketh not  
hold of An-  
gels.  
ἐπαυλάσθη,  
apud Platonem  
& alius est so-  
lemnius vindi-  
care. Hic au-  
tem ex superioribus intelligendum est vindicare sive afferre in libertatem manu injectâ. Sic sumitur, Luc. 23. 26. Act. 23. 19.  
Sic infra 8. 9. solent autem manu apprehendi qui à servitute aut vinculis educuntur. Grotius. Verbum Græcum non simpliciter af-  
ferre aut accipere significat, sed apprehendere, vindicare, manum injicere in rem aliquam; vindicantur autem qui in  
libertatem afferuntur. Estius.

Devill hath the power of death in a double respect, 1. As he hath the power over  
innocent, 2. Tim. 2. ult. 2. As an executioner, Luke 12. 26. Job. 33. 23.

Vers. 15. And deliver them, who through feare of death, were all their life time subject to  
bandage ] Every unregenerate man is subject to the fear of death. 1. Because all the  
comforts of this life forsake him then. 2. All his parts and accomplishments shall be  
taken away. 3. His hopes dye. 4. His conscience shall then be awake, this is the worm.  
5. Must goe to God to give an account, whom he hath no interest in. 6. All offers  
of grace shall be at an end Vide Grotium.

Vers. 16. For verily he tooke not on him the nature of Angels ] The word in the the origi-  
nall ἐπαυλάσθη, signifies properly to take a man with thy hand, either to lead him  
some whether, or to uphold him thereby to help him. See Matth. 14. 13. Mark 8. 23.  
and Luke 9. 47. and 14. 4. Hence figuratively it is translated, to signifie succouring, or  
helping. For when we would help one from falling, or sinking under some burden,  
or would raise him being fallen, then we put our hand to him, and take hold of  
him.

### CHAP. III.

See Phil. 3. 14.

Vers. 1. Partakers of the heavenly calling ] It is so called not so much for that the Au-  
thour, meanes and manner are heavenly, but because the State whereto we  
are brought is heavenly and glorious. Doctor Sclater.

Quia ad super-  
celestia nos  
ducit, non ad  
terrenam pos-  
sessionem ut lex  
Mosis. Grotius.

Consider the Apostle and High Priest of our profession Christ Iesus ] The Greeke word sig-  
nifies magno studio mentem in rem intendere. To shew that Christ hath the eminency of  
the chiefe offices in the Old and New Testament, these words are used. The High  
Priest was the highest office in the Old Testament, and Apostle in the New. He calls  
him here the Apostle ἐπίσκοπος, he is the chiefe of the Apostles.

Perkins.

Quidam sic ex-  
ponunt: Quem nō apostolum & pontificem confitemur.

Alij fidei seu doctrine, quam nos profitemur. Que est Græcorum in-  
terpretatio eademque germanior. Estius.

Our profession ] That is of the Gospell which we professe, because he is the Authour  
and Doctor of the same.

Because in the  
least thing that  
was done  
about the ma-  
king of Gods  
house, he pre-  
cisely followed  
the direction  
that God had  
given him, as it  
is expressly  
noted of him, Exodus 40. 16. 19. 21. 23. 25. 27. 29. 32. Milderfam on 51. Psal.

Vers. 2. Who was faithfull to him that appointed him, as also Moses was faithfull in all  
his house ] Not in giving as full and exact directions for all particulars, concerning  
the worship of God, and government of the Church of the New Testament, as Mo-  
ses did in his time for the Church of the Old Testament; for there is not such a  
particular and exact forme of worship or Church government drawne, as we see in  
the Law, but herein stands Christs faithfulness, that he hath as fully revealed unto  
us the doctrine of the Gospell, as Moses did that of the Law; and that he hath faith-  
fully performed, and fulfilled all the types of himselfe, and all the things signified by  
Moses ceremonies, as Moses hath faithfully and distinctly set them downe. See  
Pareus. See *Trapp ball on the word faithfull*, excellent.

Gloria de spe  
vite & gloria  
eterna cord ob-  
tinende. Pareus.  
Vide Estium.

Vers. 6. The rejoycing of the hope ] That is the doctrine of the Gospell, whereby  
these are dispensed and confirmed.

Intelligitur spes illa laeta, nempe vite æternæ sub illa legibus sub quibus à Christo promissa est. Grotius.

Vers. 12.



*Vers. 12. Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God.]* He shews five degrees of Apostacy: the first is, consenting unto sinne, being deceived with the temptation of it. The second is, hardnesse of heart upon many practices of sinne. Thirdly, the heart being hardened becomes unbelieving, and calls the truth of the Gospell into question. Fourthly, by unbelieve it becomes evill, having a base conceit of the Gospell. Fifthly, this evill heart brings a man to Apostacy, and falling from God, which is the extinguishing of the light of the Gospell.

An evill heart is a great evill, First, from the nature of it, 1. it is an inward evill, 2. it seizeth on the most principall part of man, the soule; 3. an inveterate evill, we brought it with us into the world; 4. an insensible evill. Secondly, in the effects; 1. It indisposeth us to all good. 2. It is the root of other evils, *Matth. 15. 19* 3. It maketh a man unfit to live or die.

*Vers. 13. Exhort one another while it is called to day.]* When you commit a sinne, you think if you stay a week, a fortnight, or a moneth, you shall come in as well as at the first; no, saith the Apostle, while it is to day come in, doe it presently, for sin will deceive you, it will harden your heart before you be aware.

*Through the deceitfulness of sinne.]* That is, deceitfull sinne, an hyppallage, *Prov. 24. 8. Ephes. 4. 22. Rom. 7. 11.* 1. It hath its originall from the subtil Serpent Satan, the grand Impostor. 2. It is the cause of all the deceit, guile, and falshood that is in this world, *Psal. 54. 20, 21. Acts. 13. 10.* 3. Sinne is in its own nature deceitfull, every error in opinion and evill in practice proceeds from deceit; the mind is deluded in the first with a shew of truth, and the will in the second with the appearance of goodnesse. Rather to believe then practice; the Apostles proper meaning is, the deceitfulness of sinne in matter of believing.

*strahere & allicere, ut Rom. 7. Dan. 13. Jacob. 1. Id autem dicitur per quandam Prosopopeiam, quatenus homo tentatione aliqua, velut suasionem sollicitus & inductus, peccato consentit, quasi ab ipso peccato persuasus. Fit autem mira modo, ut dum cor emollitur delectatione peccati, paulatim obdurescat adversus precepta Dei. Estius.*

*Vers. 14. If we hold the beginning of our confidence stedfast to the end.]* *ῥῆς ἀρχῆς τῆς πίστεως*, the first act of faith, whereby we began to subist in Christ. *perfectio nostra nos monet: ut quotidie proficere studeamus; vox carissimæ dubitationem Papisticam excludit, certitudinem salutis nobis confirmat. Conditio adjecta studium perseverantia in nobis excitat. Parens.*

*Vers. 17. Whose carcases fell in the wilderness.]* The Vulgar renders it *cadavera*. *Kōmā* properly signifies members. The Syriack hath rendered it *offa bones*. Because those unbelievers lie prostrate in the wilderness, therefore a great multitude of their bones lie dispersed in the wilderness.

#### CHAP. IV.

*Vers. 2. But the word preached did not profit them.]* Profiting may be taken here for the truth of grace, or for growth in grace; men cannot grow in grace that have no grace; but the word worketh true faith on that person which came to it without any true grace or faith at all.

*Not being mixed with faith in them that heard it.]* The word signifies as if we should say, such a portion did not good, because they had not such an ingredient. An exceeding strong drink not tempered and qualified profits not nature; so those great promises, so much exceeding opinion and expectation of reason, not being mixed with faith, did not profit them.

He compares the heart to a vessell, in which there must be both the word and faith; these two must be mingled together, and then it will be a word of power, life, and salvation.

*paratur partibus humani corporis per que se digestio, & cibis in succum vertitur. Ita Lucas medicus ex arte medica voces sumptis. Grotius.*

*Vers. 9.*

Mr. Perkins, bled  
at a  
1607  
1607

Dr. Preston.

Familie scripturæ est, ut peccatum, seu concupiscentia dicatur homines seducere, decipere, ab-

Vocabulum ἀρχῆς de imper-  
John 5. 25.  
See Dickson.

Perkins,  
Fides hic com-

In this Chapter is mentioned a three-fold rest:

1. In Heaven, Ver. 11. 2. A rest of Canaan, Ver. 9.

Id est, *Agas perpetuo ut ea que vivunt. Convenit hoc verbo Dei, sed precipue Evangelico.* Psal. 105. 9.

& 107. 20. & 142. 15, 16. & 40. 8. & 55. 2. 1 Pet. 1. 22, 23, 24.

*Verf. 9. There remaineth therefore a rest to the people of God.]* A Sabbatisme, as Calvin and Beza render it. That is, the keeping of the day of rest, (though it be commonly rendered rest) he forbears to use the same Greek word for rest, which he used both before and after. *Elpis* and others take it here for a celestiall rest, and bring the next Verse to confirm their opinion. See Rev. 14. 13.

*Verf. 12. For the word of God is quicke.]* Or living; 1. Formally in its own nature, in that it abides for ever, in regard of the fence and matter contained therein, not as it is written in Paper. 2. Efficiently, and that in these respects: 1. It giveth life at the first, it is appointed by God as the instrument to beget the new life of grace in us, *James* 1. 18. *Iohn* 17. 17. the favour of life. 2. It increaseth spirituall life, *1 Pet.* 2. 3. It directs and teacheth us the way to eternall life, *Iohn* 5.

*Piercing unto the dividing (under of) soul and spirit.]* That is, the whole man. It worketh not onely upon the inferiour faculties, which are lesse pure, but upon the purest and most supreme part of the soule; for the word pierceth as far as the eye of the Author of it, to whom all things are naked and open.

Grotius.

*And of the joynts and marrow.]* By the *joynts* he meanes the *minima*, the least things; and by the *marrow* the *intima*, the most secret and inward things.

\* *Discernitur criticus nomine etiam à Latinis usurpato, homines aoris iudicii, qui de libris, aut verbis, aut aliis aliorum operibus censere poterant, ac discernere quid probum, quid reprobum, item quid genuinum, quid verò spiritum ac suppositum. Quales in censendis Homeri versibus, Aristarchus & Aristophanes Grammatici memorantur.* Estius.

*A discerner of the thoughts and intents of the heart.]* *revelat*, a Critick\*, a curious Judge, and observer.

*Expositions rendered thoughts,* are properly the secret and inward workings of passions and affections: *intentions*, are the secret and first workings of mens understandings and apprehensions.

Heron.  
See *Diker* de  
circumspectione  
of the heart p. 10.

*Verf. 13. Neither is there any creature that is not manifest in his sight.]* Neither is there any creature which is not manifest in the light thereof; so some read it, and the Greek will very well beare it, *viz.* of the word, and understanding by creature such thoughts intents and notions as are framed in the heart; which may be termed the creatures of the heart. This interpretation holds good correspondence with the Greek, the scope of the place, and the Analogy of faith.

*But all things are naked and opened unto the eyes of him with whom we have to doe.]* *γυμνα* naked as when the skin is pulled off; and *νερανυρμένα* opened, as the intrailles of a Sacrifice cut down the back.

A speech borrowed from the Priests under the Law, who when they killed the beast, all things that were within the beast were laid

He useth a metaphor taken from a sheep whose skin is taken off, and he hanged up by the neck with his back toward the wall, and all his intrailles layd bare, and exposed to open view. He alludes to the Anatomizing of a creature (say some) wherein men are cautious to finde out every little Veine or Muscle, though they be never so close. They are naked, therefore God sees their outside; and opened, dissected, quartered, and cleft asunder through the backbone, so that he sees their inside also. *Opened* is more then *naked*; *naked* is that which is not cloathed, or covered: *opened* is that whose inwards are discovered and made conspicuous.

That is, not able to sympathize with, or pained with our infirmities.

naked before the Priest, and he saw what was sound and what corrupted. *weemes.*

*Verf. 15. Cannot be touched with the feeling of our infirmities.]* The originall word is purely Greek, as there are many in this book; it is used also 10. 34. and no where else.

*Was in all points tempted like as we are, yet without sinne.]* That is, say some, was never tempted to sinne, as *Matth.* 15. 38. but the Apostle here comforts the people of God against sinfull temptations, Christ was tempted to sinne, but not into sinne.

*Verf. 16. Let us goe.]* Because our Mediator is God, as in Ch 1. he is able to reconcile God to us, and procure grace for us. 2. Man, *Heb.* 2. 14. and our high Priest, *Verf.* 14.

Come

*Come boldly*] So as to speak all our mind.

*Us*] Generally all Christians; in the Law onely the High Priest might come, and that once a yeere; we may now come at any time when we have need.

*Unto the Throne of grace*] The Cherubims or Mercy-seat was a Type of the Throne of grace.

*That we may obtaine mercy*] viz. From God, by our High Priest, and Intercessour.

*Finde grace*] In the originall, receive grace; not to earn, purchase or deserve it.

The word signifies to speak all, or speake with hope and confidence.

## CHAP. V.

*Vers. 2.* **W***Ho can have compassion on the ignorant*] The word signifies to appor-

tion his compassion, or to compassionate them as much as they need.

*Μετῶπιος δεῖ*

*declarat indo-*

*lem que ad commiserationem sit prona, quanta opus est. Beza. Qui quantum satis est miserari possit. Id. ib.*

*Vers. 6.* *Thou art a Priest for ever after the Order of Melchizedek*] *Melchizedek* signifieth a King of righteousness, and *Salem* signifieth peace. *Heb. 7. 2. 3.* Christ was a King of righteousness and peace.

*Vers. 7.* *Who in the daies of his flesh*] That is, when having our weak and frail nature he lived with us here, for so the word flesh is to be taken; least any should think that he put off his flesh.

*Beza. vide Grotium.*

*When he had offered up prayers and supplications*] The first word is *nomen generis*, the second signifies something more, most submissive prayers.

*Preces generale nomen est, sup-*

*plicationes autem supplicum preces sunt, cum qui orat abjicit se ad pedes, aut genua tangit ejus quem orat. Significatur ergo magnus affectus, & humilitas Christi precantis. Estius.*

*And was heard in that he feared*] And yet we see the Cup did not passe from him, because he was strengthened to beare it.

*Perkins. Preston.*

First, Christ did not aske deliverance from death absolutely, but adding this condition, *if it be thy will O Father.*

*Mr. Ball.*

Secondly, he was not delivered from suffering, but had strength and power given him, whereby his manhood was made able to beare the heavy burden of Gods indignation.

*Est contracta locutio, frequens & Hebræis & Grecis. Sensus est in hoc exau-*

*ditus fuit ut ab isto metu liberaretur. Grotius.*

*Vers. 8.* *Yet learned he obedience by the things which he suffered*] That is, he shewed obedience more then, then before. Not as if Christ were to goe to schoole to learne; or as if by certain acts he were to fit himselfe for obedience; he did not learn that which he knew not before, but did that which he did not before; he then was put to the triall of his obedience.

*Mr. Hilderfam. Alludit ad Proverbium Grecum; Πειρασµα µαθη-*

*µατα, quales sententia & cum simili µαρονοµααία sunt ferme in linguis omnibus; sensus est, expertus est in tantis tentationibus quam sit arduum Deo obedire. Grotius.*

*Vers. 9.* *And being made perfect*] His perfection was declared, and his Mediatorship accomplished in the things that he suffered.

*He became the authour of eternall salvation unto all them that obey him*] This is to be understood both of the obedience of faith, which is the principall, *Iohn 6. 29.* and also of our new obedience. *B. Down. of Justification. l. 7. c. 7.*

*Vers. 11.* *And hard to be uttered*] To be interpreted; Greek, to be fitted in the utterance or expression of them to your capacities.

*Seeing ye are dull of hearing*] Or rather slow, or slothfull, according to the Greek; that is, averse from taking paines, that you may be able to heare with understanding. There is a twofold dullness in the people in hearing; 1. Some are dull in the letter, so the high way ground. 2. To the Spirituall sense.

*Vers. 14.* *But strong meat belongeth to them that are of full age*] To those that are perfect; so it ought to be translated, and so it is in the originall.

*Even those who by reason of use*] *ἵνα τῷ ὕμῳ*, by an habituall use or long custome.

*Dr. Preston. The*



Propter habitum. Beza.

The old translation by reason of custom, and the new by reason of use; but neither is so full as the original, by reason of habit.

Αἰδμήτεια  
ἡ συναισθησις.  
Vulg.

Have their senses exercised to discern both good and evil] The word properly signifies such an exercise as Wrestlers or such as contend for victory doe use, which is with all their might and strength, being trained up unto it by long exercise.

Reddidi, sensus exercitatos. Sed Græcum propriè significat organa sensuum ut sunt oculi, aures. In nominibus קָאֵל וְקָאֵז, est elegans paranomasia. Comprehendit autem nomine boni & mali etiam verum & falsum in doctrina Christiana. Gerh. in loc.

That is, he that hath this true wisdom, he hath such a distinguishing faculty, that as the taste discerns of meat, or as a man that is accustomed to taste Wine can easily discern between good and bad; so, by a certaine wisdom that is infused into him, he is able to discern between good and evil, even as the senses doe (for that is the scope of the place) between colour and colour, taste and taste; there is an ability in the perfect to discern between good and evil.

## CHAP. VI.

See my Prolegomena to my Treatise of Divinity for the opening of these two first verses. Vide Beza

Verf. 2. **O**f the doctrine of Baptismes] Among the principles of Christian Religion that were first taught unto the Christians of those times, the doctrine of Baptismes is one; that is, the doctrine of the Sacraments; figuratively putting one for both; and perhaps the plurall number is used because it hath a double washing and not a single; even the outward washing of the outward, and an inward washing of the inward man. Calvin thinks he meanes the solema rites, or set daies of baptizing.

Baptismi tantum mentio fit, cæna Domini omissa. Quod ideo factum existimatur, quia ut ex multorum veterum scriptis liquet, catechumenis olim doctrina de cæna hac non proponebatur. Imò neque cum peragenda illa esset, interesse permittebantur ut illius actionem spectarent. Zepperus de Sacramentis.

Verf. 4. For it is impossible for those which were once enlightened] That is, say some, very difficult; as it is impossible but that scandals should come, and so they would take it in that place, to deceive if it were possible the elect; but the reason given why they cannot be restored, because of their crucifying of Christ again, argueth an impossibility, not indeed of it selfe, but by the just judgement of God upon them. All who hold falling from grace bring this place as a main support of the cause, and therefore understand this of the truly godly; but the Orthodox answer, If these were godly, it was onely an hypotheis propounded, this condition puts nothing in being; it is onely propounded conditionally, and by way of admonition, which is an effectual means of keeping them from falling. 2. They deny these to be truly godly, they were onely close hypocrites.

Enlightened] Have been baptized. So Heb. 10. 32. the Syriack, Arabick, and Æthiopick render it; and so some of the Greek Fathers expound this word, because adulterii were not baptized till they had been catechized, and sufficiently instructed in the faith; rather inwardly enlightened in the mind, had a great measure of illumination in the mysteries of the Gospell; men cannot sinne against the Holy Ghost without a measure of illumination.

Quod Græcè est φωτισμός, sive illuminati, hoc Syrus vertit baptizati, & Justinus Martyr Apolog. 2. atque alii baptisma vocant φωτισμόν. Itaque omnes pene veteres hinc probant baptismum posse iterari: ut Ambrosius, Epiphanius, Hieronymus, Augustinus, Cyrillus & alii. Rectius Anselmus, Lyranus, Hugo, alii, qui verba ista intelligunt de blasphemia in Spiritum Sanctum, que non remittetur in hoc seculo neque in futuro. Vossius disputat. 17. de Baptismo. 2.

And have tasted of the heavenly gift] or Supercelestiall gift. It is one thing to drinke or eat, saith Gregory, another to taste, Math. 27. 34. men may taste that which they spit out again; Iomathan did, but taste the Honey.

The heavenly gift] That is, Christ, who is called the gift of God, Iohn 4. 10. See Iohn 6. 38, 50.

And

*And were made partakers of the Holy Ghost* ] That is, the common gifts of it. *Calvin.* *Parous.* That is something they have so like sanctification, that both themselves and others may think them truly sanctified.

on, have it in fieri not in facto esse.

*Vers. 5. And have tasted the good word of God* ] Received it with some love and delight; called good word, because it onely revealeth Christ, who procureth all good unto all beleevers. *Vide Beza.*

*And the powers of the world to come* \* ] Some interpret it of the world under the dayes of the Gospell; they may have a taste of the Gospell-ordinances, and priviledges. Most referre it to the world to come; God lets in a glimpse of heaven; 34. *Numb.* 16, 17. or a flash of hell upon the conscience. *See 2, 5. most probably.*

gogic; rather the wonderfull workes of the life to come, as glorification and salvation. A hypocrite may apprehend some excellency of the resurrection, conceive the manner of the day of judgement. *Balaam.*

*Vers. 6. If they shall fall away* ] Altogether, totally, *Prolapsi, id est, prorsus lapsi.* *Anselme.* *Notat universalem ab Evangelio defectionem.* *Calvin.* This place must be compared with *Heb.* 10. and so it is to be understood of a wilfull malicious Apostasie, not from any temptation, but out of meer hatred to the truth; so that this place makes nothing for the Novatians which denyed repentance to them that sinned after Baptisme. See *Grotius.*

*To renew them againe to repentance* ] If ever they come to repent, they must be reduced to that former estate, though that be not enough; that is, to have knowledge and light of mind onely, it must be in a more powerfull way.

*Vers. 7. For the earth which drinketh in the raine that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dressed, receiveth blessing from God* ] All is an allegory; the earth is man, *Ier.* 22. 29. The raine Gods word, *Dent.* 32. 2 *Amos* 7 16. The Herbes are graces, and the blessing is a sweet retribution and accumulation of mercy.

*Blessing from God* ] Either *incrementum*, increase of those graces they have already received (to them that have more shall be given) or *matrimonium*, when fruits cease growing in bignesse, they grow in ripenesse; their graces shall increase both in regard of greatnesse and ripenesse.

heaven, and waters the earth, saith the Psalmist; so the word *Neb.* 12. 25. 2. Frees the raine is freely dispensed, *Amos* 4. 7. So is the Lord in the dispensation of the word, 3. When it comes, it comes with a Commission, *Esa* 55. 10. So the word.

*Vers. 10. To forget your worke and labour of love* ] That is, those duties which out of love to him we performe with labour and striving.

*Vers. 11. To the full assurance of hope* ] Hope hath an eye to the good of the promise (as faith to the truth of it) the assurance of hope is, that we shall certainly receive that good.

*Vers. 13. Because he could swear by no greater, he swore by himselfe* ] q. d. If there had been a greater God, he would have sworne by him.

*Vers. 17. The beires of promise* ] That is not onely such to whom the promises be long, but such as claime their inheritance by adoption and promise.

*Vers. 18. To lay hold upon the hope set before us* ] The Greek word rendred to lay hold, doth not signifie *quomodocunque tenere*, sed ita tenere & complecti ut non patiaris tibi eripi, to hold any way, but so to hold and embrace a thing, that thou sufferest it not to be taken from thee. *11 Chap. 13. "and embraced them".*

A Hypocrite may have a disposition to sanctificati-

\* Some understand the gift of miracles in the Gospell-time, which is the world to come, in respect of the Jewish peda-

The word is usually in Scripture compared to rain, *Dent.* 32. 2. and that in three respects, 1. The raine for its birth is heavenly, it comes down from

Mr. Hilderfau.

Doctor Taylor.

Κρατῶμι:  
Estius. Gerh.

## CHAP. VII.

*Vers. 1. For this Melchisedek King of Salem &c.* ] There is nothing spoken of *Melchisedek* but in *Genesis*, *Psal.* 110. and in the 5. Chapter of the *Hebrewes* and this. *Gen.* 14.

Yy

Vers. 3

*Ἀπαύτως, ἀμύ-  
τως, non ratio-  
ne generatio-  
nis sed ratione  
commemora-  
tionis, quia  
Scriptura de eo  
sic loquitur, ut  
nec patris nec  
matris ejus ul-  
lam faciat men-  
tionem. Gerh.  
in loc.  
Non quid tale  
quid de eo ex-*

*stet, qui & patrem & matrem & majores habuit, qui & ipse postremò obiit ut ceteri, sed quod nihil de ipsis exprimitur. Hein-  
sius. Vide Gratium. Origenē saith Melchisedek was an Angel, Ierome confutes that opinion, and saith he was Sem, of  
whose mind are Epiphanius, Marlorat. \* Vide Cuneum de republica Hebr. l. 3. c. 3.*

*Nettles an-  
swer to the Je-  
with part of*

*Mr. Seldens History of Tythes. Vide Alardi Epiphyl. Phillog. c. 7. Græcum propriè significat ex spoliis five exuviis ab  
hoste detractis, quomodo etiam Græcorum scholia interpretantur. Gerh. in loc. Vide Estium.*

*Decimas acce-  
pit ab Abra-  
ham. Beza.*

*Edecumavit Abrahamum. Gratius. Verbum ἀπορρύγισεν, ac simplex ἀργισεν & activè usurpatur, pro eo quod est decimas  
dare, & passivè pro eo, quod est decimas accipere. Gerh. in loc.*

*Barlow Bishop  
of Roch. on 20.  
of Act. 28.*

*Vers. 7. And without all contradiction, the lesse is blessed of the better ] Taking it for  
the benediction, which is authorize not devotion; for the subject may blesse the  
Prince, and man bleffeth God in hearty devotion, but the blessing of authority comes  
from the greater.*

*Vers. 22. By so much was Iesus made a surety of a better Testament ] Christ was the  
surety of the first Covenant to pay the debt; of the second Covenant, to performe  
the duty.*

*A better Testament ] Not in substance, but in the manner of revealing.*

*Ἀμετάβατον,  
quasi dicas in-  
transibile, quod ad alium transire non potest. Estius.*

*Vers. 24. An unchangeable Priest-hood ] It signifieth such a Priest-hood which  
cannot passe from him to any other, as the Priest-hood of Aaron did. Perkins.*

*To all ends  
and purposes  
pe festly. Beza.  
Perpetually or  
for ever; so  
Tremel Gryne-  
us. In æternum, Syrus. in perpetuum, vulg. ad plenum, Erasmus. ad perfectum, Stapulensis. quod Græca vox propriè signifi-  
cat. Gerh. in loc.*

*Vers. 25. Wherefore he is able also to save them to the uttermost ] In the originall  
is το πρὸς τὰς, to the uttermost of time, at all times, and for ever; it must be referred  
to the perfection or fulnesse of time, and not of his saving; that is, continually and  
perpetually, as the latter words of the verse shew.*

*Seeing he ever liveth to make intercession for them ] Superintercede, as the Greeke may  
signifie.*

*Vers. 26. For such an High Priest became us ] It was a just and decent thing that  
our High Priest should be such a one.*

#### CHAP. VIII.

*Vers. 4. For if he were on earth, he should not be a Priest, seeing that there are Priests that  
offer gifts according to the Law ] That is, as in the times of the old Testa-  
ment, if the Priest had onely offered a sacrifice, and not gone into the holy of holies  
with the blood thereof, sprinkling the mercy seat, praying and interceding that he  
might*



might be accepted for the finnes of the people, the Priest had not done that worke of the Priest, and so he had not bene a compleat Priest; so if Christ had onely offered up himselfe here a sacrifice, and had not gone into heaven, the holy of holies, and carryed the power and vertue of his death thither, to pray and intercede for us, he had not done the worke of the great High Priest.

*Vers. 5. Was admonished of God* ] One word in Greeke *Κηρυττιζω*, signifies to answer as God doth men by oracles, *Heb. 11.7. and 12.25.* So *2 Adath. 12. Κηρυττιζω*, being warned of God, as it should have been exprell there.

*Vers. 6. He is the mediator of a better Covenant, which was established upon better Promises* ] The promises of the new Covenant are said to be better in foure respects, 1. All the promises of the Law were conditionall, *this doe and thou shalt live*; those of the Gospell are absolute, of grace, as well as to grace. 2. This Covenant promisseth higher things; here God promisseth himselfe, his Sonne, his spirit, a higher righteousness, and a higher Son-ship. 3. Because of their stability, those of the old Covenant were swallowed up in the curse; these are the sure merities of David. 4. They are all promised upon our interest in Christ, *2 Cor. 1. 20.* This makes the promises sweet, because they lead us to Christ, the Fountaine of them.

*Ibi vetus & novum Testamentum non accipitur pro libris veteris & novi Testamenti, sed pro fidei opere & fidei Evangelico. Et meliores promissiones dicuntur*

*quibus promittebatur vita eterna sub conditione fidei, quam Deus in suo praecepto erat, iis quibus eadem promittebatur vita, sed sub ipsa conditione quibus omnes erant impares; et tamen non inutiliter proponerentur, ut sua imbecillitatis convicti ad Dei misericordiam confugerent, cujus promissiones in Christo venturo apprehenderunt Latres, qui sub lege constituti ad Christi justitiam se converterunt. Rivetus. Hag. See Cartwright on 11. Rom. 4. and on 7. v. Vide Gen. Myoth; Evang.*

*Vers. 7. For if that first Covenant had been faultlesse* ] That manner of administration of the Covenant of Grace, may be said to be faulty two wayes, 1. As imperfect, dispensed in shadows; their dwelling in the land of Canaan was to them a type of heaven. 2. As it did not make the person perfect, conveyed not grace. See 10. verse.

*Vers. 9. And I regarded them not* ] Greeke, I did not care for them.

*Vers. 10. For this is the Covenant that I will make with the house of Israel, after those days saith the Lord, I will put my law into their mind, &c.* ] In this verse the Apostle sets down the Covenant of grace: That expression of writing the Law in the heart shews, 1. That the Law is not in any mans heart by nature; there is not a principle, and rule of conformity within, *Rom. 7. 9. 2.* The Spirit of God makes use of the Law, to put a suitable disposition into the heart, to what the Law requireth. 3. In Conversion, the Lord puts the whole Law into the heart; there is a conformity to the Law in all things. 4. The Lord so puts it there that he writes it; by which expression he signifies, that it shall for ever ever abide there. It is an allusion (saith *Estius*) unto the two Tables of the Law. They were first written by the finger of God, and then put into the Arke; so God first writes the Law in our hearts, and then puts it in our minds.

*Sumpta est Metaphora à memorialis aut tabulis in quibus aut super quibus aliquid scribitur. Estius.*

*Vers. 11. And they shall not teach every man his neighbour* ] The teaching of men shall not be laid aside, but they must not depend on it; the teaching of God shall make it effectuell to them. See *Estius*.

*He gives them sound and saving knowledge.*

All Gods people, little and great, weake and strong, shall know him; by knowing is not meant a bare apprehension, and notion of his being and nature, but a knowledge of acquaintance, a knowing him to be ones God reconciled to him in Christ, so *Hos. 2. 20.*

*See 2 Cor. 4. 6.*

*Vers. 12. For I will be mercifull to their unrighteousnesse, and their finnes and their iniquities will I remember no more* ] Here are two things, 1. There conciliation of God with his people, *I will be mercifull to their unrighteousnesse*, He will be mercifull, or propitious, appeased, and pacified toward them, which hath respect to the ransom, and satisfaction of Christ. 2. He will pardon them completely; here are three words, *unrighteousnesse. finnes, and iniquities*, to shew that he will forgive all kinds, and degrees of their finnes, 1. The number of words implies the number of finnes.

*The Scripture in propounding Gospell privileges, sometimes useth*

eth these three words, as *Exod. 34. 5.* sometimes two, as *Jer. 31. 34.* sometimes but one, as *Lev. 33. 8.* See *1er. 31. 33. and 32. 38. 39. 40.* (Where the Covenant is originally recorded) that God himselfe doth all.

2. Some of these words are of a higher nature; God will pardon the most heinous sinnes; God himselfe undertakes all in the Covenant of Grace, as we may see in the 10, 11. and this 12. v. He will put his Law into our mind, he will be to us a God, he will teach us, and pardon our sinnes; Christ is the Mediatour and surety of this Covenant, he undertakes with God, that we shall be his people; and with us, that God shall be our God. He had three Offices to make good this; all implied in these three verses *Vers. 12. I will be mercifull*, Or pacified, by that propitiation the High Priest shall make, there is his Priestly office, v. 11. He teacheth his Church outwardly by his word, inwardly by his spirit; there is his prophetical office, v. 10. He saith he will put his Lawes in their minds, there is his Kingly office; he is as King to see that we shall be obedient to God.

## CHAP. IX.

*Vers. 4.* **W** Herein or in which was the golden Pot that had Manna, and Aarons Rod that budded, and the Tables of the Covenant ] He saith that there were three things laid up in the Arke, the Pot of Manna, Aarons Rod, and the Tables of the Covenant. They conceit it well, that say the Arke is the Church, the Tables the word, the Manna the Sacraments, and the Rod the discipline.

*Ob. 1 Kings 8, 9. and 2 Chron. 5. 10.* It is said, there was nothing in the Arke, (save the two Tables of Stone) *Paul* saith besides these there was Aarons Rod, and the golden Pot having Manna.

*Sol. 1.* Which here hath relation (say \* some) to the remote antecedent, which Tabernacle, not Arke. *Pareus* saith this is a forced construction. 2. Others \* say that they were not included in the body of the Ark, but conveniently placed about it; this seemes most probable; for it may be interpreted not onely in, but with, near, about, as *Judges 18. 12. Luke 9. 31. and 13. 33.* and so it may be rendred, with, or about which, *Pareus* gives this answer. God Commanded the two Tables to be placed in the Arke, *Exodus 25. 21. Deut. 10. 5.* He commanded the Pot of Manna to be kept before the Arke of the Testimony, and there *Aaron* is said to have put it, v. 34. Also he commanded Aarons greene Rod to be laid before the Arke for a Signe to the Rebels, *Numb. 17. 10.* And it is unquestionable that these three were kept in or near the Ark, as long as the Tabernacle continued. But the Temple being built by *Salomon*, onely the Tables are said to have been kept in the Ark; the other things being fitly disposed in the holy place. The Apostle therefore having respect to the first disposition, which was in the Tabernacle, before the Temple was built, relates nothing strange from the History.

\* *Ribera, Iunius* in *Paralel. 1.3.* Vide *Grotium* in loc. See *weems* his *Christian Synagogue*, p. 89.

\* *Estius. Gerh.* à *Lapide in loc.* Facili est hoc à locorum consuetudine: nam & regem *Aaron* Deus iussit coram Testimonio reponi. Quare probabile est, in arca simul

Quamquam dicitur summus sacerdos semel intrasse, id intelligendum quod uno tantum die intraverit, non quod non aliquoties exierit & rursus intravit.

Vide *Levit. 16. 14, 15.* Primum enim intrare eum oportuit bacilli inferendi causa: deinde suffragis: deinde sanguinis vitulæ primum, deinde & hircini. Itaque quater illo die eum intrasse ait *Moses* *Rorzi* velle. *Grotius.* \* *De Republica Hebræorum* l. 3. c. 7. Vide *Cunzum de Repub. Heb. l. 2. c. 4.*

Tempus correctionis ] alludit ad vaticinium

*Unill the time of reformation* ] Greek, the time of correction; that is, the time of Christs revealing, who was the body of all those shadowes.

*Jeremias 31. 37. Novum enim testamentum veteri instar correctionis suscepit.* *Calvinus.*

*Vers. 14.*

**Verf. 14. Through the eternall Spirit**] That is, the divine power of his Godhead. *Passus est Christus ut homo, sed ut mors illa nobis salvifica esset, proveniebat ex efficacia Spiritus. Ideo Spiritum vocat eternum, ut sciamus, reconciliationem, cuius est effector, eternam esse. Calvinus. vide Bezam.*

**Purge your conscience**] That is; free you, 1. from the guilt and punishment of sinnes; the guilt of sinne lies heavy on the conscience. 2. the dominion of sinne, to serve it in the lusts thereof.

**From dead works**] Sinnes are called *dead works*. 1. *Workers*, because the soule is busie about sinne, as a man about his work. So Eph 5. 11. 1 *Iohn* 3. 8. 2 *Dead*, partly to make the comparison more compleat; they were ceremonially dead by touching dead carcases, so inwardly by sinne; and as a dead carcase is loathsome and odious, so sinne, *Ezek* 36. 3. 1. 2 In respect of the effects, they bring forth death, *Rom* 6. 21. they leave a sentence of death upon the conscience till the vertue of Christs blood be applied.

*Mortua opera intellige vel quæ mortem generant, vel quæ fructus sunt mortis. Nam cum anima vita sit nostra*

*cum Deo coniunctio, qui alienati sunt per peccatum verè censentur mortui. Calvinus.*

**To serve the living God**] Here is the end of their purging; we are not washed by Christ that we should defile our selves again; but our purity must serve to Gods glory, and nothing can come from us which will be acceptable to God, untill we be purged with the blood of Christ; and it is an elegant antithesis between dead works and the living God.

**Verf. 23. With better Sacrifices then these**] Then those of the old Testament; not in substance, but in manner of exhibiting. Christ was then slain onely in types and figures; in the new Testament there is a reall and personall offering up of Christ himselfe. *But* lay on the Covenant.

*Potiores victimas pro victima, quia tantum una est:*

*sed propter antithesim plurali numero libere abusus est. Calvinus.*

**Verf. 24. Now to appear in the presence of God**] *Verbum forense*, an expression borrowed from the custome of humane courts: for in them when the Plantiffe or Defendant is called, their Attorney appeareth in their behalfe, 1 *Iohn* 1. 2. The Levitical Priest was wont to appear before God in the peoples name; he was but a figure; in Christ is the solid truth and full effect of the figure.

*Perstat in similitudine. Nam & summus sacerdos dicitur apud Deum apparere, ubi stat*

*apud Arcam. Sic Christus apparet coram solo majestatis ut nostras res Deo commendet, supra 7. 25. Grotius.*

**Verf. 27. And as it is appointed to men once to die**] It is a generall Law given for men to die; if it happen to any otherwise, as to *Enoch* and *Eli*, those are nothing, saith *Grotius*, to so great a multitude of men dying; so ye may say for those that shall be found alive when Christ shall come to judgement.

*Statutum regulare est; illis autem non mori singulare est. Cajetanus in loc. Si quis objiciat his quosdam esse mortuos, ut Lazarum & similes:*

**Once to die**] The word *once* (say some) is not to be referred to *die*, as if there were some suspicion that man could die twice; but to *appoint*, it was once appointed, and that once shall stand.

*expedita est solutio, Apostolum hic de ordinaria hominum conditione disputare, quin etiam a hoc ordine eximantur quos subita immutatio corruptione exinet: quia non comprehendit nisi eos qui diu in pulvere corporum suorum redemptionem expectant. Calvinus.*

**And after death the judgement**] Some understand this of the particular judgement, the judgement which God passeth upon the soule immediately after death; but *Esai* interprets it of the generall judgement.

*Vide Bezam.*

**Verf. 28. To bear the sinnes**] The word *transfere*, to beare, although it properly signifies to lift or carry something from a lower place to an higher, or at least from one place to another, yet in this place it simply signifies to take away; so it is used *Iosh* 24. 32. and 2 *Sam* 21. 10. and *Ezra* 1. 11. and *Psal* 102. 24. For things lifted up are first taken away from the place where they were before: and things taken or carried away from a man must first be raised and lifted up.

**He shall appear the second time without sinne unto salvation**] Christ comes but twice *Dr. Taylor*. corporally, once to merit salvation, and again to perfect it.



## CHAP. X.

*Similitudinem  
hanc mutatum  
est ab arte picto-  
ria. Calvinus.  
Vide Pareum.*

**Vers. 1.** *For the Law having a shadow of good things to come* ] It was not so much as an Image, a shadow is not so much as an Image, but an Image is not so much as the thing it selfe; it was not an Image but a shadow. *Burrb.* Jacobs seed. Some think that the metaphor of the shadow is taken from painting; Painters are wont with choak or a coale to delineate that thing which they propound to themselves to expresse, which rude picture is called a shadow or adumbration, for the obscure representation: then with their Penfill they bring on the lively colours, that it may be a distinct and expresse likenesse of a thing, which is properly called an Image.

**Vers. 2.** *Shon'd have no more conscience of sinnes* ] Not that they will make no conscience of running into sinne, as many Libertines doe, that is not the meaning; but conscience will be able to lay no more sinne to their charge.

*Dr. Taylor.*

**Vers. 5.** *Sacrifice and offering thou wouldst not, but a body hast thou prepared me* ] That is, now after the coming of Christ; but a body ] That in this body I might offer that expiatory sacrifice of which all the other were but shadows.

A body hast thou fitted me, *Psal.* 40. 6. it is mine eares hast thou opened; but here so for illustration: Christs obedience began at his eare, but his whole body was obedient when he offered himselfe upon the Crosse.

*Weemes.*

**Vers. 7.** *In the Volume of thy Book it is written of me* ] Interpreters enquire whether *David*, *Psal.* 40. 7. and the Apostle here, had respect to Christ, or where it is so written: they agree in this, that the Pentateuch is meant; for scarce any other bookes of Scripture were written in *David's* time but it, unlesse *Iob*. The Pentateuch then was one book, and the text in the Bible was not so distinguished as it is now. *Pareus* saith, in the whole Volume of the Bible there are many Oracles extant concerning Christ, in which his obedience toward his father is described, especially in 52 and 53 chapters of *Ezay*.

*Nam ad hunc  
usque diem non  
habent Judæi  
in Synagogis  
aliud legis li-  
brum quam  
longa per gamenta  
volutum de  
Deo. Vide Be-  
zam & Grotium. Pentateuchus etiamnum hodie à Judæis dicitur semperque dictus est Sopher Biblæon liber, non libri. Caput accipitur pro volumine, liber pro Pentateucho. Olim & Evangelia una serie absque sectionibus scripta erant. Alardi Epiphyl. Phylol. c. 9. vide plura ib. Libri nomine Legem intelligi, quæ regulam sanctæ vivendi omnibus Dei filiis præscribit, absurdum non est. Quanquam mihi genuina magis videtur hæc expositio, ut dicat se in eorum catalogo censeri qui se Deo præbent obsequentes, Calvinus. Vide Cumanum de Repub. Heb. l. 3. c. 1.*

*Pentateuchus etiamnum hodie à Judæis dicitur semperque dictus est Sopher Biblæon liber, non libri. Caput accipitur pro volumine, liber pro Pentateucho. Olim & Evangelia una serie absque sectionibus scripta erant. Alardi Epiphyl. Phylol. c. 9. vide plura ib. Libri nomine Legem intelligi, quæ regulam sanctæ vivendi omnibus Dei filiis præscribit, absurdum non est. Quanquam mihi genuina magis videtur hæc expositio, ut dicat se in eorum catalogo censeri qui se Deo præbent obsequentes, Calvinus. Vide Cumanum de Repub. Heb. l. 3. c. 1.*

**Vers. 10.** *By the which we are sanctified* ] Sanctifying here is not taken strictly for the change of our image; but rather largely for all the benefits of Christ, reconciliation, adoption, justification, and salvation it selfe. So *Pareus* and others.

**Vers. 19.** *Having therefore, brethren, boldnesse to enter into the Holiest by the blood of Jesus* ] There is nothing that can make a man die and goe to God with true boldnesse and expectation of a better life, but onely faith in the blood of Christ.

*Into the Holiest* ] That is, Heaven, say some, whereof the Holy of Holies in the Temple was a figure or type. Others think that he meanes a cleare manifestation of the way to glory, under the Gospell. See *1 Iohn* ult.

*Vide Bezam*

**Vers. 20.** *By a new and living way which he hath consecrated for us* ] 1. A new way; not the old, by the covenant of works. 2. Living, enlivens the person, God will enable us to walk in it.

*Through the vaile, that is to say his flesh* ] An allusion to the Temple, the vaile or curtaine did hide the glory of *Sanctum Sanctorum*, and withall ministred an entrance into it for the High Priest.

*Omni trepidatione & dubitatione de gratia deposita. Pareus.*

**Vers. 22.** *Let us draw neer with a true heart in full assurance of faith* ] Here we have the true disposition of the soule in worship: 1. *A true heart*; he doth not say, sinlesse, but a true heart, without guile. 2. *In full assurance of faith* ] That is, to be sure of acceptance of my person and service when I come into the presence of God. A settled and full perswasion to be accepted through Christ. The first absolutely necessary, this not so absolutely.

*Having*

*Having our hearts sprinkled from an evil conscience*] q. d. Otherwise your drawing neer will be to no purpose; you shall but provoke the Lord in drawing neer, except you be thus sprinkled, washed and purified.

There is a twofold evil conscience: 1. That lives in some known sinne; 2. that accuseth a man, and is unquiet.

He alludes to the old rites, in which the Israelites being to come to the Tabernacle and worship of God, purged themselves with many washings; or to the Sacrament of Baptism, in which there is an externall washing of the body; but men are purged from all sinne inwardly by the blood and spirit of Christ.

Some say he alludes to *Numb. 9. 9.* the sprinkling water made of the ashes of the red Cow, wherewith the people were sprinkled.

*gatum, carnis stimulum non pungit. Ego licenter utrumque comprehendo.* Calvinus.

*Verf. 26. For if we sinne wilfully*] This translation is better then the Genevah, which hath *willingly*. *Scientes & volentes*, wittingly and willingly, of set purpose. The word answereth to that of *Moses*, *Numb. 15. 30.* *Elatâ manû*, with a high hand, a resolute wilfulness. See *1 Pet. 6. 2.* *Mr. Bedford* on *Iob. 1. 16.*

*sed spontaneo voluntatis motu sunt. Ergo defectionem intelligit non violentiâ extortam à tyrannis, aut metu factam, aut ex ignorantia admissam sed voluntariè, hoc est, deliberata voluntate & consilio malitiosè commissam. Malitiam enim docent ea quæ in similitudine sequuntur.* Pareus.

Dr. Preston.  
*Abstinentiam cordis à mala conscientia appellat, vel quum impetrata peccatorum venia puri consensum coram Deo, vel dum cor ab omnibus pravis affectibus pur-*

*Exortus fieri docent philosophi ea, quæ nec violentiâ, nec ignorantia,*

*Cruciatum male conscientie significat, quem sentiunt impii, qui suâ culpa in*

*perpetuum se abdicatos esse norunt.* Calvinus. Vide plura ibid.

*Verf. 29. Who hath trodden under foot the Sonne of God*] *καταπατήσας* noteth by translation extremity of contempt, *Math. 7. 6.* & *5. 13.* contemne and despise Christ; So *Ibeophylact*, *Ambrose*, and *Primasius* expound it: those things we despise and make no account of, we tread under foot. *Dr. Benefield* on *Heb. 15. 24.*

*est sceleris, id committere in filium Dei. Estius. Proculcans tanquam inutilem.* *1 Sam. 2. 29.* *Grotius.*

*Wherewith he was sanctified*] 1. Sacramentally, 2. putatively, 3. or at most by way of disposition. See *Heb. 6. 4, 5.* *Dr. Selater.*

*rum non interna, sed externa in professione fidei & participatione sacramentorum consistens. Erant sanctificati, hoc est, à Judeis & paganis professione segregati, & pro veris Christianis habiti.* Pareus.

*Erant sanctificatio apostata-*

*Μικρόν ὄσον, adhuc enim tantillum.*

*Druſ. in Paral.*

*lel. Sac. Vide Beza & Grotium.*

*Verf. 33. Ye were made a gazing-stock*] Brought into the Theater, so the Greek, *θεατρῶν*. A Metaphor taken from them (saith *Ribera*) who were sent into the Theater, that is into the publique sight of all the Citizens to fight with beasts, or with one another mutually, as the *gladiatores*, which all beheld with delight, and likewise observed diligently how they fought. The nowne is used *1 Cor. 4. 9.* and rendred *spectacle*; the Greek word is *θεατρῶν*, a Theater

*Verf. 36. Ye may receive the promise*] That is, the thing promised.

*Verf. 37. For yet a little while*] The words in the Greek are a double diminutive, a little little while to it. Though long for the time in it selfe, yet a little while as may be in respect of his desire, without the least delaying to come.

*Mr. Goodwin.*

*Id. ib.*

*With this sweet promise*

*Mr. wheately*

*comforted himselfe a little before his death.*

*Verf. 38.*

*He that shall come will come*] For their deliverance. *Perkins.* The doubling of the phrase, *veniens venit*; comming he will come, implies vehemency of desire to come, and that his minde is alwaies upon it; here is still a comming. The Hebrew phrase signifies an urgency, vehemencie and intenseness of some act, as desiring I have desired. And as not content with these expressions of desire, he addes over and above all these, *and will not tarry*: and all to signifie the infinite ardency of his minde toward his elect here below.

Vers. 38. *Now the just shall live by faith*] That is, shall sustain himselfe by expectation of the promises.

*But if any man draw back, my soule shall have no pleasure in him*] That is, which for a time believe in God, and afterward pull back their feet, and goe back from their faith.

as 1 Theff. 5.

20.

Rogers on faith.

More is meant then spoken, after an Hebrew manner of speech; as though he should say, I abhor all those that fall away through unbelief.

The word is a Military word, taken from Souldiers who recoyle and leave their standing in whom the Captain delights not. Nor can we in our Christian fight by retiring and recoyling please our Captaine; but the Martiall law for such is in the Text, they withdraw themselves to perdition.

Dr. Taylor.

Vers. 39. *Et animæ acquisitionem, id est, ad salutem. Metaphora à negotiatione ducta, quæ quis vel acquirit amplius & lucratur, vel perdit, quod habebat.* Marc. 10. 39. Gerh.

## CHAP. XI.

**T**His Chapter is called the little Book of Martyrs, containing the Acts and Monuments of the Church of God in the daies of old.

*ὑπόστασις* is that which gives a substantiall being to the things of eternall life.

Vers. 1. *Now faith is the substance of things hoped for, the evidence of things not seen*] *The substance*] The meaning is, that though there are many things promised by God, which men doe not presently enjoy, but onely hope for, because as yet they are not: yet faith doth after a sort give a subsistence or being unto them. *Perkins.*

*ἔλεγχος* proprie quidem convictionem significat, sed quia solida demum est ea convictio quæ fit per demonstrationem, hinc est quod etiam demonstrationem significat. Capellus in loc. vide Grotium.

*The evidence*] Or convincing demonstration. *ἔλεγχος* signifies the demonstration that convinceth the soule throughly of the certainty and truth of such things as by reason and naturall parts are not seen. That is, by believing a man doth make a thing as it were visible, being otherwise invisible and absent. *Mr. Burrb. Perkins.*

Incipit apostolus ab Abel, Adamo prætermisso, quod de eo postquam peccaverit, nihil exitum Moyses naret. Estius.

Vers. 4. *By faith Abel offered unto God a more excellent Sacrifice then Cain*] 1. *Quia hostia copiosior*, because he offered a double Sacrifice, himself and his Lamb; but *Cain* onely offered his Corn. 2. *Quia excellentior*, it was better chosen, because of the fattest and best of the flock; *Cain* carelessly took that came first to his hand of the fruit, and no more. 3. *Quia ex fide*, by faith he offered it. *B. Andrews.*

*igne scilicet de-*  
*missio ut Levit.*  
9. 24. Vide  
Grotium.

\* See Gen. 15.

17. Levit. 9. 23.

24. Judg. 6. 21.

1 King. 8. to 12.

1 King. 18. 38.

39.

1 Chro. 21. 26.

Finches Old Testament or the Promise, and others.

*God testifying of his gifts*] *Gen. 4. 4.* it is said that *God had a respect unto him and to his offerings*; meaning by some visible approbation, whether fire from Heaven or something else; for *Cain* discerned it, and the Apostle here doth so interpret it. This visible and outward testimony which God gave signified the inward testimony of the Spirit testifying to our spirits that we and all we doe is acceptable unto God in Christ, *Rom. 8. 16.*

Some of the Rabbines relate (as *Paulus Fagius* observes in his Annotations on the Chaldee Paraphrase) that a face of a Lyon was seen in the Heavenly fire inflaming the Sacrifices; which (if it be true) did probably shadow out the Lyon of the Tribe of *Judab*, *Revel. 5. 5.* of whom all the Sacrifices of the Old Testament were Types.

One faith,  
quale hoc testi-  
monium non  
siquet, "the  
Scripture expresseth not what this testimony was.

Vers. 5. *For before his translation he had this testimony, that he pleased God*] *Dicente Scriptura*; *Haymo* saith this testimony was the testimony of Scripture, *Gen. 5. 24.* but the testimony of *Moses* was after his translation, therefore it was the testimony of his conscience which bare witnesse within that he pleased God. *Mr. Fenner.*

He



He pleased God ] *ἡγοῖσθαι* is the word, which signifieth he gave God content, or kept Gods favour and good will.

Vers. 6. Without faith it is impossible to please God ] I must doe all duties out of a principle of faith; and not of reason onely, or an enlightened conscience. Three rules to know this, 1. Such a one hath an eye alwayes to the promise, as well as to the precept; he lookes to the Law as his rule, and to the Gospell for his power. 2. He lookes not unto the duty, but on Christ for acceptation. *Exod. 28.38. Rev. 8.3.* 3. He is not discouraged for want of a present income in duty. *2 Cor. 5.7.*

For he that cometh to God, must believe that he is ] To come unto Christ is to beleeve in him, *Iohn 6. 35. 37. 44.* And if that be the meaning of the Holy Ghost in this place, then to come unto God, is to beleeve in him by speciall faith; otherwise the Apostle should enunciate *idem per idem*. And then the meaning is this, he that would beleeve that God is his God; and that he will be gracious unto him, must first beleeve that God is, and that he is a rewarder of them that seek him, or the word *come* in this place maybe expounded by seeking. He that will come unto God, that is, he that will seek God, must beleeve that God is, and that he is a rewarder of them that seek him.

Bishop Down  
of Justification  
l. 6. c. 10.

Vers. 7. Of things not seen as yet ] That is, Gods mercy in his deliverance, and the destruction of the old world.

Vers. 10. For he looked for a City which hath foundations ] That is, a City which was built upon the immutable stability of Gods oath, and promise of heaven, a periphrasis. Whose builder. The Greek is Artificer, God hath manifested great art in making the third heaven; he bestowed skill and wisdom on it.

Doctor Rey-  
nolds.

*Ταχὺν, ad  
artificium &  
excellentiam*

*operis, ἡμμεγδς ad opus ipsum refertur. Zanchius.*

Vers. 11. Because he judged him faithful who had promised ] That is, he knew that whatsoever God had promised, he would faithfully performe.

Vers. 13. Confessed that they were strangers and pilgrims on the earth ] Strangers are a people absent from their own Country; Pilgrims are strangers that have not any abiding where they are; Paul hath reference to the place, *Gen. 23. 4.* See 47. *Gen. 9.*

On the earth ] *Theophylact*, and *Oecumenius* following *Chrysostome* say that not onely *Canaan*, or *Palestina* is understood, but the whole earth.

*Non agitur ibi  
proprie de gloria  
Caelesti; intelli-  
guntur tum prom-  
issiones de  
possessione terrae*

*Canaan, quam Patriarchae nondum occupaverant, tum & maxime promissio de adventu Messiae. Rivetus.*

Vers. 17. Offered up Isaac ] Either because he presented him unto God upon the Altar, which was an offering of him up, or rather because he had fully purposed to have perfected the offering by his sonnes death, had not God himselve interposed from heaven to restraine him.

*in Abraham autem immoratur, quod ille totius generis Hebraeorum princeps esset, ac fidei virtute ceteros antecelleret. Estius. Vide Beza in loc.*

*Pergit triam  
patriarcharum  
commendare fi-  
dem. Idque faci-  
at per singulas*

Vers. 19. Accounting ] Or reasoning, *Ratiocinatus*, *Beza*. *λογισμῶς*, id est, ratione apud se subducta, cum seculum perpenderit, considerasset, ratiocinatus esset, suaeque ratione conclusisset. *Estius*. The argument that prevailed with him, was that which fol-  
lowes.

From whence also he received him in a figure ] That is say *Erasmus*, and others, in the type of the resurrection, viz. Of Christ, whose humane nature like a Ram, was truly slaine; and after raised again by the power of the Deity, and freed from death as *Isaac*.

*Pareus* interprets it thus, *non secus atque si Deus eum ex mortuis suscitasset*, as if God had raised him up from the dead. The resemblance of death wherein *Isaac* was, was a similitude of death.

*positio longe omnium optima. Scalig. Vide Beza & Grotium. Abraham non aliter filium suum recepit, quam si illi ex morte resuscitatus esset in novam vitam. Calvinus. Vide Estium & Lapide.*

Vers. 21. And worshipped leaning upon the top of his staffe ] Lifting up his body to do reverence unto God, thereby testifying his humility, faith, and hope.

*Perkins on  
Rev. Vide Be-*

*zae Cartwrightus & Grotium.  
Vers. 25.*

*Verf. 25. Then to enjoy the pleasures of sin for a season* ] Greek, then to have the momentary fruition of sin; so *Cyrilofostom*, *Theophylact*, and *Oecumenius* read it. Honours, pleasures, delights are called the pleasures of sinne, not because they are so in themselves, but because they are occasions and instruments of sin; and are seldom had, or held without some sin or other.

Doctor Taylor.

*Verf. 26. For he had respect unto* ] The Greek word signifies, to look up in admiration curiously; which is translated in Latine *susplicere*.

*The recompence of the reward* ] That is, to the blessing promised to *Abraham*.

*Verbum τυμπαν-  
vizon deduc-  
tum est ex no-  
mine τυμπανον,  
quatenus eo sig-  
nificatio non in-  
strumentum  
quod pulsatur,  
sed quo pulsatur,*

*Verf. 35. Others were tortured* ] *τυμπανισθησαν*, *tympanizati sunt*. Their bodies were racked out as a Drum. What they suffered hath exercised all our Grammarians, Philologers, \* and Antiquaries that have enquired into the racks, and tortures of those times; we translate it roundly, they were tortured. *Saint Pauls* word implies a torture of that kind, that their bodies were extended, and rack't as upon a Drum, and then beaten with staves; what the torture intended in that word was, we know not. The Lxx use this word 1 Sam. 29. 13. See my *Greek Critica*.

*viz. Fustis, five sustinarius, quo carnales pulsabant corpora reorum per machinam tractariam distenta.* Gerh.

\* Doctor Donne. Vide *Bezam*, *Grotium*, et *Estium*,

Dan. 3. 16, 17.  
Doctor Gouge.

*Not accepting deliverance* ] From death, *viz.* On persecutors termes, and conditions, cum nolent recipere conditionem oblata redemptionis. *Estius*. See more there.

*That they might obtaine a better resurrection* ] It is usuall in Scripture, sometimes to put a comparative for a positive, or superlative, that is, a good, or the best resurrection, if we take it comparatively it is meant of a better resurrection then the persecutors offered them; they were at their enemies disposal, and as dead men; but if they would have turned from the faith, they should have beene restored to life; therefore it is elegantly called a resurrection, because they were as dead men being in their power; yet they hoped to obtaine a better resurrection, *viz.* From an inflicted death, to eternall life.

Vide *Estium*.

We say such a  
one is risen  
from the  
grave. The

Heathens jeered the Christians, and told them they needed not to care for their lives; since they should rise againe; will you (said they) radiare parces vite?

See *Jones*.

*Circumcunt in  
melocis* ] *μελο-  
cis* autem  
melote est  
ocilla pelli cum  
sua vellere, qua-  
libet pelli

*Verf. 37. Were tempted* ] *Beza* saith it is much this should come in after the recitall of most sharp Capitall punishments, and which he mentions also after; and the Syriack interpreter hath it not. *Beza* therefore would rather have it read were burned. But the word tempted, may well be retained; when they saw they could do no good with violence, they made them great promises, and tried whether they could prevaile that way, as appeares in the Martyrologie.

*inducias sepe videmus Roma circumjuncta regimis rusticos habitatores, ac praesertim pastores.* Vide 4. Reg. 1. 8. Math. 3. 4. *Menoch de Repub.* Heb. l. 6. c. 5.

Burth. Jac.  
Seed.

*Verf. 38. Of whom the world was not worthy* ] They have that excellency, as the world is not worthy to enjoy them; they are not worthy of their presence, that they should so much as live amongst them; they are rather fit to be set as Stars in heaven, and be before the Lord in his glory.

Vide *Bezam*.

*Verf. 39. They received not the promises* ] *viz.* In their reall exhibition.

Royle.

*Verf. 40. That they without us should not be made perfect* ] Not that they were not taken to heaven, but before Christ they had not that perfect State in heaven, which now we and they are presently possessed of. For they expected in heaven their Redeemer, even as soules now expect the resurrection of the body.

*The church on earth. For the law made nothing perfect." See 7. 19. and 10. 1. 2. 3. cannot make the flesh perfect. into perfect Christ incarnate Immanuel is*  
CHAP. XII. *that is the thing.*

*Hec conclusio  
est, quasi epilo-  
gum proximi ca-*

*Verf. 1. Wherefore seeing we also are compassed about with so great a cloud of wit-  
nesses* ] The examples of godly men in the Old and New Testament are called a cloud of witnesses by allusion: for as the cloud did guide the Israelites through

through the wilderness to the Land of Canaan : so the faithfull now are to be guided to the heavenly Canaan, by the examples of good men. *Perkins.*

In their life and conversation they witnessed by word and deed to Gods Church.  
2. In their death many of them witnessed by their blood. 3. Hereafter they shall witness for, or against us. *Doctor Tylor.*

*nempe ut se quisque comparet ad eorum imitationem. Et metaphorice copiosam multitudinem vocat nubem; densum enim vao oppositum. Si pauci essent numero, tamen suo exemplo incitare nos deberent: sed ubi ingens est turba, acriter stimulos addere nobis debet. Præterea dicit, nos densitate illa vel copia circumdari, ut quocunque oculos vertamus, statim occurrant multa fidei exempla. Calvinus. Nubes Ebraice ענן dicitur à densitate, igitur nubes testium, id est, densitas, frequentia, multitudo. Drosius. Metaphora est ducta ab avibus magna multitudine volantibus que alio suis prætervolantes umbram infra nubila faciunt. Esai 60.8. Capel. Spic. Vide Bezam & Gratium.*

*Let us lay aside every weight* ] That presseth down, that is, all earthly affections, and what ever may hinder us in our spirituall course. See *Bexa.*

*And the sin which doth so easily beset \* us* ] The similitude (saith *Deodate*) seemes to be taken from such long and large garments, as were wont to be laid off in races, to be so much the freer. The Greeke word *ἐπιμαρτυρία*, is *similitudo compositionis* lignifying well, that is, easily besetting.

*pitu: ubi demonstrat quosum recitaverit illum Sanctiorum Catalogum, quorum fides sub lege excelluit:*

\* *Respicit forte locū Lam. 1. 14. ubi peccata comparantur jugo levris implicanti-*

*tus hominem ac sepe deicientibus. Grotius*

*And let us run with Patience the race that is set before us* ] This race is the course itselfe wherein we strive by running; for in the Greeke it is *ἀγών* a strife-race, whereby is signified all kind of strife in this manner, whether it be by running, wrestling, hurling, or any other way, but here he speaks of running. To run the race, is to strive by running, he meanes especially the strife of our faith. 1 Tim. 6. 12. See 2 Tim. 4. 7. Vide *Grotium.*

*Currere certamen est currendo certare. Certamen hoc cursorum illud est quod sibi*

*propositum habet ac suscepit omnis Christianus, quando renuntiavit vitæ veteri, & professus est novam. Estius.*

*Vers. 2. Looking unto Iesus the Author and finisher of our faith* ] Faith here is taken for all grace, it is a compleat work at first as Christ is the author of it; but he is the finisher also that is, upholds and maintaines it.

*Vers. 4. Striving against sinne* ] That is, as interpreters of good note \* observe, either against the wickednesse of the enemies of the Gospell, which by cruell and bloody courses strive to force men from the faith; or against sinne, that is, against sinners, v. 3. Or against sinne in your selves.

*vos, quod est eorum qui totis viribus in agone certant, ut vincant adversarium. Ribera in loc. In agone contra certantes ut intelligamus nos esse debere peccati antagonistas, id est, adversarios, semper intentos ad vincendum & expugnandum peccatum: quomodo peccatum ex adverso semper vigilat in perniciem nostram. Estius. Vide Cornel. à Lapide.*

*Vers. 5. My sinne despise not thou the chastening of the Lord, nor faint when thou art rebuked of him* ] The Greeke word translated *Despise* Imports the littling or thinking of them little; doe not little, or slight the chastenings of God in thy thoughts, nor doe not thinke thy afflictions so great, that thou must needs sinke and faint under them.

Rebuke is chiefly referred unto words, and chasten is chiefly referred unto the Rod, and sharpnesse of discipline.

*Vers. 7. God dealeth with you as sonnes* ] That is, he comes to you in the crosse, not as a Judge and revenger, but as a kind and loving Father. *Perkins.*

*Vers. 11. Afterward it yeeldeth the peaceable fruits of righteousness, unto them which are exercised thereby* ] That is, afflictions and chastisements which seize upon Gods Children, doe leave after them amendment of life, as the needle passeth through the cloth, and leaveth the thred behind it.

*quos, quod de illis dicitur qui nudi exercebantur ad palestram, unde & gymnasia dicta sunt loca in quibus athleta exercebantur. Ribera & à Lapide in loc.*

The Greeke word translated *exercised*, is properly spoken of them *qui nudi exercebantur in palestra*, and it is translated to all kinds of more vehement exercise. *Chrysostome* and *Theophylact* urge this Metaphore, and say correction is called an exercise, because it makes the faithfull as certaine champions more strong, and invincible in patience.

*Looking off of and upon Iesus in the exercise of the faith of Iesus. Alij. of the Lord. Hec*

*Ελεγχω arguo, ad verba referatur; unde cum castigo ad servitū parvorum. Aret.*

*Perkins. Pro exercitiis est verbum elegans γυμνασιον*



*ἐκτρέψαι*  
est luxari vel  
diverti à iusto  
acerabulo ac  
commisura  
offium. Gerh.

*Claudicationem vocat, cum homines in religione alternant, nec sincerè Deo se addicunt. Calvinus. Idem habet Pareus.*

*Verf. 13. Least that which is lame be turned out of the way* ] The Greeke word is *ἐκτρέψαι*, which may be taken in two senses; either for the luxation, or spraying of some Member, or joynt necessary for walking, which being dislocated takes away all use of walking, or else for straying from the way, which to most Interpreters seems most probable.

Doctor Selater.

*Verf. 15. Looking diligently, least any man faile of the grace of God* ] He means not only to make us carefull for our own particular, but watchfull over others, as the reason annexed imports: least thereby many be defiled.

\* *Græcum pro-*  
*phane significat*  
*obturber, in-*  
*terturber.*  
*Estius. Gerh.*  
*Prophane esse*  
*lies in two*  
*things, 1. In a*  
*low esteeme of spirituall service.*  
*Amo. 8. 5. Profanus quasi procul à sano loco sacro. 2. In a low esteeme of spirituall privileges.*

*Trouble your* ] *ἐνοχλᾷ*. \* The Greeke word doth properly signifie to trouble; and hinder a mans rest; it is used onely here.

*Or prophane person as Esau* ] This example may serve to expound what he means by prophane. The Lord had annexed to the birthright the promise of the Land of Canaan as a figure of heavenly felicitie; wicked Esau not considering this despised it. So God hath appointed his Ordinances to be meanes of grace and life to men; when they doe not know and beleve this, and receive it by them, they are prophane.

*Non immediate*  
*reprobatio refer-*  
*tur ad reprobationem à gratia*  
*salutari & gloria*  
*eterna, sed ad*  
*repulsam quam*  
*pallus est Esau,*  
*quia quod petebat*  
*ab Isaac, non potuit impetrare. Rivetus.*

*Verf. 17. He was rejected* ] viz. By his Father, Gen. 27. 35. 37. 40. *agrosque possedit*, is not to obtaine that which we will.

*For he found no place of repentance, though he sought it carefully with Teares* ] viz. In his Father, not in himselfe, that is for all his crying he could not move his Father to change his minde, and repent himselfe of his blessing Jacob; so Bezza, Estius, Mr. Perkins, and others expound it. See Gen. 27. 34. 38. Pareus, and à Lapide, would have the relative it referred not to repentance, but to blessing.

*Torquet inter-*  
*pretes quod*  
*Mosis hæc ver-*  
*ba Apostolus tribuit,*  
*que nusquam legimus Mosem protulisse; verum solutio non erit difficilis, si consideremus Mosem nomine populi sic loquentem,*  
*cujus mandata quasi internuntius ad Deum referebat. Fuit igitur hæc communis totius populi querelam. sed*  
*Moses in lectu, qui fuit veluti commune us omnium. Calvinus. Quid locutus fuerit Moyses Exod. 19. Non exprimitur. Colli-*  
*gere hinc est eum hu vocibus reprobationem suam testatum fuisse: Deum consolatione eum erexisse; unde verò Apostolus accepit?*  
*vel ex iraditione: vel quod magis videtur ex revelatione singulari: qua Moyses Historiam creationis à Deo accepit. Trepidato*  
*autem Moysi, argumento fuit, ipsum quoque peccatorem esse, licet propheta summus esset; metus enim ex peccato est. Pareus.*  
*vide Cornel. à Lapide.*

*Verf. 21. Exceedingly feare and quake* ] Those words are not to be found in all the Bookes of the Old Testament. Perkins. See Exodus 19. 19.

The faithfull  
are made  
fellowes of  
Angels, and of  
all the perfect  
soules departed  
since the be-  
ginning of the  
world, and of Christ himselfe. Doctor Fulke.

*Verf. 22, 23, 24. But ye are come unto Mount Sion, an unto the City of the living God* ] The Apostle in a heap of words, amplifies the high dignity of every one effectually called. Not that we have now full fruition of the glorious Deity, but first the use of Scripture is to speake of things that shall be, in the present time, or time past, to signifie certainty of accomplishment in time prefixed. 2. We have present title thereto, Gal. 4. 1. 2. 3. We are united with God in Christ, and Made one body with the whole Church Triumphant and Militant. Doctor Selater.

*Verf. 23. The spirits of just men made perfect* ] They are said to be perfect in respect of grace, though not of glory, till the body be there also. *Quia carnis infirmitatibus non sunt amplius obnoxii, deposita ipsa carne. Calvinus.*

*Quidam volunt*  
*alludi ad san-*  
*guinem agni*  
*pascualis, quo*  
*Israelitæ jubebantur aspergere postes & superliminaria ædium, Exod. 12. 7. Sed rectius dicitur respectum*  
*haberi ad asperersionem sanguinis federalis quæ describitur Exod. 24. v. 8. Confer Heb. 9. 18: Gerh. Sanguis Abel testimonium*  
*est divine iustitiæ adversus Cainum: sanguis Christi realissimum est testimonium divine misericordiæ erga miseros peccatores.*  
*Sanguis Abel loquitur de terra & efflagitat vindictam. Gen. 4. 10. Matth. 23. 35. Sanguis Christi de caelo quasi loquitur re-*  
*conciliationem cum Deo, pacem & vitam. Gladius. vide Grotium.*

*Verf. 24. And to the blood of sprinkling,* ] It is so called in allusion to the Pascheover, where the blood of the Paschall Lambe was sprinkled on the posts of the doore to save the house from the stroke of the revenging Angel. Mr. Hilderham.

That

That is, that blood which is sprinkled and applied to us, pleades and cries for mercy unto God for us. *Bring better blood than what Abel offered*

That speaks better things than that of Abel. See Gen. 4. 10. That cried for vengeance this for pardon of finnes. *The blood of Christ better than what Abel's sacrifice*

Vers. 25. See that ye refuse not him that speaketh. See that ye shift not him off that speaketh; some say it hath reference to the 19 verse. *superbia id est, deprecari, v. 19. repellere, recusare, repudiare ut hoc loco. Pareus.*

Vers. 26. Yet once more I shake not the earth onely, but also Heaven. The civill State, and Ecclesiasticall to, say some. Pareus saith by Heaven and earth he understands both the frame it selfe of Heaven and earth, and the inhabitants of both, Angels and men.

Vers. 27. The removing. *Mutatio, Tremel. Translatio, Erasim. Ar. Monti.* The Greek word is *paradosis*. It is a common fault among translators; that they will accommodate the words of a Text to their own apprehension of the sense and matter thereof: They understanding that the things here said to be shaken were the Jewish Ordinances, translated their disposition a *Removall*, and the truth is they were removed, but the word signifieth no such thing. As its naturall importance from its rise and composition is otherwise, so neither in Scripture nor any prophane Authour doth it ever signifie properly a *removall*. Translation or changing is the onely native, genuine import of it. *Removall* is of the matter; Translation of the form onely, Heb. 11. 5. we render it translation and change, Heb. 7. 12.

## CHAP. XIII.

**B**th. Andrews calls this Chapter the Chapter of Remembrances, or the Remembrancers chapter. Ver. 3, 7, & 16.

Vers. 2. Be not forgetfull to entertain strangers. See Rom. 1. 13. 1 Tim. 3. 2. & 5. 10. 1 Pet. 4. 9. The study of this vertue was then very necessary, when there were no publike Innes, and the godly were often banished; lest they should either want entertainment, or else goe to Infidels.

*erant, uti hodie apud nos & alias Gentes Europae, hospitium publica aut taberne mercenarie. Vide Gen. 18. & 19. & 24. Jud. 19. & alibi Job 31. 32. Respicit quoque Apostolus ad statum istius temporis quo hac scribebat, quando propter persecutiones cohibebantur fideles huc illuc fugere ac peregrinari. Laurentius in 1 Pet. 4. 9.*

For thereby some have entertained Angels unawares. As Abraham and Lot, Genes. 18. 12. & 19. 2.

Vers. 3. Remember them which suffer adversity. The Greek word is a generall word which may be extended to all kinds of afflictions; or if it be restrained, it commonly signifies those that are sick or suffer bodily paines.

As being your selves in the body. q. d. because you are fellow-members with them in the same mysticall body (as Calvin interprets it;) Or, (as Luther) seeing your selves are yet in the body, you your selves are exposed to the like sufferings, and therefore should Christianly remember them. *Quod cuicumque, cuius accidere potest. Hodie mihi eras tibi. Pareus likes this best. See Beza.*

Vers. 4. Marriage is honourable in all. Not, let marriage be honourable (as the Papists say,) but marriage is honourable; the latter part of the sentence being affirmative, sheweth that the Apostle meant to speak affirmatively in the former also. I follow Pareus who would have it so meant, rather than Gerb. \* who thinks both readings come to one.

In all. *in omni.* That is, in all men. And this is the true and proper translating of the words, for amongst all is not so fit; that may be honourable amongst all, which *sive praeceptivè, sive conjugium debet esse honorabile. Gerh. Vide Bezam. Quum dicit in omnibus, intelligo nullum esse ordinem qui à conjugio prohibeatur. Calvinus. Chrysostome, Theodoret, Theophylact, Occumenius, doe all prove out of this place the permission and lawfulness of marriage to all men. Vide Grotium.*

all

all are not so capable of, as the ministry. And when it is said *in all*, it is meant (saith Pareus) in all those who by the Laws may honestly contract. See *Iones in loc.*

*Vox Græca regit & quamvis modum plerumque significat, non tamen modum qui rei impositus, ne immoderata sit, ut intellexit Cajetanus; Græcè imperitus; sed modum, id est, agendi rationem aut rei qualitatem. Ceterum constat etiam pro more, & pro moribus, usum parum sine elegantia apud auctores Græcos, Platonem & alios. Nec dubium quin ea significatio, quam & alii omnes retinent huic loco sit aptissima. Estius.*

*Verf. 5. Let your conversation be without covetousness*] The word for conversation in the Greek is *ἑκαστος*, which either signifies a custom and manner, or the means and way of getting our livelihood. Both these senses come to one; both our manner and our means of getting our livelihood must be free from all covetousness, or love of Silver, as the Greek word signifieth. See *Luke 12. 15. Ephes. 5. 3. Col. 3. 5. 1 Cor. 3. 16. 1 Tim. 6. 10.*

*Τὸς μαθηταῖς, μαθητὰς Græcis vocantur ea vīna, quæ adfunt. Estius.*

*And be content with such things as ye have*] *Contenti presentibus*, so *Bexa*; be content with things present. The Hebrews had been plundered of all when the Apostle spake this, *Ch. 10. 34*. Though they had nothing they must be content; so was Paul, *Phil. 4. 11, 12, 13.*

*Ipsē viz. Dominus. Cur enim Christianis non liceat quod Pythagoreis omnes concesserint. Beza.*

*For he hath said, I will never leave thee nor forsake thee*] There are five Negatives in the Greek to assure Gods people that he will never forsake them.

It may be rendred according to the Greek, *I will not not leave thee, neither will I not not forsake thee.*

The Apostle requires this duty three times in this Chapter. See the 17 and 24 verses.

*Verf. 7. Remember them which have the rule over you, who have spoken unto you the Word of God*] As if he should say, so farre forth as they brought you the warrant of Gods Word for that they held and practised, have them in reverent remembrance. *Hildersam.*

*Whose faith follow*] *q. d.* Follow them not in every thing, but follow their faith, which we know is onely founded upon Gods Word.

*Considering*] The Greek word *ἀναμνησκόμενοι* is emphaticall, signifying an iterated and formerly intermitted consideration: *quasi diceret reconsiderantes*, as it were signifying that they had ceased from consideration of this kind. *Estius* and *Gerhard* in loc. *"Reconsider"* consider over again on *the same*.

*Verf. 8. Jesus Christ the same yesterday, and to day, and for ever*] Yesterday, that is, the time past before his coming in the flesh. To day, while in the flesh; and for ever, that is, after. The same afore time, in time, and after time.

*Verf. 9. Be not carried about with divers and strange doctrines*] *Ephes. 4. 14.* Be not carried about with every wind of doctrine, (where the same Greek word is used) brings light to this place. The originall word signifies rashly to be moved, and to wander hither and thither; which happens to those that have nothing fixed in their mind to follow.

*For it is a good thing that the heart be stablished with grace, not with meats*] A good thing; that is, better, or best; positive put for the comparative, or superlative: food doth establish the heart someway, it refreshes it, *Gen. 48. 5*. But the lasting comfort and establishment of the heart is by grace. That is, with grace wrought in the heart, or with the doctrine of grace, for he opposeth grace to meats, about which questions were then started; and by meats he understands by a *Synecdoche* the whole body of the Ceremoniall Law, which is opposed to the Gospel, or the doctrine of grace; as if he had said, Doe not think to settle your selves by the Ceremoniall Law, one part whereof consisted in the choyce and distinction of meats, which have not profited them that have been occupied therein; they have gotten no establishment by them, but grace will doe it.

*Verf. 15, 16, By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his Name. But to doe good and communicate, forget*

*Verf. 15, 16, By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his Name. But to doe good and communicate, forget*

*"The end is as the end of the candle."*

*Idem est, id est, sibi similis, sicut dicimus rex Jupiter omnibus idem. Grotius.*

*Vide Pareus in loc.*

*Vulg. optimum est.*



get not, &c.] By the Sacrifice of praise he means the Eucharist, as it is called usually in the ancient Liturgies and writings of the Fathers. For to this purpose is the whole dispute of the place, that in the Sacrament Christians communicate in the Sacrifice of Christ crucified, (which the Jews can have no right to) instead of all the Sacrifices of the Law. And therefore by doing good and communicating, he means the oblations of the faithful, out of which at the beginning the poor and the rich lived in common at the assemblies of the Church.

*Vers. 17. Obey them that have the rule over you, and submit your selves*] The Apostle useth two words to set forth the duty of the people to their Pastors, *obey* and *submit*, there being two sorts of things which they ought to come under, their Sermons and their censures.

*Vers. 18. They watch for your soules, as they that must give an account, that they may do it with joy, and not with grief*] The dreadfulness of these words did strike a great terrour into *Chrysostomes* heart, though he himselfe preached many times every day.

*Thomadiques*  
Discourse of  
the Rights of  
the Church in  
a Christian  
State. ch. 4.

Obeys them  
preaching, sub-  
mit to them  
punishing.

L. 3. de Sacral.

# ANNOTATIONS

## UPON THE

## Epistle of JAMES.

### CHAP. I.



These seven Epistles written by *James, Peter, John, and Jude*, have unfit Titles prefixed before them in that they are called sometimes *Canonically*, especially in the Latine Church; and sometimes *Catholicke*; chiefly of the Greeke Church: neither of which were ever given them by any Apostle or Apostolicke Writer. Yet though this Title cannot be defended, it may be excused and tolerated as a Title of distinction, to distinguish them from the other Epistles. Also they may have this Title *Canonically* set before them, not because they were of greater authority then other Writings, but to shew that they ought to be esteemed of and embraced as divine, howsoever in former times they were unjustly suspected. The second inscription is as unfit as the former, therefore the Rhemists unjustly blame us for leaving out the Title *Catholicke* in our authorized English Bibles; for it is well known that that Title is not given by the Holy Ghost, but by the Scholiast who took it from *Eusebius*.

that they are *breves pariter & longae; breves in verbis longae in sententiis*. Epist. Fam. l. 2. Epist. 1. That they are both short and long too; short in words, long in substance. *Epistole Canonice dicuntur quia Cammeris id est regulas ac praecepta continent instituende vite Christianae*. Estius. Vide Beza.

The Epistle of *James* is especially paræneticall, exciting the faithful to constancy under the crosse, and to proficiency in a Christian life.

*Vers. 1. James*] There were two of this name, *Matth. 10. 2, 3*. He that was the Penman of this Epistle was *James the lesse*, *Marke 15. 40*. the Lords brother, *Gal. 1. 19*. a pillar in the Church, *Gal. 2. 9*.

That the Epistles to the Hebrews, of *James*, the second of *Peter*, the second and third of *John*, and *Jude*, (though doubted of for a time) are Canonically, I have proved in my Treatise of Divinity. *Jerome* saith of *James, Peter, John and Jude*,

*Vers. 9.*

\* Omne id est,  
totum, perfe-  
ctum, plenum,  
summum. à  
Lapide.

Vox dei  
non verbatim  
reddita, est cir-  
cumcadere.  
Brochmand.

in loc. After he brings in the example of Job, who did not suffer for Religion.

Patientiam ha-  
bere debet opus  
perfectum tri-  
pliciter. Primo  
perfectum in  
se, puta in for-  
titudinis & con-  
tinuationis tole-  
rantie usque  
ad finem crucis  
& vite. Se-  
cundo perfectum  
in fine, ut scilicet  
patietur  
pro Christi fide,  
iustitia, aut virtute. Tercio perfectum in comitatu innocentie ac morumque virtutum. à Lapide. \* Ierosolymus implies  
two things, not to sink in their courage, for they must persevere, nor shrink from their burden, for they must be careful.

Verf. 2. Count it all joy when ye fall into divers temptations ] Count it, implying that man in his choicest deliberation ought to doe so. The other words are emphaticall, He saith not be quiet alone, but be joyfull; not with a little joy, but with exceeding great joy; all joy, an Hebraisme, full \* perfection; when ye fall into ] or, fall among, so it is translated Luke 10. 30. when divers temptations as it were incompasse and begirt us, so that no hope of escaping seems left; into divers temptations ] not some, but divers; that is, any kind of affliction, whether for Religion, or not; and not small afflictions, but trials and temptations, such afflictions as have in them a certaine fiercenesse to shew what is in us. If ye cannot rejoyce in the fence of affliction, yet you may in the use of it, because it maketh to the triall of your faith and increase of your grace. Dr. Taylor on Titus.

Verf. 4. But let patientie have her perfect work ] Patientie is perfect, 1. when it puts forth perfect acts. 2. when it continues in those acts. There are five acts of patience in Scripture: 1. An universall resignation of our selves unto Gods will as to the rule of goodnesse, 1 Sam. 25. 2. A silent submission; patience keeps under all risings of the heart, Levit. 10. 3. My soule keeps silence unto God, saith David. 3. An acceptance of the punishment, Levit. 26. 41. looking on it as proceeding from mercy, a fathers hand, and done in measure. 4. It makes the soule cheerfull under the burden, as in the second verse of this Chapter. 5. It makes a man thankfull, Job 1. ult. Secondly, patience must continue, if the burden \* continue. See verf. 12. and James 5. 11. There are two motives here: 1. By this means you shall be perfect; grace perfects the man, and the perfect worke of every grace perfects the grace; acts intend habits. 2. Wanting nothing ] The Greek word signifies possessing your whole portion.

Verf. 5. If any of you lack wisdom ] That is, to suffer, to carry a mans selfe in affliction. If here is not of one doubting, but opposing it as a thing certaine; q. d. if any want wisdom, as you certainly all want, behold I shew you how to get it.

And upbraideth not ] Hitteth none in the teeth; either with present defects, or former failings.

\* Dicunt illi  
sacerdotes,  
qui mente &

corde fluctuant, debui quid statuant, quod inclinent, ibi pedem figant. Hanc enim esse genuinam verbi significationem, videre est Act. 10. v. 20. & 11. v. 12. & Rom. 4. v. 20. Brochmand in loc.

See Jam. 4. 8.  
Nemo enim  
autem quasi  
divisus est, par-  
tem Dei confi-  
dens, partem  
diffidens. Vortius.

Verf. 8. A double minded man ] Not one that pretends one thing, and intends another (though the word be sometime so taken) but when the mind is divided between two objects, that it knoweth not which to choose, but stands as one in bivio, that hath two waies before him, and knows not whither to goe, this way or that way. Dr. Preston.

Unstable ] \* Axatēs atō, like a man that stands upon one leg, wavereth and is unsteady, and easily overturned.

Frater] id est  
Christianus;  
omnes enim  
Christiani fratres  
sunt. à Lapide.

Verf. 9. Let the brother of low degree rejoyce in that he is exalted ] viz. In Christ to be equall with the greatest Prince in the world; yea to be above him if he be out of Christ. Dike on Philemon.

Verf. 10. But be rich in that he is made low ] Even in this, that in Christ he hath made equall with himselfe the meanest, not in his outward preheminance over them.

Verf. 11.

*Verf. 12. He shall receive the Crown of life* ] That Crown of life, that is, eternall life as a Crown; as there was a Crown to him that overcame in their exercises among the Grecians. *Piscat.*

The word *Crown* representeth unto us, 1. The perpetuity of that life, for a Crown hath neither beginning nor ending; therefore it is called an immarcescible immortall Crown. 2. Plenty, because as the Crown compasseth on every side, so there is nothing wanting in this life. 3. The dignity, eternall life is a Coronation-day. *B. Lake.*

*Which the Lord hath promised to them that love him* ] Such promises there are *Matth.* 10.22. & 19.28,29. *Iohn* 16.22.

*Verf. 13. For God cannot be tempted* ] Greek, is impenetrable, no sinne can pierce him. *See Efsay 64.4. Ann'ges.*

*Verf. 14. When he is drawn away of his own lust* ] The whole corruption of the heart, or originall sinne, is called lust; because it principally shews it selfe in those lusts. *Eξουμωσθ' ἐξέλκων ἐξ' extra viam vapere, à vello tramite trahit suo abducere.*

*And enticed* ] as a fish\* that is drawn aside into the deep water, and after caught by the bayt. *Brochmand in loc. \* Διελκ' ἐξουμωσθ' elegans metaphora est, sumpta à piscibus, qui ex bamo falluntur. Vossius.*

*Verf. 14, 15.*

By five degrees the lusts of the heart rise unto a raige and regiment in the heart of every wicked man. *Metaphora desumpta est à metrice que im-*

*prudentem adolescentem abstulit à parentibus, sive à vello tramite & ad se veluti esca allicit, deinde ex congressu eius concipit & parit. Ludovic. de Dieu in loc.*

First, Lust tempteth, and that two waies. 1. By withdrawing the mind from God. 2. By enticing and entangling the mind with some delight of sinne. Secondly, lust conceiveth when it causeth the will to consent, and resolve upon the wickednesse thought upon. Thirdly, it bringeth forth, when it forceth a man to put in execution the things consented unto, and resolved upon. Fourthly, it perfecteth the birth of sinne, urging a man to adde sinne unto sinne; untill he come unto a custome, which is ripenesse and perfection in sinning. Fifthly, it bringeth forth death, that is, everlasting vengeance and destruction. In all which he alludeth unto the beginning, proceedings, and end of man: who after he is past his full strength, decays againe and dieth.

*Verf. 17. Every good gift* ] Temporall and smaller, and every perfect gift ] Spirituall and greater blessings of grace and glory; is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning. God is here compared to the Sunne, and is therefore called the Father of lights, but yet is preferred before it, because it hath sometimes clouds cast over it, and sometimes is in eclipse; but there is no change, or shadow of change with him. All these words are astronomicall; God is compared to the Sunne, and his light is much perfecter. The Sunne hath its parallaxes, in the East it looks one way, in the South and West another way; and his turnings, yearly departures from us, which we call Solstices. God neither riseth nor sets, nor departs, but is alwaies nêr to those that call upon him. *A good thought is gratia infusa, a good word is gratia effusa, & a good deed is gratia diffusa, say the Schoolmen.*

*That we should be a kind of first-fruits of his creatures* ] The Saints are called the first-fruits of the creatures. 1. The first-fruits are the choicest fruits, *Mich. 7.12.* 2. They were dedicated to God. *\* Pater luminum, non luminis; omnis luminis elementa. Cornel. à Lap.*

*Verf. 19. Quick to heare* ] This implies a readinesse to the duty, and of the spirit to close with the mind of God. Therefore Philosophers say we have two eares, and but one tongue; and eares open, but the tongue hedged in with reeth. *Selecti & Deo consecrati. See 18. Num. 12, 29, & 32 Verses.*

*Slow to speake* ] That is, not to presume of our own gifts, thinking our selves better able to teach others than to be taught by them. *Tardus non modo celorem & velocem, sed & ingenio acis*

*Verf. 20. For the wrath of man worketh not the righteousness of God* ] As if he had said





Verf. 2, 3. For if there come unto your assembly a man with a Gold Ring, in goodly apparrell, and there come in also a poor man in vile rayment. And ye have respect to him that weareth the gay clothing, &c. ] Rich and mighty men were wont in times past (saith à Lapide) to weare a Gold Ring, both to seale their Letters, for ornament, and to cheere their hearts; whence they wore it on the next to the little finger of the left hand, because there goes an artery from that finger to the heart, saith Gellius\*. With the Romans heretofore onely Senators<sup>a</sup> and Knights did weare Rings. White apparrell as well as Gold rings (saith à Lapide) was in times past an Enigne of dignity; at Rome it was the garment of those that did *ambire magistratus*, who were thence called *candidati*. Yet it is not necessary (as Menochius de Repub. Heb. l. 6. c. 7. shews against Baronius) to interpret it white apparrell; for the Greek word λαμπρός signifies properly *fulgentem* or *splendentem*, gorgeous shining; there is an article in the Greek that *signifying garment*; we translate it *gorgeous*, Luke 23. 11. The white colour indeed hath more splendour and light then other colours. Here it is taken for precious or excellent, and is opposed to vile.

He means in their thoughts they scorned a godly man because poore, in comparison of a wicked man that was rich; for such are otherwise in a civill way to be preferred.

ninus l. 33. c. 1. Tiraquellus in notis ad Alexandrum ab Alexandro, lib. 1. c. 19. Sigonius l. 2. c. 3. de jure Romanorum. Menochius de Republica Hebraeorum. l. 6. c. 7. &c. in loc. Χρυσδαυ[υλ]ι. Non ineleganter scit nomen compositum ad insinuationem quae in Graeco erant recepta. Annulus aureus, non minus apud veteres Hebraeos quam apud alias gentes gestamen honoratorum ac ditiorum. Gen. 38. 18, 25. & 41. 42. Esai. 3. 19. Grotius.

Verf. 4. And are become Judges of evil thoughts ] That is, judges ill affected, carrying in them perverse and crooked thoughts, and judging in respect of persons.

Verf. 5. Hath not God chosen the <sup>a</sup>poore of this world ] God usually elects the poore; that is, the lower sort of men; he speaks it not exclusively to the rich; but most of those that are chosen are poore, or of an inferiour ranke. See 1 Cor. 1. 26.

Vide Estium & Brochmand. in loc.

See Luk. 15. 22. & 23. 11.

\* Lib. 10. c. 10.

\* Explorativissimum est auri annuli usum apud antiquos, insigne fuisse Nobilitatis, ut etiam apud Romanos hujus annuli gestatio equitum ordinem distinguebat à plebe; qua de re videri potest Plinius

\* Πτωχός non est quisvis pauper, sed qui mendicissimus

Verf. 6. Doe not rich men oppresse you? ] *καταδυναστεύειν* is wickedly to abuse ones power, tyrannically to oppresse others; in which sense it is used in *Xenophon*, and *Acts* 10. 38.

Verf. 8. If ye fulfill the Royall Law ] That is, a commanding Sovereigne Law. à Lapide gives divers expositions. It is interpreted three waies; *Lyra* expounds it the Law given by God the King of Kings; so the Syriack reads it, *the Law of God*. 2. Others expound it, that, which excels in its kind, so the ordinary and interlineall Glosse. 3. Others\* say it is to be taken as the Kings way, that which is plaine and without any turning, or which is common to all.

\* Proverbialis, locutio, ut viam regiam dicimus

que divorticula non habet: quia lex sine ulla personarum acceptione omnibus patet, nec cuiquam adulatur. de Dieu. Vide Calvinum, & Brochmand. in loc.

Verf. 10. For whosoever shall keep the whole Law ] outwardly and in shew; and yet offend\* in one point ] wittingly; and giving himselfe liberty to break any one Commandement. Is guilty of all ] That is, 1. either he breakes the chaine of duties, and so breaks all, the Law being copulative; or, 2. with the same disposition of heart is qualified to break them all; every one sinne containes virtually all sinne in it.

\* Metaphora ab iis qui inter ambulandum aut currendum ad obstaculum

aliquid offendunt, ac pedem impingunt. Piscat.

Verf. 12. By the Law of liberty ] The law is so called because it freely accuseth without respect of persons, Rom 3. 20. & 11. 30. and is not a bondage or burden to the regenerate, but kept of them freely, willingly, and of indulgence.

Mr. Ball.

Verf. 13. And mercy rejoiceth against judgement ] The Greek word rendred *rejoiceth*, χαίρειν, is emphaticall. Paul useth it Rom. 11. 18. and James here, & 3. 14. It signifies to glory against one, to insult over one, and to lift up the neck and head as if a thing were well done.

Vide Brochmand. in 3. Jac. 5. Radix est auri cervix.

Verf. 14. What doth it profit my brethren, though a man say he hath faith, and have not works? can faith save him? ] The Apostle speaks not of a true justifying faith,

A a a

but

but of faith professed onely, or of the profession of faith. *If a man say he hath faith* ] If a man professeth himselfe to believe; and *have not works* ] That is, a conversation answerable in some measure to his profession: can that faith of his, which is in profession onely, save him, or justifie him? No by no means; This affirmative Interrogation is a most emphaticall Negation.

Hunc articulum adfert pro exemplo, vel quod in eo maxime Judæi differrent à Paganis vel quia in symbolo fidei mosæ primus est. Estius.

*Vers. 19. Thou believest that there is one God: the Devils also believe and tremble* ] The Devils believe the generall Articles of the faith: but the Apostle instanteth in that either because it is the distinction of a carnall believer from a Pagan; or because it is the first article of our faith. The Devils acknowledge four articles of our faith, *Matth. 8. 29.* 1. They acknowledge God, 2. Christ, 3. the day of judgement, 4. that they shall be tormented then.

Premenda est emphasis verbi *gelorur*. Nam Græci significatiui metum vehementissimum, eumque subitaneum, quo quis corripitur, usurpare solent verbum *gelorur*: nam hoc sensu inuenies hanc vocem apud Plutarchum & alias: quod etiam ducit radix vocis. Nam *gelos* est fremens & horror maris ac fluctuum. Brochmand.

*Tremble* ] They quiver and shake, as when mens teeth chatter in their head in extreame cold. The Greek word signifies properly the roaring of the Sea: From thence (saith *Eustathius*) it is translated to the hideous clashing of Armour in the battell. The word seemeth to imply an extreame feare, which causeth not onely trembling, but also a roaring and shrieking out. *Marke 6. 49. AEs 16. 29.*

See Mr. Penble of justification. And Down of justification. l. 7. c. 8. Vide Beza. See Mr. Hilderham on 51. Psal. Sect. 6. c. 1. p. 193, 195. & 215, 216.

*Vers 21. Was not Abraham our Father justified by works?* ] See V. 25. That is, their faith was by their works justified, and declared to be a true and living, not a false and dead faith; yea, themselves were thereby justified and declared to be true believers indeed, truly righteous before God, and not so in shew and profession onely.

It is not meant of the justification of his person before God,\* but of the faith of his person before men. The true meaning is, *Abraham* was justified by works; that is, he testified by his works that he was by faith justified in the sight of God.

The Papists adde unto the Text, 1. a false glosse, by works of the Law. 2. A false distinction, saying that they justifie as causes.

\* Perkins and Dr. Taylor on Titus. Nec hoc intelligit Jacobus de causa justificationis, sed de ejus declaratione & manifestatione; nec de causa perfectionis fidei, sed testimonio perfectionis illius, cui tamen testimonio & manifestationi tribuitur rei effectus, usitata in Scriptura loquendi formula, quæ res dicitur fieri cum manifestantur. Rivetus. Vid Dilherri electa 1. 3. c. 24.

*Vers. 22. Seest thou how faith wrought with his works* ] Faith professed, as *vers. 24.* did cooperate either to or with his works; that is, either faith with other graces did cooperate to the bringing forth of his workes, or else it cooperated with his workes; not to justifie him before God, but to manifest and approve his righteousness.

*And by works was faith made perfect* ] Not that works doe perfect faith; but faith whilst it brings forth good workes doth manifest how perfect it is, as *2 Cor. 12. 9.* See Beza.

*Vers. 26. For as the body without the Spirit is dead, so faith without works is dead also* ] Either the Apostle James speaketh of the habit of faith, or of the profession of it. If of the habit, then the comparison standeth thus: As the body of man without the spirit, that is, without breath (which is the prime signification of the word *πνεῦμα* derived from *πνι* to breath; in which sense it is called the spirit of the mouth, and spirit of the nostrils) I say, as the body without breath is dead, so that faith that is without workes, which are as it were the breathing of a lively faith, is judged to be dead. If by faith we understand faith professed, or the profession of faith; as elsewhere in this Chapter, and *AEs. 14. 22. Rom. 1. 8.* then we may understand the similitude thus: as the the body of man without the spirit, that is, the soule, is dead: so is the profession of faith without a godly life.

R. Down. of justification. l. 7. c. 8.

Apoc. 3. 1.



## CHAP. III.

**Verf. 1.** **M**Y brethren, be not many Masters; Or teachers; *multo Doctores*. Beza. Let not private persons take upon them to become instructors of others. So Mr. Perkins, rather censurers. Dr. Hall in his Paraphrase takes it in both senses; My brethren doe not ambitiously affect the title of the Authours; and leaders of factions, drawing Disciples after you; neither be ye rigid and uncharitable censurers of others. See à *Lapide*.

*Ego magistros intelligo, non qui publico nomine funguntur in Ecclesia: sed qui sui sui censorem in alios*

Matth. 7. 1.  
Rom. 2. 1.

\* Yet he was worthily called James the Just.

**Knowing that we shall receive the greater condemnation** That is, by censuring and judging of others we shall receive the greater judgement.

**Verf. 2.** For in many things we offend all. The Apostle puts himselfe into the number, and speaketh of those that were sanctified; at least in his esteeme; and in the judgement of charity.

**We offend all.** *Labimus, impingimus*, we stumble all. A Metaphor from Travellers walking on stony or slippery ground. The Apostle speaks not of the singular individuall acts, but of the divers sorts of sins.

**And saith in fire, the whole course, or orbule, of nature.** He compares the course of mans life with a wheele. *Calvin*. That is, the whole man, a mans own tongue fires himselfe and all others: like the Sunne, (when it is out of order and course) sets all on fire.

**And is set on fire of Hell.** That is, the hell of thy nature, say some; by the Divell, saith *Estius*, so called by a Metonymy.

**Verf. 3.** **Confessors.** The *Vulgar* renders it inconstancy; and so it sometimes signifies. *Calvin* and *Erasmus* perturbation; some amule; *Beza*. others otherwise.

**Verf. 8.** But the tongue can no man tame. This is wilder then the wildest beast.

**Verf. 15.** **Diabolis.** Or full of Devils. The Greek word ends in *diabolis* plenitudinem. Because fleshly wisdom adorns at Satans end, viz. to keep a man in an unregenerate estate.

The wisdom which is proper to Devils; or (as *Piscator* will have it) which is inspired by Devils or evill spirits.

*quia diabolus imitatur, tum quia a diabolo suggestitur & aspiratur. Porro alludit Iacobus ad etymon demonum: demones enim dicuntur quasi diabolos, id est, scientes, & his antiqui tribuebant scientiam & artem humanarum inventionem; sed proprie ipsi primi auctores & inventores sunt sequentis mundane quae docet se suadere aliis deprimere à Lapide.*

**Verf. 16.** **Confessors.** The *Vulgar* renders it inconstancy; and so it sometimes signifies. *Calvin* and *Erasmus* perturbation; some amule; *Beza*. others otherwise.

*Aratusiana vis vocis est tumultuatio, agitatio inquietudo, res quae nescit stare certo loco. Brochmand.*

**Verf. 17.** Without hypocrisy. Great censurers are commonly great hypocrites.

## CHAP. IV.

**Verf. 1.** **F**rom whence come wars? Not by the Sword, or Armies; but their tongue and heart warres by reason of the difference of affections. Chap. 3. 14. & 4. 5. 11. The Greeke word properly signifies quarrels in which much blood is shed; and fightings; or brawlings; as is rendered *strifes*, 2 Tim. 2. 14. *Among you* being brethren, and scattered brethren. *Lemus. 1. 1.* Come they not hence, partem of your lusts? That is the root, the Divell may increase them. The Greek word may be translated pleasures or delights. We must understand lusts in generall, all kind of lusts. That

warre

1 Pet. 2. 11.

warre in your Members] 1. Bello externo, when the whole carnall part fights against the whole Spirituall part, Rom. 7. 23. Gal. 5. 17. 2. Bello civili & interno, when one lust warres against another, as in carnall men.

Vers. 3. Because ye aske amisse] Neither suitably to Gods mind, nor agreeably to his end.

\* Adulteros appellat metaphoricè; tum quia voluptatum fecerat mentionem quarum immodicus appetitus adulteros facit; tum quia à Deo fornicatur, atque adulteratur; quicquid amorem quem Deo debet, ad mundum transfert. Estius.

Vers. 4. Ye adulterers and adulteresses] because of the running out of the heart to any creature \* inordinately.

Know ye not] This word hath an Emphasis and pricks sharply; as if he should say, what are you so ignorant, or doe you not consider?

The friendship of the world is enmity with God] both actively and passively; for it both makes us hate God, and it makes God hate us.

\* Weemes. Vide Beza.

Vers. 6. But he gives more grace] That is, the Scriptures offer grace and ability to doe more then nature can; so some \*; rather (as Calvin) to overcome our lusts, and bring them into order.

Plutarcho & aliis ex adverso stare instructa acie. Brochmand. in loc.

God resisteth the proud] Sets himselfe in battell array against him, as the Greeke word emphatically signifies.

\* Proprie significans inferiorem obsequenter parere ordini à superiore constituto. Brochmand. in loc.

Vers. 7. Submit your selves wholly to God] The Greeke word translated submit is very \* emphaticall; according to the force of the word is, place under, subcolloco. See Rom. 13. 1. Ephes. 5. 22.

Vers. 8. Draw nigh to God] We have been enemies to God, farre off from him; now we must approach to him, and seek to recover his favour.

\* Qui sunt publici & perditii peccatores, ac qui peccandi artem exercent. Brochmand.

Cleanse your hands ye sinners] Auprands signifies in generall any sinner, in opposition to a righteous man; Rom. 5. 19. In speciall it signifies a wicked man; one of a flagitious life; a sinner \* *καὶ ἁγίου*, Luke 7. 37. See Matt. 9. 10, 11. & 26. 45.

Cleanse and purifie] An allusion to legall uncleanness, and the purifying of them. Before an unclean person might draw neere to God, he must be purified from his uncleanness.

Hands and hearts] The outward and inward man, being filthy and unclean, must be purified from corruption of heart and life.

Ye double-minded] As chap. 1. 8. such as have a double divided heart.

Affligite vos metipsos jejuniis, lugubrem habitum induite, faciem, & cilicia, ut poenitent Christiani solebant. Hac enim vis est istius vocis, ut videre est Gen. 37. 23. 2 Sam. 13. 37. fletus solet plerumque jungi cum jejuniis. ut 1 Sam. 7. 11. & 12. 22. Grotius.

Vers. 9. Be afflicted and mourn, and weep, let your laughter be turned to mourning, and your joy to heaviness] A man must so seriously consider of his wretchedness, till he be made sad by it, and till it doe even presse sighs and tears from him; and if his heart refuse to be broken at first, he must give himselfe to this sadness, and put from him all matter of laughter and mirth, and make it his onely business to mourne.

Taladwos translated here afflicted, is he which is troubled with the burden of calamities, as the etymology of the word shews.

\* Emphasis est in voce κατὰ ποτα, qua utitur Apostolus. Nam proprie significat dimissionem ultionis sive è dolore, sive pudore, sive utraque re oritur. Brochmand. in loc. Vide plura ibid.

Heaviness] Such a heaviness \* as may be seen by the casting down of the countenance, as the word importeth. See Beza and Grotius.

Vers. 10. Humble your selves in the sight of the Lord] That is, present your humble supplications unto God for pardon of your sinfulness, and for help against it by his Spirit, and the blood of his Sonne.

He humbleth himselfe in Gods sight, that doth from his heart confesse his own wickedness, and acknowledging himselfe to be base and vile, and to deserve all punishment, yet takes boldness to supplicate for pardon and help in Christs name, and for Gods mercy sake in him.

And

*And he shall lift you up*] That is, help you out of sinne and misery.

*Vers. 12. There is one Law-giver*] This shews, 1. That Christ is he which gives Laws to his people. 2. That he alone gives Laws to them.

*Vers. 17. To him it is sinne*] That is, sinne with a witnesse, by an excellency; sinne not to be excused by any plea or colour.

*Peccatum gra-*

*uius ac majus*

*alludit ad Luc. 12. 47. Estius. See John 9. 41.*

## CHAP. V.

*Vers. 1. Weepe and haule*] Or, weep howling; *flets ejulantes*. The Greek word *ὀλουζεις*, translated *houle*, some say, is proper to Wolves. *Pharab* and *Aristotle* say it is proper to Frogs. In *Homer* and *Demosthenes* it signifies *borrendum clamare*, to cry horribly, or to cry with a certain howling. The Scripture useth this word to declare great sorrow, as we may see *Micah* 1. 8. *Ier.* 4. 8. *Isa.* 1. 10, 13. This threatening seems to be taken out of *Luke* 6. 24.

*Vers. 2. Your riches are corrupted*] The Greek word *σφύγν* is used by the LXX. Interpreters *Ier.* 22. 19. of stinke exhaling from a carcasse.

*Vers. 4. Behold the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth*] There are foure enormous crimes which in Scripture are said to cry to Heaven: 1. Voluntary murder, *Gen.* 4. 10. 2. The sinne of *Sodome*, *Gen.* 18. 20. 3. The defrauding of the labourers wages, as here. 4. The oppression of the poore, *Exod.* 1. 23.

*See Mal. 3. 5.*

*Four crying-*

*finnes.*

*Clamitat in cælum vox sanguinis, & Sodomorum,*  
*Vox oppressorum, & merces detenta laborum.*

*The Lord of Sabaoth*] Of Hosts, not Sabbath, so *Rom.* 9. 29. *ὁ κύριος ὁ θεὸς σαβαωθ* *Hebræo* Zebaoth, quod exercitus significat in plurali. *Vorstius.*

*Vide Beza*  
*& Grotium.*

*Vers. 5. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in the day of slaughter*] The Apostle useth two very emphaticall words, and one elegant expression, to set out the ryot of those rich men. The first is *ἡσυχία*, which is to live delicately and luxuriously. The Noun *ἡσυχία* is used *Gen.* 2. by the Septuagint interpreters, to note those delights which *Adam* enjoyed in *Paradise*. The second word is *καταλαβέ*, which signifies to passe one life luxuriously in pleasures. It is used also *1 Tim.* 5. 6. The third expression is, *Ye have nourished your hearts, as in the day of slaughter, or Sacrifice.* The Apostle points his finger (saith *Piscator*) to those solemn Feasts in which Eucharisticall Sacrifices were plentifully slain, and when they fared daintily, *Prov.* 7. 14. *Esay* 2. 14. *Vorstius* hath almost the same.

*See 2 Pet. 2. 13.*

*ad delicatam & lasciuam istorum vitam referat.*

*Vorstius*

*propiè est inflar*

*agrorum patu-*

*lenter exultare*

*& lasciuire.*

*Hic metaphorice*

*Vers. 11. Behold, we count them happy which endure*] either till God come in judgement, or for your deliverance.

*The Lord is very pitifull*] *Πολὺ ἀγαπᾷ* *multorum viscerum*, of many bowels, of tender compassion.

*Vers. 12. But above all things my brethren swear not*] Why above all things? Idolatry and Superstition are as hainous; but 1. This is a sin of that slippery member, the tongue; 2. grown now through generall use familiar, custome hath made it habitual; the propension thereto was greater, therefore is this emphaticall caution given. He had spoken of patience before in adversity, and now he wisheth them above all things not to swear; meaning, if they be crossed, they should above all things take heed they doe not break forth to unadvised oaths.

*Dr. Scaten*

*etiam iuda*

*valde prau*

*erant ad jura-*

*mentum facili*

*evelli ea consue-*

*tudo potuit; Ideo*

*Christianos mo-*

*net serio Jaco-*

*bis, ut memine-*

*But let your yea be yea, and nay nay*] Whatsoever we affirm, is common speech, we should truly averre with a simple affirmation: and what we deny, deny it with a simple negation. *Pareus.*

*vint ejus præcepti, quod Christus dedit, Matth. 5. 33, 34, 35, 36, 37. Que autem valde caveri volumus, ea dicere solemus cavenda ante omnia. Grotius.*

*Vers. 13.*



*Verf. 13. Is any among you afflicted? let him pray. Is any merry? let him sing Psalms]* He doth not leave it as arbitrary, he may pray or choofe; he muft, there is the neceffity of a precept laid upon him. As he hath reason to pray then becaufe of his own need, fo he hath encouragement to pray then, becaufe he may have ftronger hopes to fpeed. The Greek words are more fignificant, *κατακλιθεὶς* rendered *afflicted*, is to be greatly afflicted and vexed with evils. The word translated *merry* is *ἠδύμηνος*, in his right mind; noting that all true mirth muft come from the right frame of the mind.

*Let him fing Psalms]* viz. of thankfgiving, as the Oppofition fhews.

*Verf. 14. And let them pray over him]* This phrafe is emphaticall, for being prefent with the fick man it moves us the more in our prayers; fo Chrift did over *Lazarus*, and *Elishah* over the widdows fon.

*Anointing him with Oyle in the Name of the Lord]* That anointing of the body was a ceremony ufed by the Apostles and others, when they put in practice the miraculous gift of healing, which gift is now eafed. 2. That anoynting had a promife that the party annointed fhould recover his health; but the perfons thus annointed die without recovery. Mr. Perkins.

Ex instituto  
Christi Marci  
6. 13. nempe  
quia oleum apud  
Hebræos Divi-  
nam gratiam  
figmificabat: ut & manum impositio, quæ & ipsa circa ægratos adhiberi solebat. Marc. 16. 18. Act. 28. 8. Omnia autem ista fie-  
bant in nomine Christi. Marc. 16. 17. Act. 3. 16. 19. 13. Proculus Christianus Severum Imperatorem per oleum aliquando curavit.  
Testis Tertullianus apud Scapulam. Gratius.

Vide Chemis.  
Hæm.  
See Fulke on  
the Rhem.  
Test.

This was an extraordinary thing communicated to thofe which, had gifts of miracles ufed by them, as an outward fymbole and figne of the Spirituall healing; and fo we deny not but it was an extraordinary temporary Sacrament; but now that miracles are ceafed, ftill to retain the outward figne is a vain fuperftitious imitation, although St. James his Oyle and the Popish Oyntment doe much differ.

*Verf. 15. Save the ficke]* That is, reftore to health.

*Verf. 16. Confesse your faults one to another]* This Commandement binds as well the Priest to make confeflion to us, as any of us to the Priest, fo fay *Cajetan* and *Scorus*. The confeflion of faults which the Apostle here fpeaks of, is to be made, 1. in time of fickneffe. 2. In the private houfe. 3. One to another. The Apostle would not be fo preposterous as to require a man firft to receive that Unction which they fay is not to be received before confeflion, and then after to require confeflion. 2. *Cajetan* in loc. ingenuoufly confefseth that St. James fpeaks neither of Sacramentall Unction nor Confeflion; he would have the people mutually confesse their faults one to another, that fo they may mutually pray one for another.

Mutuo quod de  
pastore ac ore  
non potest in-  
telligi. Unde  
S. Augustinus  
id refert ad eos  
qui se mutuo offenderunt. Riveti Cathol. orthod.

*The effectuall fervent prayer of a righteous man availeth much]* There is but one word in the Originall, the working prayer, *ἐνεργουμένης*, but it is translated by two, *effectuall, fervent*. It fignifies fuch a working as notes the liveliest activity that can be.

It fignifieth effectuall, or effectually working; and fo both the Verb and the Participle, which are ufed nine times at leaft in the New Testament, are or ought to be effectuall; namely in it felfe, or effectuall to worke according to the twofold *ἐνεργουμένης* or *ἀκτῆς*, whereof the Philofophers and Schoolmen ufe to fpeak; to wit, the firft, and the fecond. *Jacob's prayer when he prevailed and got*

M. Burchombes.

Rom. 7. 5.  
2 Cor. 1. 6. 4. 12  
Gal. 5. 6.  
Ephes. 3. 20.  
Col. 1. 29.  
1 Theff. 2. 13, 2 Theff. 2. 7. James 6. 16. B. Down of justification, 1. 4. c. 11. a name according to Israel

ἀποστολῆς.  
Hoc est, fimi-  
libus fve iisdem  
paffionibus obnoxii.  
Vortius.

*Verf. 17. Subject to like paffions]* or, fime paffions; it is but one word in the Greek, and ufed onely here, and *Acts* 14. 15. in both which places Beza renders it *iisdem affectionibus obnoxii*.

*And he prayed earnestly]* Greek, and he prayed in prayer; that is, he prayed earnestly for the ingemination hath this force.

ὁ προσευχόμενος  
precibus precatus est. Beza. Et oratione oravit. Vulg.

# ANNOTATIONS

## Upon the first Epistle generall of *PETER*.

### CHAP. I.

#### Verse 1.



THE inscription shewes that this Epistle was written to the strangers, dispersed through *Pontus, Galatia, Cappadocia, Asia, Bythinia.*

There are divers opinions about these strangers, the most common and true opinion is (saith *Pareus*) that *Peter* wrote this Epistle to the converted *Jewes* scattered through the provinces in *Asia*, which is very evident (saith *Hee*) from the first History of Pentecost described in the second of the *Acts*, for then the *Jews* came out of divers provinces, viz. *Cappadocia, Pontus* and *Asia*, to Jerusalem to the Feast. This Epistle was by *Peter* written to these *Jews* made Christians, and returned into their provinces, and there much afflicted for the Gospel.

The purpose of the Apostle in this Epistle is to confirme the Christians, to whom he writes, in the faith, and to assure them, that it was the true grace of God they had received, and to perswade them to all possible care of sincerity of life becomming the Gospel, and to constancy in triall. See 1 *Pet.* 5. 12. and 2 *Pet.* 3. 1.

Verf. 2. Grace unto you and peace be multiplied] Or fulfilled. See *Iude* 2. Grace and peace are perfixed in the salutation before almost all *Pauls* Epistles, but this word fulfilled is here added.

*Πολλαυξησας*  
significat mul-  
tiplicari, dila-  
tari, incre-  
mentum largi-

*flum capere, adimpleri, ut sic tum de multiplicatione in quantitate discretum de augmento in quantitate continuum accipiat. Manth. 24. 12. Act. 6. 1. & 7. c. 7. v. 17. c. 9. v. 31. c. 12. v. 24. 2 Cor. 9. 10. 2 Pct. 1. 2. Inde quidam reddunt multiplicetur, quidam vero impleatur. Gerth.*

Verf. 3. Hath begotten us againe unto a lively hope] It is called a lively hope, 1. Because it is *Spes viva pro* active, it puts a man on lively endeavours, *Hee* that hath this hope purifieth himselfe. *Spes viva capitur* 2. Because it comforts and cheeres up the soule, brings life into the Spirit. 3. Because *quonquam ut-* it lives when a man dyes. It is so called in opposition to the dying hopes of ungodly *datur tacita* men, *Iob. 11. ult.* We who before were strangers and without hope, are now through *esse antihops* the mercy of God by the ministrie of the Gospel, regenerated, and so restored to the *inter spem, qua* hope of an immortall inheritance. *in regno Dei in-* *corruptibili de-* *fixa est, & in-*

*ter spes hominum fluxas ac evanidas. Calvinus.*

Verf. 4. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you] It is not corruptible, nor perisheth as the riches of the world, it cannot be defiled with abuse, nor fade with antiquity; and is layed up in Heaven. *Zanchius.*

*Col. 1. 5.*

It fades not away, there is the unchangeableness: it is immortall, there is the eternity of it. *Mr. Perkins.*

Undefiled] *ἀμώραν*, This Epithete is used of Christ, *Heb. 7. 26.* Of the marriage bed, *Heb. 13. 14.* And of worship acceptable to God, *James 1. 27.*

That fadeth not away] *ἀνέσθων*, This is the proper name of a Flower, which is still fresh and green. A a a Verf. 5. See 5. 4.

Utrum

προσέδω προ-  
πrie significat

presidij muniti. *προεδ* enim significat custodiam sive presidium militare. *Utitur* Apostolus peculiari verbo *προσέδω*, id est, qui custodiam non quomodocunque, sed vigilantissima cura; *qualis est* militum qui in excubijs collocantur ea parte qua metuitur hostilis irruptio. Nam *προεδ* militare presidium est. *Estius.*

The word is used metaphorically, Gal. 3. 23. *Kept* ] Fast, as under a strong Garrison. *Presidio* tenebamus. *Shut up* is there added exegitically. Cities being kept with Garrisons against enemies are wont to be kept shut.

By the power of God through faith unto salvation ] Two things are spoken of faith, the first is affirmed, viz. that faith preserveth a man to salvation through all hinderances either of inward temptations or outward crosses which the Devill or the world can lay in his way, the power of God preserveth, but through faith; the second is implied, therefore we must labour to keep that faith evermore with us which must keep us, and to preserve that which must preserve us to salvation. *Mr. Perkins.*

Verf. 6. Greatly rejoyce ] There is a great emphasis in the word *ἀγαλλιάω*, for it signifies to witness the inward joy of the heart, in the countenance, voyce, and gestures, and therefore it is more than to rejoyce. Christ joynes these two together, *Matth. 5. 12.* Rejoyce and be exceeding glad, not onely inwardly rejoyce, but also in outward signes, witness the inward joy of your heart, They are joynt together also, *1 Pet. 4. 13. Rev. 19. 7.*

Perkins.

Verf. 7. Though it be tried with fire ] Men are cleansed by affliction from their corruption, as gold from the dross by the fire.

Might be found unto praise and honour and glory ] Praise consists in words, honour in externall signes, glory in a good opinion, yet here they are taken for the same thing.

Verf. 8. In whom though now yee see him not yet beleeving ] As if he should say, you beleeve neverthelesse assuredly in him, though you did never see him. Hee speakes to the Jewes which were in disperſion, many of which never saw Judæa.

Verf. 9. Receiving the end of your faith, even the salvation of your soules ] Not onely hereafter, but here while they were obeying God. *Vide Estium & Gerhardum.*

Hilderſam.

Metaphora d  
victorijs in  
ſtadio, qui  
potiti victoria

post absolutum certamen de manu Agonotheta reportant braviū vel Coronam. *Pareus.*

In verbis com-  
positis ex *ἀντι-  
προσέδω*  
magna est em-  
phasis, exprimit  
tum ardorem  
desiderium tūm

ſingularē ſtadium Prophetarum in exquirenda ſalute per Meſſiam promiſſi in ipſius adventu clariffimè revelanda. *Gerh. in loc. Vide Laurentium.*

Id est, accurate, diligenter, ſolicite, magna contentione & ſtudio perquiſuerunt & perſcrutari ſunt. *Cornel & Lap. Salu*

pro conspicua manuſeſtatione accipitur, quæ nobis obſigis Chriſti adventu. *Matth. 13. 6. Calv.*

Hoc maximum  
Evangelij en-  
comium eſt  
quod theſaurum  
ſapientie con-  
tinet, Angeli  
adhuc clauſum  
& occultum.

Calv.

*ἀνεγνώ-  
ſας.* This word ſignifies prying into a thing overvalled and hidden from ſight, to looke as we ſay wiſhly at  
as if we would looke even through it. *Vide Beza & Gerhardum.*

2 Kings. 4. 29.

Iob. 40. 2.

Luk. 12. 3.

See Ep. 6. 14.

Similitudo  
more vetuſtiſſi ſumpta, nam quum oblongas haberent veſtes, neque iter facere neque quicquam opera commodè ſuſcipere pote-  
rant, niſi ſuccinſi. Unde iſte loquutiones Accingere ſe ad opus & res gerendas. Ergo impedimenta tolli jubet, ut ſolū  
ad Deum contendant. *Calvinus in loc. Vide Gerhardum & Laurentium.*

Lumbos ſuccingimus ad quatuor uſus, primò ad iter, ſecundò ad opus, tertio ad biſſis, quarto ad miniſterium. à *Lapide.*  
*Vide plura ibid.*

Verf. 13. Wherefore gird up the loynes of your minde ] Even as the Jews and eaſterne people at this day tack up their long Garments to make them more expedite and free to a journey or buſineſſe; ſo Chriſtians journeying towards heaven, muſt take ſhort their minds from earthly delights. *Dr. Taylor on Titus. Vide Beza.*

The Septuagint uſe it, *Cant. 2. 9. Gen. 26. 8. 1 Chron. 15. 29. Prov. 7. 6.*

This word ſignifies prying into a thing overvalled and hidden from ſight, to looke as we ſay wiſhly at  
as if we would looke even through it. *Vide Beza & Gerhardum.*



The maine strength of the body is in the loines, therefore some say the strong purpose and resolutions of the soule are here meant

*At the revelation of Iesus Christ* ] That is, when Christ is revealed, that is, gloriously at the last day, or when Christ revealeth himselfe by his word or Spirit now in this life. Some interpret it thus, Looke for the glory that shall shortly bee brought unto you, at the glorious appearing of Iesus Christ; others thus, Trust on the present grace that now is brought unto you by Iesus Christ himselfe, revealing and opening the same. Both are good and agreeable to Scripture, and each hath the countenance of learned men; the latter is the better, 1. Because it more agreeth with the plainnesse of the words. 2. Grace is rarely (not twice that I know) put for glory. 3. Peter having mentioned the last end before, v. 4, 5. It is most likely that here he should set downe the way and meanes thereunto. 4. If the former should be meant, then must the Apostle say that here, which he had set downe v. 7. 5. The latter is fuller, a man may looke for glory and have little grace, and we are to take Scripture in the largest meaning.

Verf. 14. *Not fashioning your selves according to the former lusts* ] *συνομοῦντες αἱματι, viz.* as a player was framed and fashioned to the gesture and words either of drunkennesse H. Steph. in Thes. or adultery, when he played them on the Scaffold of the Theater.

Verf. 19. *As of a lambe* ] Christ is like a lambe, 1. For harmelesnesse. 2. For patience and silence in affliction, *Esay 53. 7. Ier. 11. 19.* 3. For meeknesse and humility. 4. For sacrifice.

*Without blemish and without spot* ] That is, free from all sinne, either actuall, that is without blemish, or originall, that is spotlesse faith *Aquinas*. By unspotted is meant right in the outward parts, by without blemish sound within. See *Exodus 12. 5.* A lambe may be without blemish, *ἀμωμῶς*, which yet is not without spot, *ἁμαρτωλῶς*, that therefore the most absolute and perfect purity of Christ prefigured in the lambes of the Old Testament that were to be sacrificed, might be better expressed, the Apostle calls him a lambe without blemish and without spot. See *Eph. 5. 27.*

*Agnum paschalem; atque hinc descendendum est quid nobis prodest Legis lectio in hac parte.* Calvinus. *Nomen de Christo etiam usurpatur Heb. 9. 14. quidam volunt esse originis Græcæ deductum à μωμῶς quod est Culpare, sed rectius deducitur ab Hebræo Mum quod etiam Syrus hoc loco utitur, quod propriè significat vitium aliquod corporis. Levit. 21. 18. de Sacerdote. c. 22. de pecore, ab evenim descendit μωμῶς significans dedecus ac probum, præsertim si à Poetis usurpetur. Genh.*

Verf. 24, 25. These Verses hold out two things in a speciall manner. 1. The vanity of things Temporall. 2. The glory of things Spirituall and eternall. The vanity of carnall excellencies is set forth under an allegorie.

Verf. 24. *For all flesh* ] *Caro hominem denotat cum omnibus donis naturalibus.* Luther. By flesh is meant all mankind, and all the creatures since the fall given for mans use, *Gen. 6. 13.*

*Grasse* ] This word is used three wayes, 1. To note a multitude. *Iob. 5. 25.* 2. Glory, a flourishing estate. *Psal. 72. 16.* 3. A fading of that glory. *Psal. 90. 6.* and *Psal. 103. 15, 16.*

*All flesh is grasse* ] That is, all carnall excellencies of the outward and inward man have a flourishing estate, but they fade.

Verf. 25. *But the word of the Lord* ] Not that in the booke but written in the heart turned to grace as the former ver. shewes.

## CHAP. II.

Verf. 1. **W**herefore laying aside all malice and all guile, and hypocrisies, and envies, and evill speakings ] There are five things we should lay aside, when we come into Gods presence to heare his word, Malice, Guile, Hypocrisie, Envy, and evill speaking. 2. Note the extent of it, all Malice, all Guile, and all evill speaking. He saith Hypocrisies, and Envies, and evill speakings in the plural number, to note that we should not tolerate in our selves any kind of these evils. *Bisfield.*

Aaaa 2

Verf. 2. us.

*Ep̄os in  
Scripturis ac-  
cipitur tum pro  
infante adhuc  
in utero mater-  
no concluso,  
Luc. 1. 41. nunc  
pro infante ve-  
rens nato, Luc.  
2. 12. Act. 7. 19.  
tum pro eo qui  
jam paulo au-  
ditiore, 2 Tim.  
3. 15. hoc loco  
in secunda fig-  
nificatione acci-  
pi adjecta vo-  
cula ἀσλγν-  
τος ostendit.*

*Gerh. in loc.  
no deest in it at all, Pro. 8. 7, 8. Psa. 19. 8, 9. and because it hath no composition in it, but is the pure word of God, as it  
came from God himselfe at first. 2. In effect it makes men sincere, it both teacheth and worketh in the Godly a Spirit  
without guile. Psa. 19. 8, 9. Bifield.*

Verf. 2. *As new borne babes desire the sincere milke of the word, that ye may grow thereby* ] The new man desires, 1. The milke of the word; when a Child is new borne nothing can give him content but milke, he desires it as his livelihood, afterward he is more playfull, and every small matter makes him neglect the breast; so the new Creature esteemes the Word as his appointed food, he cannot live without it. 2. The sincere milke, unsophisticated, not compounded; the Child desires the mothers milke as it is of it self, without sugar; so the new Creature desires the word, for the Words sake, for its naturall sweetnes, & loves to hear the downright naked truth without any mixture; another man may desire to heare a Sermon for the neat composition, for the Learning that is shewed in it, but not for the sincerity of it. 3. Therefore he desires it that he may grow thereby in saving goodnesse, Faith, Zeale, Mercy. Another man may desire the Word that he may get more knowledge. The Greeke word *ἐννοεῖν* here rendred desire signifies a vehement desire of learning, which he compares with the earnest desire of the babe after the mothers milke, which comparison is certainly taken out of *Psal.* 131. 2. that this Greek word signifies so may appeare by *Rom.* 1. 11. 2 *Cor.* 5. 2. and 9. 14. *Phil.* 1. 8. and 2. 16. where it is also used.

Verf. 5. *Ye also as lively stones* ] The godly are called lively stones, stones, because of their solidnesse, lively, because of their activenessse.

Verf. 6. *Behold I lay in Sion a chiefe corner stone* ] Greek, ground stone, that is, Christ who is *primus in fundamento*, *Esay* 28. 16. 2. The glory of the building.

*Quod aliqui  
in voce anguli  
subtilius philo-  
sophantur, quasi hoc ideo dictum sit, quod Christus Judaeos & Gentes, tanquam duos parietes diversas simul conjungat, non  
satis firmum est, contenti ergo sumus simplici expositione, ideo sic vocari, quia aedificij pondus illo imbitur. Calvinus.*

The Pope, saith Bellarmine in his Preface to the Controversie de Romano Pontifice, but Paul and Peter teach that this stone can be meant of none but Christ. *Estius* here interprets it of Christ.

Verf. 7. *He is precious* ] *τιμή*, Honor, He is an honour; the more of Christ any one hath, the more he is honoured. *Laurentius* thinks the abstract is put for the concrete *τιμή* for *εἴρηκος*, honour for honourable and precious.

Verf. 9. *That ye should shew forth* ] The Greek word *ἐκγγελλῆναι* signifies publicly to set forth, and so to excite others to glorifie God. The LXX use it for *Sapbar* to rehearse, to number orderly, *Psal.* 9. 14. and 55. 8. which word the Syriack useth here.

Verf. 12. *Shall behold* ] With a narrow circumspection; it is not only seeing but with a narrow circumspection.

*ἐπεσκέψατες  
penitus & per-  
fectius inspicientes. Gerh.*

Verf. 13. *Submit your selves to every ordinance of man* ] It is not humane in regard of the Author, it was not devised by man, but in regard of the end, because it was ordained of God for man as the proper subject, and for his profit as the proper end of it.

*ὁποῖα ἑστὶν  
proprie signifi-  
cat subordinari  
ordine quodam  
subijci. Gerh.  
Ordinatio divina secundum substantiam, humana ratione subijcti, causa instrumentalis, finis.*

Verf. 15. *That with well-doing ye may put to silence the ignorance of foolish men* ] The Greek word translated well-doing is a participle of the present time, and notes the continuall custome of well-doing. Put to silence ] Sometime this Greek word is translated to still a thing that is tumultuous and raging, and so the Sea was silenced, or made still, *Mark.* 9. 39. Sometimes, to make speechlesse, or dumbe, so *Mat.* 22. 13. Sometimes, to confute, so as they have not a word to answer, so *Mat.* 22. 34. Sometimes, to muzzle, or tye up the mouth, so 1 *Cor.* 9. 9. 1 *Tim.* 5. 18. and so it signifies properly. The word here rendred, *Foolish men*, signifies properly, men without mind, or men that have not use of their understanding, and so are either naturall fooles, or mad men.

*If ever wee  
would effectually  
silence  
wicked men,  
we must be continually  
exercised in well-  
doing.  
Bifield.  
Vide Gerh. in  
loc.*

Verf. 16.

Verf. 16. *As free and not using your liberty for a cloak of maliciousnesse*] Free in respect of our consciences, exempted from humane powers, and yet as servants of God bound in conscience to obey him in obeying them, so far forth as he doth command us to obey them. *B. Downnames Sermon of Christian liberty.*

Not a civil but a spiritual freedom is here meant, called Christian liberty. *Bisfield.*

*Cloake*] The Greek word *ἱκελευσμα*, which is no where else found in the whole new Testament but in this verse only, signifying properly any covering; as the covering of Badgers skins, *Exod. 16. 14. and 36. 16.* That which was spread over the Tabernacle is in the Septuagint translation so called. And it is very fitly translated a cloake (though it does not properly so signifie) in respect of that notion wherein the word in our English tongue is commonly and proverbially used; to note some faire and colourable pretence, wherewith wee disguise and conceale from the consufance of others the dishonestie and faultinesse of our intentions in some things practised by us. *John 15. 22. 1 Thes. 2. 5. Sanderson in loc.*

*Of maliciousnesse*] *Kakia* is properly rendred by malice or maliciousnesse. As these English words and the Latine word *malitia* whence these are borrowed; so likewise *kakia* in Greke, is many times used to signifie one speciall kind of sin, which is directly opposite to brotherly love and charity; but here it is taken more largely for all manner of evill and naughtinesse according to the adequate signification of the Greeke and Latine adjectives *kakos* and *malus*, from whence the substantive used in the text is derived.

Verf. 17. *Honour all men*] The Jewes despised the Gentiles, *Rom. 14. 3.* And among the very Jewes the rich despised the poore, *James 2. 3.* The Apostle here applies a remedy to this disease; a parallell place we have, *Rom. 12. 10. Phil. 2. 3.*

*Love the brotherhood*] Brotherhood is taken collectively for the whole multitude of brethren, as nobility for the whole societie of noble men. The Apostle useth this word in the same signification, *ch. 5. v. 9.* Therefore the Syriacke hath rightly rendred it, *love your breibren.*

Verf. 18. *Good, Gentle*] A Masters goodnesse hath relation to justice, his gentlenesse to equity.

But also to the froward] Even where the servant may not obey, he must bee subject.

*alla voce Græca exprimens, quod imperitiae errandi occasionem præbuit, cupide proprie significat obliquum, curvum. Luc. 3. 5. metaphorice eum qui est moribus pravus, animo corrupto & depravato. Act. 2. 40. Phil. 2. 15. Gerh.*

Verf. 21. *Leaving us an example*] The Greek word is a metaphore taken from Scriveners or Painters, and signifies properly a copy or pauterne, or portraiture of a thing exactly drawn out. *Bisfield.*

*pultis, piores novitius proponunt ad quod in pingendis figuris & imaginibus respiciant speciem artis sue exhibituri. Gerh. in loc. \* ὑπογεγραμμένη Translatio ἀπὸ βιβλίου vel παδαγενή sumpta. Beza. Translatio sumpta à lapidibus viarum indicibus. Arias Montanus.*

Verf. 24. *Who his own selfe bare our sins in his own body on the tree*] The Apostle alludes to *Esay 53.* See *Verfes 4. 6. 11. 12.* And he hath respect also to the saying of *Iohn Baptist, Iohn 1. 29.* The word *aunder* himselfe hath a great emphasis, whence the Prophet so often there repeates it, *v. 4. 5. 7. 11. 12.* Bare.] In allusion to the Sacrifices. See *Heb. 7. 27. James 2. 21. and 53. Esay 4.*

*nam peccatis nostris debetum in se suscepit, ut ea coram Deo expiaret. Calvinus.*

*Our sins*] That is punishments. The originall word translated *Tree*] Signifies sometimes a staffe, *Matth. 26. 27.* sometimes a paire of stockes, *Act. 16. 24.* sometimes a tree growing, *Rev. 2. 11.* usually wood, *1 Cor 3. 12.* here a Gallowes made of wood.

By



That is, for given. Compare Mat. 13. 15. with Mark 4. 12. See Elay 5. Vide Bezam. Erasmus ita reddidit hec verba, Cujus ejusdem vibice sanati sumus. By whose stripes yee were healed ] ἡ τῶν μαλακῶν αὐτοῦ βλάβη. The whole Testament hath not the like, two relatives at once in the originall, as if I should say, *cujus livore ejus sanati sumus*, By whose stripes of his we are healed, the terme here hath a double Synecdoche, one stripe for many, and stripes for his whole passion. Dr. Clerke. Estius thinks that the word αὐτοῦ is either added for emphasis, or ( which is more probable faith Hee ) it is an Hebraisme peculiar to the Hebrewes as Psalme 73. and 104.

Peter alludes (faith he) to the stripes that servants receive from their cruell Masters, therefore he returnes to the second person ye are healed.

### CHAP. III.

Verf. 1. Κεπὲ-  
δύσονται ] Ele-  
gans metaphora à servis illis sumta, qui negotiantur cum pecunia heri sui, vide Mat. 23. 14. Significatur id Christo vela-  
ri lucrum accedere, quum multi ad fidem adducuntur, atque ita regnum Christi amplificatur. Vorstius.

ἐνορίσθητε ac-  
tionē & confi-  
derationem sig-  
nificat ut colligitur ex hujus Epistola c. 2. ver. 12. qui locus huic nostro parallelus, neque alibi in Novo Testamento hoc  
verbum occurrit. Geth. in loc.

Verf. 2. **W**Hile they be held your chaste conversation coupled with feare ] Behold ] The o-  
curatam inspe-  
tionē & confi-  
derationem sig-  
nificat ut colligitur ex hujus Epistola c. 2. ver. 12. qui locus huic nostro parallelus, neque alibi in Novo Testamento hoc  
verbum occurrit. Geth. in loc.

Feare ] Meaning, not slavish feare of blowes, but reverent feare of offending. See

Ephef. 5. 33.

Verf. 3. **W**hose adorning, let it not bee that outward adorning of plaiting the haire, and of  
Nehemiah  
Rogers. wearing of gold, or of putting on of apparell ] Neither Paul. 1 Tim. 2. 9. Nor Peter here,  
doe simply condemne ornaments, but the abuse of them, they being used by persons  
of meane condition. 2. The Church was then under grievous persecution. 3. The  
words are rather an admonition than a prohibition, he forbiddeth not the using of  
them, but admonisheth them that they would rather adorne the inside than the out-  
side, and this evidently appeares by the Antithesis that is used in both places, not  
faith Paul, but not faith Peter, desire more the adorning of the mind than the body.

Uterque Apo-  
stolus excessum  
prohibet &  
quod præcipuum  
est commendat.  
Rivetus.  
As Iohn 6. 27.  
Vide Cartw. in Prov. 31. 22. Some conceive that the Apostle doth simply and for ever forbid these things named, and all  
of like sort, and that for ever, which opinion (faith Bifield) is the opinion of almost all the Ancient and moderne Wri-  
ters. Docet quo præcipue cultu & ornatu mulieres se viris commendare debeant, viz. interiore potius quam exteriore.  
Estius.

Verf. 6. **E**ven as Sara obeyed Abraham ] That is, constantly, and generally. He  
Elay 51. 20. names her before others, because she being the mother of all the Faithfull is worthy to  
Gen. 13. 12. be honoured and imitated by her Sexe.

Calling him Lord ] Or Sir, an honourable title, not in speaking to him, or of him,  
Mr Burroughes before others, by whom it might be told him againe what she had said, but, when she  
in his Irenicum would have it thought of him in her heart, even in her inward cogitations; so Mr Wheately, and  
spoken to A- Mr Fenner in his Order of Household Government so likewise interprets it. Calvin faith  
braham. There Peter meanes she was wont to call him so.  
was but one  
good word (faith he) in Sarahs speech to Abraham, she called him Lord, the speech otherwise was a speech of unbe-  
liefe, yet the Holy Ghost speaking here of her, in reference to that speech, conceales all the evill in it, and mentions only  
the reverend title she gave to her husband, commending her for it. See Bifield.

Verf. 7. **T**hat your prayers be not hindered ) Sinfull walking in any relation hinders  
Prayer three wayes: 1. It deads our spirits, streightens our hearts, weakens our gifts  
for Prayer. 2. Hinders the effect, fruit, and successe of Prayers. 3. It hinders us from  
the very act, it breeds a strangeness between our Soules and God.

Verf. 8. **P**itiful ] The Greek word signifies rightly bowelled, or such as have  
true or right bowells; Quasi diceret, honorum viscerum. It is a word proper to the  
Scripture, and taken from the custome of the Hebrewes, which use bowels for affecti-  
ons.

ons. One whose bowels are moved with the misery of others. There is the same Etymologie almost of the Latine word *misericordia*.

Verf. 18. *That he might bring us to God* ] In reconciliation and communion.

*Put to death in the flesh, but quickened by the Spirit* ] When he dyed according to the humane nature, yet by the vertue of the divine nature, and by force of the Spirit he Apoc. was raised from death.

See Rom. 1. 4.

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Spiritu vivifi-

## CHAP. IV.

Ver. 3. *Bothering* ] *Computationibus*, drinkings, because as Lyra noteth there be *Πότοι* quum  
both waies and meanes to drunkenness besides by wine. *porando, certe-*

Ver. 4. *Wherein they think it strange that you run not with them to the same excess of riot* ] *τὴν ἐκδήλησιν*  
They are said *ἐκδήλησιν* by the Grecians, who are troubled with admiration at a new, *ἐκδήλησιν*  
unusuall, or strange thing. *ἐκδήλησιν*

*est sumpta ab ἱεροῖς, quia in ignota regione peregrinamur. Significat etiam impios ista vitia, quod a ratione antiquam re peregrina & nova  
offendit: prout experientia testatur. Voeltius. Phrasin etiam aliis linguis familiarem: ut Galilæi se invicem estrangers.  
Laurentius. See 2 Thes. 2. 2.*

Ver. 6. *For, for this cause was the Gospell preached also to them that are dead* ] That is,  
unto those who are now dead, or were then dead when Peter wrote this, who then  
lived when the Gospell was preached unto them, as he saith in the fifth verse, accord-  
ing to that we have in our Creed, *the quick and the dead*, that is, those which before  
were

were dead, but then shall not be dead but living when they shall be judged.

Verf. 7. *But the end of all things is at hand* ] Not the end of the world, but of the Jewish Church and State. So Luke 21. 9. 1 John 2. 18.

*Be ye therefore sober and watch unto prayer* ] He doth not forbid zeale and fervency, but to have due respect to God and his will, to submit our will to the will of God, that is, to be sober in prayer.

Verf. 11. *If any man speak, let him speak as the oracles of God* ] *Oracles* ] That is, the sacred writings the Scriptures, as Rom. 3. 2. So called, because God did inspire the Prophets to utter and write them. As if he had said, with that feare and reverence, with that preparation, with that judgment and discretion, with that zeale and affection, as it becommeth the oracles of God to be spoken with. Mr Hilderfam.

ὡς τοὶ ἀλλοῖ οἱ  
ἀόγισα θεῶ  
oratio elliptica  
est. Subaudienda  
enim sunt  
duo verba cog-  
nata, ut sensus sit,  
si quis loquitur, ut  
eloquia Dei loqua-  
tur. Vossius. ὡς  
As doth relate to the  
manner of speaking  
as well as to the matter  
which is to be delivered.

Verf. 13. *But rejoyce in as much as ye are partakers of Christs sufferings* ] They are called the sufferings of Christ, 1. In respect of the originall, because they are for his names sake. Matth. 5. 11. 2. Because of his sharing in them, though not *affectu patientis*, yet *compatientis*, though not with a sense of paine as in his naturall body, yet with a sense of pittie. 3. In regard of the order and issue. Luke 24. 26.

Hee seems to  
allude to Esay  
4. 5.  
Mr Sarson.  
Vide Bezam.

Verf. 14. *For the spirit of glory, and of God resteth upon you* ] In regard of their present glorious condition (by reason of the value and excellency of grace) to be preferred before worldly prosperity; and *the Spirit of God* ] In that they are assured by divine revelation, and the comfortable influence of Gods Spirit, that God will adde a gracious event to their sufferings.

See Ioh. 21. 22.

Verf. 15. *But let none of you suffer as a Murderer, or as a Theefe, or as an evill doer* ] Turne not thieves, nor so carry your selves as thieves.

ὡς ποταμοὶ  
ποταμοῦ Tale  
hominum genus  
nullius eleganti-  
us descripsit quam  
Terentianus ille  
senex, his verbis,  
Tantumne ab re tua  
ocij tibi, aliena,  
ut cures, eaque  
nihil quæ  
ad te attinent?

*A busie-body in other mens matters* ] It is but one word in the originall, and costs us a whole sentence; as Bishops in anothers diocese, as priors into other mens matters.

Verf. 18. *And if the righteous scarcely be saved* ] *μὲν* is used of those things which with much labour are brought about. Act. 14. 18. and 27. 7.

Verf. 19. *Wherefore let them suffer according to the will of God* ] These words note not onely righteousness, that it must be a good cause we suffer for, but the spring whence suffering comes *ex voluntate Dei*, each circumstance.

Perkins.

*A faithfull Creatour* ] That is, God did not onely make heaven and earth and to leave them, as Masons and Carpenters leave houses when they are built, but by his providence doth most wisely governe the same.

## CHAP. V.

ὁ κόμβος  
Innodam ha-  
bere, estote in  
omati. Beza.

Verf. 5. **B**EE clothed with humility ] *ὑποταγή*, The Greek word comes of a primitive which signifieth a knot, because humility ties the graces together that none of them be lost, *quasi dicat archē vobis astringite*. Estius.

*Metaphora sumpta videtur a genere vestimenti in nodum constricti, quo servi utebantur, ὑποβιβαια Græci vocabant; sensus est, humilitatem animi induite, & instar vestis nodo astrictæ vobis conjunctam retinete, ne usquam excutiat*. Estius. Vide Gerhardum.

B. Smith.  
ὑποτάσσοντας  
verbum ὑπο-  
τάσσοντας est  
militare, ex adverso,  
quasi aciem instruere,  
prælio obistere. Gēh.

*For God resisteth the proud* ] Or (as the originall speaketh more emphatically) set-  
eth him selfe in battell array against him.

Verf. 6.



Verf. 6. *Humble your selves therefore under the mighty hand of God, that hee may exalt you in due time* ] This verse is an inference upon that which went before, thus, God is no way to be resisted, but to be sued unto for grace, this is done by humility, humble your selves therefore; the Greeke word is not so rightly rendred passively by the Vulgar, *be ye humble*, as by others, and our latter translation actively, *bumble your selves*. Dr Prideaux.

Verf. 7. *Casting all your care upon him* ] All the care of the end is to be cast upon God, we are to be carefull in the use of the meanes. *In omni cura nostra de rebus necessarijs, & curam nostram posulantibus, toti pendamus a providentia Dei. Estius.*

Verf. 8. *Be sober, be vigilant, because your adversary the Devill, as a roaring lyon walketh about, seeking whom he may devour* ] Sobriety makes a man fit to watch; be sober in body, and watch with your minds.

His name *Devill*, and that which he seeketh to devour, sheweth his malice; the beast whereunto he is resembled *Lyon*, sheweth his power and craft; and the attribute *roaring*, addeth terrour thereunto: lastly his walking up and downe shewes his sedulity. Dr Gouge.

Verf. 10. *But the God of all grace* ] Hee is so called, because hee is the giver of all kinds, and of all degrees of grace; wherefore, it is added, *he calls and perfects*. Dr Schlater. *Viz. auctor, conservator, promotor, perfectior, remunerator. à Lap.*

*Settle you* ] As a foundation is setled to be unmoveable. See Heb. 1. 10.

*Settlementis significat fundare, unde Σεμελιον fundamentum. Math. 7. 25. Luc. 6. 48. Col. 1. 23. Gerh.*



# ANNOTATIONS

Upon the second Epistle

of *PETER*.

## CHAP. I.



It is written to the same that the former Epistle was written to, ch. 3. v. 1. the principall argument of it is to take heed of false Prophets and teachers.

Verf. 1. *Have obtained* ] Obtained by lot, so the Greeke, *sortiti sunt*, So Luke 1. 9. Acts 1. 17.

*Like precious faith* ] See Eph. 4. 5. Not that it is equall in all, but because all possesse the same Christ with his righteousness, and the same salvation by faith. *καὶ χάριν significat non solum sortiri sine sortibus ducere, Ioh. 19. 24 sed etiam sortis aliquid accipere vel obtinere. Gerh in loc.*

*Through the righteousness of God, and our saviour Jesus Christ* ] The righteousness of Christ is called Gods righteousness here, 2 Cor. 5. 21. Rom. 1. 17. and 3. 21. and 10. 3. Not because it is the righteousness of the God-head, but of him that is God. This is an excellent testimony to prove the deity of our Saviour; like to that of Titus 2. 13. For it is not said, of God and of our Saviour, as noting two persons, but of God and our Saviour, as betokening one. *B. Down. of Iustificacion. l. 4. c. 2.*

Verf. 3. *Called us to glory and vertue* ] Through the Temple of vertue we must passe on to glory.

Bbbb

Verf. 4.

*Natura nomen hic non substantiam sed qualitatem designat. Calv. Vide Bezam. Non transformatione naturae humane in divinam, sed participatione donorum, quibus conformes efficitur divina natura. Pareus.*

Verf. 4. Partakers of the divine nature ] Not of the substance of the God-head as the Familists say, therefore they use those phrases Godded and Christed when they are converted, but the words following shew the meaning, *having escaped the corruption that is in the world through lust*, they love and hate what they did not afore, the whole soule in the bent of it is carried to new objects. To bee made partaker of the divine nature, notes two things,

Dr Reynolds.

1. A fellowship with God in his holiness, the purity which is eminent and infinitely in Gods most holy nature, is *formaliter*, or *secundum modum creaturae*, fashioned in us. 2. A fellowship with God in his blessedness, viz. in the beatificall vision and brightness of glory.

*Totus hic Sermo B. Petri usque ad verbum octavum Climacticus est, sive scalaris, constans septem gradibus; quibus per octo virtutes jucundissime progreditur. Estius. See Heb. 6. 11.*

Verf. 5. And besides this, giving all diligence, adde to your faith vertue, and to vertue knowledge ] That is, see that every grace act in its season and order; he speaks not of the habits of Grace, (all graces are wrought together) but of the *Acts*.

The Greek word signifieth to supply and further, to minister.

*Adde* ] The Greek word hath a greater emphasis taken from dancing round, as in dancing they took hands, so we must joyne hand to hand in these measures or graces. Lead up the dance of the graces, as in the galliard every one takes his turne, in every season bring forth every grace.

*Faith* ] Is first mentioned, because it gives us the first hope and comfortable access to God, it is the Mother-grace.

Mr Perkins in cases of conscience.

By *faith* he meanes true religion and that gift of God, whereby we put our trust and confidence in God; by *vertue*, an honest and upright life shining in the vertues and workes of the morall law. By *knowledge* he meanes a gift of God whereby a man may judge how to carry himselfe uprightly, or *prudence* a more full understanding of heavenly mysteries, and applying them to practise.

Verf. 6 *Temperance* ] By it is understood a gift of God, whereby we keepe moderation of our naturall appetites, especially about meate, drinke and attire; by *patience*, a vertue whereby we moderate our sorrow in induring affliction. *Godliness* ] Is a vertue whereby we worship God in the duties of the first Table.

Verf. 7. *Brotherly kindesse* ] Is a vertue whereby we love the Church of God, and the members thereof. *Charity* ] Or love, that vertue whereby wee are well affected to all men, even to our enemies.

\* *μωρανίζον*  
Que vox deducenda est a μωρος nictare connivere, & id est, oculus.

Verf. 9. And cannot see farre off ] The Greek word \* signifieth, him that naturally cannot see except hee holdeth neere his eyes, so *Peter* calleth such as cannot see heavenly things which are farre off, poare-blind or sand-blind. *Beza* renders it *nihil procul cernens*.

The Greek word translated give diligence, signifieth two things, 1. All possible haste & speed, 2. Use the vertues of the morall Law, there set downe, to labour to grow in grace, and use diligence. First calling, from it thou maist easily ascend to assurance of election.

Verf. 10. Wherefore the rather brethren, give diligence to make your calling and election sure, for if ye doe these things yee shall never fall ] Which words containe 1. An exhortation to make our election sure; there is a double certainty, 1. *Objecti*, so it is sure with God, for with him both it and all things are unchangeable. 2. *Subjecti*, sure to our selves, in our own hearts and consciences. Secondly, the meanes whereby to come to this assurance, that is, by doing the things before named in the 5. 6. and 7. verses, to practise & speed. Use the vertues of the morall Law, there set downe, to labour to grow in grace, and use diligence. First calling, from it thou maist easily ascend to assurance of election.

Luk. 1. 39. Mark. 6. 25. so the LXX. use it commonly, Exod. 12. 11. Dent. 16. 3. Dan. 6. 19. 2. All manner of seriousness and intention in doing. 2 Cor. 8. 7. 2 Pet. 3. 14.

For if ye doe these things ye shall never fall ] That is, into scandalous sinnes, or fall utterly, yee shall not fall for ever, Greek.

Verf. 12.

Verf. 12. But so an entrance shall be ministred unto you abundantly, into the everlasting kingdome of our Lord and Saviour Iesus Christ ] The Kingdome here mentioned is the kingdome of glory. 1. Because it is promised as a reward to one that hath made sure his calling. 2. Because it is stiled an everlasting kingdome. It is called the kingdome of Christ; because it is given to Christ as a reward of his sufferings, and because the government of it is committed to him, Heb. 2. 5. he hath entred into it, Luk. 14. 19. He is the Ruler in this kingdom, Eph. 1. 21. As conversion gives one an entrance into the kingdome of grace, so assurance gives one an entrance into the kingdome of glory. 1. Because it is not barely faith but light with it. 2. An earnest. 3. Affections are hereby laid up fuitable to a glorious estate, *rejoice with joy unspeakable and full of glory.*

Calvin refers this to the supplies of the Spirit of grace here. Luther refers it to the time of a mans death, a godly man which hath assurance shall go to heaven *alacri animo ac*

*plena fiducia.* Some interpreters refer it to a mans state after death: *Oecumenius* to the day of judgement; *Estius* to the different rewards in Heaven.

It is an everlasting kingdome, because the union between the soule and him is everlasting; Christ is there *medium visionis & fruitionis*, as here he is *medium reconciliationis & communionis*.

Verf. 14. That shortly I must put off this my tabernacle ] In Greek it is, that the laying aside of this my tabernacle is quick.

Verf. 15. I will endeavour that you may be able after my decease to have these things alwaies in remembrance ] These words (according to the Rhemists Translation) their Jesuites *Salmeron*, *Suarez*, and *Bellarmino*, do judge excellent for their purpose, to prove that Peter after his departure would remember them: And this must needs be (say they) by praying for them. Not to stand upon their bad Latine, and worse English Translation, the true construction of the words is, that Peter promiseth (whilest he is in the way) that is, in this life, that they should have his Books, (*viz.* his Epistles) which after his departure might put them in mind of such things.

So Cajotane. Petrus satagit ut etiam se mortuo recta d. scri-

*na mane at apud fideles, & ad posteros transmittatur. Estius.*

Verf. 16. Unto the power and comming ] That is, the powerfull comming of our Lord Iesus Christ. So *Estius*, and others.

Verf. 19. We have a more sure word of Prophecie ] More sure than Gods own voice in the Mount, of which he spake before. *Erasmus* explains the Comparative by the Positive, more sure, that is sure. *Beza* and *Piscator* by the Superlative, most sure, or very sure. *We have the word of prophecy by this miracle of the transfiguration on*

Untill the day dawne, and the day-star arise in your hearts ] Not (as some most falsely interpret it) till Christ come into your hearts, and then throw away the Scriptures; rather, till there be a more full Gospell-light. So *Estius*, *Gerhard* and others.

Verf. 20. No prophecie of Scripture is of any private Interpretation ] Word for word, all prophecie is not of any private Interpretation, an Hebraisme, for no prophecie is of any private Interpretation. So Rom 3. 20. *Stapleton* saith, Interpretation is private, either *Ratione personæ*, when the man is private, or *ratione medijs*, when it is not taken out of the Context or circumstance, or *ratione finis*, when it is for a false end. Now a private Interpretation in regard of the person, if it be publike in regard of the meanes, is not forbidden, for it is lawfull for one man with Scripture *toti resistere mundo*, saith the glosse of the Canon Law; the meaning of the place is, that the Prophets were not Interpreters, or Messengers of their own private minds, but of the will of God, as the next verse shews.

*more confirmed*  
*Dr. Backnight*  
*Potest quilibet*  
*Scripturam in-*  
*terpretari pri-*  
*vata industria*  
*ut tamen non*  
*inducat privati*  
*sensum, hoc est,*  
*sensum aliquem*  
*ex cerebro na-*  
*turæ interpre-*  
*tantis, longè il-*  
*la ableganda est*

*Scriptura sua is interpret privatam personam gerat sive publicam nullo discrimine. Chamerius. Vide Beza, & Cameronem.*

A private man may expound, but not in a private manner, by stamping new expositions upon holy Writ, different as ecclesie consensio, or by not taking the Text, and those things that naturally cohere. After all what else doth

Verf. 21. But holy men of God spake as they were moved ] Or acti & impuls, Esay 48. 10. Heb. at all about

the "interpretation". — "No prophecy is of private invention."

Bbbb 2

13.7.



13. 7. *Alis* 28. 25. *Mic.* 3. 8. *Nebem.* 9. 30. That is, they did not only utter their words by the Holy Ghosts immediate direction, but by the same direction did commit them to writing; for speaking is used for writing, 1 *Kings* 4. 29.

## CHAP. II.

Verf. 1. **B**UT there were false Prophets also among the people, even as there shall be false Teachers among you ] Prophets then, Teachers now; it is but a variation of the Language of the time, yet the new Testament calls false Teachers false Prophets, 1 *John* 4. 1. One may be called a false Prophet, or Teacher in a twofold respect, 1. As he teacheth lies, or prophecies falsely. *Ezek.* 13. 6. 2. As he teacheth without a Commission. *Jer.* 14. 14. and 23. 22, 35. The Hebrew expresseth not a false Prophet in one word, but calls him a Prophet, the Greeke (which hath the felicity of composition) doth.

Mr. Vines in loc.

Damnable is either restrictive to some Heresies, as implying that there are some Heresies which are not damnable, or descriptive as describing what Heresies are in suo genere; so it is taken here. *Gerhard.* in loc.

Who privily shall bring in damnable Heresies ] Greeke, Heresies of destruction, that is, destructive Heresies, an Hebraisme, as *Psal.* 5. 6. a man of bloods, that is a bloody man.

Grecè *aisiōns*, quam vocem *Vulgatus* aliquando vertit *heresim*, ut

*Act.* 5. 17. & 17. 5. & 24. 14. & 1 *Cor.* 11. 19. Aliquando sectam, ut *Act.* 24. 5. & 26. 5. & 28. 22. *Gal.* 4. 20. & in hoc loco. Derivatur *heresis*, non ut quidam insulse nimis dixerunt, à Latino *hæreo*, est enim vox græca, sed à *ἥρῃ* quod est eligere. *Laurentius.*

Heretic was first taken in a good sense: it signifies Election, and was referred both to good and bad Sects. It seemes to be taken from the Schooles of Philosophers, wherein every one chose a Faction to which he sided. Heresies in the plurall to point at a multitude.

Perkins on Jude, and Elion, see verse 30.

Even denying the Lord that bought them ] The Socinian denies that men are bought by Christ, as if he were pointed at in this Text. See *Laurentius.*

Object. How can Reprobates be said to be redeemed or bought by Christ?

Ans. Not in Gods decree, for then they had been saved, but in their own conceit and judgement, and also in the judgement of other men led by the rule of Charity.

Verf. 3. With fained words ] Fine set words, formes of speech.

Ad pœnastariæ vocis damnavit. Mede. Vide Gerhardum.

Verf. 4. But cast them down to hell ] *Tartarôus* is read but only here.

See 1 *Pet.* 3. 20. Noab was the first in order of yeares and dignity of entrance into the Arke, yet he is called the eighth, in that he was one of them (as the Learned observe) qui octonarium numerum perficiebant, who made up the number of eight.

Verf. 5. But saved Noab the eighth person a preacher of righteousness ] *Erasmus* reads it, the eighth preacher of righteousness, (person is not in the Greeke) but *Beza* dislikes that reading, and gives a good reason against it. See *Gerhard.*

Bringing the flood upon the world of the ungodly ] That is, the generation of sinfull men who lived in the daies of Noab.

Verf. 8. Vexed his righteous soule ] The word is a fine word implying two things: 1. The search and examination of a thing. 2. The racking and vexing a man upon the triall; so *Lot* observed all the evils, he weighed them. 2. He racked his soule, and vexed himselfe with the consideration of them; the same word is used, *Mat.* 14. 24. in the matter of a storme.

Mr. Hooker. Vide Bezam.

Phos adultera.

Inescant ] Idest, quos pisces hamo captant. *Beza.*

Verf. 14. Having eyes full of Adultery ] Greeke, full of the Adulteresse, the Apostle alludes to *Mat.* 5. 28. the very eyes discover the mind adulterating.

Verf. 18. They allure ] As the baite doth the fish, as the Greeke word signifies. See *Rom.* 16. 18.

Verf. 19.

Verf. 19. *Is he brought in bondage*] Greek, made a servant δουλεύωνται.

Verf. 20. For if after they have escaped the pollution of the world ] That is, such finnes as worldly men are wont to be ordinarily defiled with, by being entangled, viz. in <sup>That is, grosse</sup> the like occasions of sin, and such finnes as Satan had in the same set for them. <sup>sinning.</sup>

Verf. 22. According to the true proverbe ] The first of a dogge is a very ancient pro- *Canis reversus*  
verbeused in *Solomons* time, *Prov.* 26. 11. whence some thinke *Peter* tooke it. *ad vomitum.*

The dog is turned to his owne vomit againe, and the sow that was washed, to her wallowing in the mire.] Though the sow be outwardly washed never so cleane, yet because her swinish nature is not altered, so soone as she commeth at mud, she besmeares her selfe againe by wallowing in the mire; and a dogge though being pained at his stomacke, hee vomits out that which paineth him, yet so soon as he hath ease, he licketh it up againe. They are two proverbes used to the same purpose. Christ joynes these two living creatures together, *Matth. 6. 7.*

the beginning of the Chapter is understood of wicked men as swine washed outwardly, then they are as faire as a sheepe, but backsliders have not their natures changed. *Competunt hæc proverbialia in omnes quidem relapsos; sed potissimum ac propriissime in illos, qui sese! ab huius seculi immunditiis ablui ac mundaui; & sanctificari; ipsdem sese rursus involunt; ut olim, qui impurissima seßa Gnosticorum sese adungebant; nam pro luto siue cæno Græcè est βόβρος, à quo nomen accepit; Gnostici, ut Borborita dicantur. Estius. Vide Cornel à Lap.*

## CHAP. III.

Verf. 3. **S** Coffers ] Such as fhall make childrens play of all the terrors of the Lord. *ἐπιπαισιν*  
The Greeke nowne *ἐπιπαισιν* is onely here used, and v. 18. of the Epistle *verbum simplex*  
of Jude. *παίζω* proprie

*pueriliter ac nasse, veluti puer, sive puerorum more; Compositum autem ἑνωτικόν ut & ἑνωτικὴν ualde familiare est*  
Evangelistis. Laurentius.

Verf. 9. *The Lord is not slack*] That is, he sits not in heaven as one of the Idoll-gods, that regarded not what acts were kept here below, or laid not to heart mens carriages toward him.

But is long suffering ] Or patient, that is, he apprehends himselfe wronged, and is fully sensible of it.

Not willing that any should perish ] Of his. Calvin faith, he speaks here of his will revealed in the Gospel.

But that all should come to repentance ] *hæreticus* as *ius* *pullularis*, to withdraw, to go aside, *nostram* *opem*  
and bee private, to sequester our selves to our repentance. *attemperat.*  
Calvinus.

Verf. 10. The heavens shall passe away with a great noise ] Like the hissing of parch-  
ment riveled up with heate, for so signifies the originall word. Dr Hackwell.

Verf. 11. *What manner of persons* } Even to admiration \* *mirabile*. Non \* *simpli-*  
*citer qualita-*  
*tem significat rei vel personae sed cum emphasi quadam admirationis; ut Matth. 8. 27. Marc. 13. 1. Luc. 7. 39. Estius.*  
*Vide Gerhardum in loc.*

*In all holy conversation and godlinesse. In plurale varietate uel varietate in sanctis conver-*  
*sationibus & pietatibus, vulg. in holy conversations and godlinesse; when the Scripture would*  
*expresse a thing exactly it useth the plurall number. Cant. 1. 4. thy loves, and the God of our*  
*salvations. Pl. 68. 20. The God from whom salvation comes in the most high & eminent*  
*way. Gen. 19. 11. with blindnesses, caecitatibus Montanus. That is, with the greatest blind-*  
*nesse.*

*Numerus plu-*  
*ralis excellen-*  
*am & magn-*  
*itudinem rei de-*  
*notat.*

Verf. 12. *Looking for and hasting unto the coming of the day of God*] The one is a word of faith, the other of earnest desire. See 2. Tim. 13. *omnes vestri voti accelerantes*. Steph. God hath appointed when the day of judgement shall bee, but we may be said to hast unto it. 1. In our desires. 2. In our preparation.

Verf. 13.

*Iustitiam pro  
justu accipio,  
abstractum  
pro concreto.*

Verf. 13. *Wherein dwelleth righteouſnesse* ] That is either perfect righteouſnesse, or men perfectly righteous. *Eſtius.*

*Aret. Vide Dr Prid. in loc.*

*Fulke on the  
Rhem. Testam.  
Locus hic evi-  
dens est adver-  
sus ſecularios do-  
centes Scrip-  
turam ſacram  
ubique facilem  
eſſe & omnibus  
intellectu per-  
viam. Eſtius.  
Loquitur de magnitudine rerum  
divinarum non obſcuritate Scripturæ. Res in  
Scripturis ſunt difficiles non  
in ſe, ſed propter noſtram cæcitatem. Deinde non  
loquitur de omnibus, ſed tantum de quibusdam :  
qualia ſunt oracula de  
futuris temporibus, de Antichriſti adventu.*

Verf. 16. *In which are ſome things hard to be underſtood* ] There are many things in the Scriptures hard to be underſtood, yet whatſoever is neceſſary to be knowne, is plainly ſet forth and eaſily to be underſtood, of them that will reade diligently, marke attentively, pray heartily, and judge humbly. The Apoſtle would not by this hee ſaith here, diſcourage or diſſwade the people from reading and ſtudyng the Scriptures; For in the firſt Chapter he commended the faithfull for their diligent attention unto the Scriptures of the Old Teſtament, which are more obſcure in the chiefe myſteries of Salvation, than theſe of the New.

*Eſtius. Loquitur de magnitudine rerum divinarum non obſcuritate Scripturæ. Res in Scripturis ſunt difficiles non in ſe, ſed propter noſtram cæcitatem. Deinde non loquitur de omnibus, ſed tantum de quibusdam : qualia ſunt oracula de futuris temporibus, de Antichriſti adventu. Pareus.*

*Wreſt* ] *επιβλας*, A metaphor from torments; lay them on the racke to make them ſpeake otherwiſe than they meant. See Gerbard.

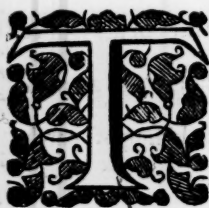
Yet Paul exhorts Timothy, 1 Tim 4. and others, to reade the Scriptures, even in the congregation. 1 Theſ. 5. 27. Col. 4. 16.

## ANNOTATIONS

Vpon the firſt Epistle generall

of JOHN.

### CHAP. I.



HIS Epistle is altogether worthy of the Spirit of that Diſciple, which was loved by Chriſt. He is much before others in urging brotherly love. *Calvin.*

He exhortheth the faithfull, Firſt, againſt Heretickes, that they would preſerve the true knowledge of Chriſt our Mediatour God and man, the faith, and the whole doctrine which they had learned of the Apoſtles, and take heed of the doctrines of Heretickes. Secondly againſt licentious men, that they would ſtudy to avoid ſinne, to keep the Law of God, and eſpecially to performe the duties of brotherly love. *Zanchie.*

*Beatus Ioannes  
Evangelista,  
cum Epheſi mo-  
raretur uſque  
ad ultimam ſe-  
neſcitatem, &  
vix inter Diſ-  
cipulorum ma-  
nus ad eccleſiam deſereretur: nec poſſet in plura verba vocem contexere, nihil aliud per ſingulas ſolebat proferre collectas,  
niſi hoc, filii diligite alterutrum. Tandem diſcipuli & fratres qui aderant radio aſſecti, quod eadem ſemper audirent, di-  
cerunt: Magiſter, quæ ſemper hoc loqueris? Qui reſpondit dignam Ioanne ſententiam: Quia præceptum Domini eſt, &  
& ſolum fiat, ſufficit. Hieron in c. 6. Epistolæ ad Galat. Oculis viſiſſe non eſt plenariſſimus ſed maior expreſſio ampliſſimæ  
cuſa. Imo non contentus ſimplici aſpectu, addit contemplati ſumus. Calvin.*

Verf. 1 *Which we have heard* ] He alludes both to the Sermons which hee and the other Apoſtles heard with their owne eares from the mouth of Chriſt, and alſo to the testimony which the Father gavetwice from heaven to Chriſt, the Apoſtles hearing, ſaying *this is my beloved Son Zanchie* which we have ſeen with our eyes ] He alludes both to the Miracles wrought by Chriſt, and to the glory which in the holy mountaine (as Peter calls it 2 Pet. 1.) Chriſt gave to *Iohn, James and Peter* to ſee, and alſo to Chriſts reſurrection and viſible aſcenſion into the Heavens.

*Beatus Ioannes Evangelista, cum Epheſi moraretur uſque ad ultimam ſenectutem, & vix inter Diſcipulorum manus ad eccleſiam deſereretur: nec poſſet in plura verba vocem contexere, nihil aliud per ſingulas ſolebat proferre collectas, niſi hoc, filii diligite alterutrum. Tandem diſcipuli & fratres qui aderant radio aſſecti, quod eadem ſemper audirent, dice-  
runt: Magiſter, quæ ſemper hoc loqueris? Qui reſpondit dignam Ioanne ſententiam: Quia præceptum Domini eſt, &  
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cuſa. Imo non contentus ſimplici aſpectu, addit contemplati ſumus. Calvin.*

*Which*



*Which we have looked upon.*] This is not a tautologie, but this word signifies something more than the former, thoroughly to behold.

*And our hands have handled*] He alludes to the familiar conversation which the Apostles had with Christ for about three yeares, and also to that touching when after the resurrection Christ offered himselfe to the Apostles that beleevd not in him to touch him.

*Of the word of life*] Christ is life, *essentialiter & causaliter*. Hee is a living word, that is, life it selfe, and a quickning word, bringing life and salvation to men.

Verf. 4. *That your joy may be full*] Our fellowship with God and Christ brings full joy. 1. Because he is a full good. 2. A perpetuall good, *Psal. 16. ult.* 3. This union intitleth us alwayes to this good.

Verf. 5. *God is light, and in him is no darknesse at all*] There are many properties of light, for which God is often in scripture compared to it, 1. nothing is purer than light, so God is most pure. 2. All things are conspicuous to the light, so to God. 3. Without light nothing can be seen, so without the beames of divine wisdom, no heavenly things can be known of us. 4. There is nothing more pleasant than the light, nothing more happy than God. The maine property of light is to expell darknesse where it is, and inlighten the place, so God expels the darknesse of ignorance and infidelity, and inlightens men with the true knowledge of himselfe. *Zanchius.*

Bezam. *Hac loquendi forma valde est Ioanni familiaris, ut quod affirmavit, contraria negatione amplificet. Ergo sensus est Deum ejusmodi lucem esse, ut nullas tenebras admittat.* Calvinus.

Verf. 7. *Wee have fellowship one with another*] God with us and we with him.

*And the blood of Jesus Christ his Sonne cleanseth us from all sin*] Not hath cleansed, or will cleanse, but cleanseth, *viz.* daily, neither doth hee say simply from sin, but from all sin.

*Estius* thinks it is not improbable that *John* said this to meete with those heretickes the *Ebionites*, who when they walked in darknesse, did beleve they should be cleansed from their sins by their frequent washings, though they acknowledged not the myste-rie of our redemption by Christ.

Verf. 9. *If we confesse our sinnes*] That is, truly, seriously, and from our heart re- pent before God.

*Hee is faithfull, and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse*] As if he should say, God of his infinite mercy hath promised to all true penitents and confessours, that he will forgive and never remember their sins any more, he must stand to his promises, or else he should be unfaithfull; and he is just, hee doth not say he is mercifull, but just to forgive the sinnes of true beleevers, because they are satisfied for, and Gods justice will not let him demand the same debt twice, of the Sure-ty and of the debter.

## CHAP. II.

Verf. 1. *My little children.*] Hee shewes that he delivered to us this doctrine con- cerning the study of avoyding sin, and observing the law of God out of a Fatherly affection.

*discipulos suos usus fuit, Marci 10. & Ioan. 13. & Paulus ad Galatas cap. 4. Ipse vero Iohannes in hac Epistola fre- quentius utitur.* Estius.

*These things I write unto you that yee sinne not*] Hee teacheth that the study of holinesse and innocencie, is the first study which a Christian should perpetually labour in.

*If any man sinne we have an Advocate with the Father*] Advocate, The Greek word is translated Comforter, *Iohn 14. 16.* and *15. 26.* The word Advocate is a law-terme, *quicunque adest alteri in causa officij gratia*, saith the Civill Law.

Verf. 2.

\* Propitiatio Verſ. 2. *Hee is the propitiation\* for our finnes* ] That is, the propitiator by, a me-  
 aſſionem deno- talephiſ. See Vorſtius.  
 tat, qua Deus  
 ex irato iudice propitiuſ reddituſ hominibuſ in gratiam eoſ recipit, ut in novi ſæcleris promiſſione. Heb. 8. 12.

Uſitatum eſt But alſo for the finnes of the whole world ] That is, of all the faithfull, *munduſ ex mundo*,  
 Hebraiſ eorum for he that is faithfull ſpeakes to the faithfull, ſaith Ludovicuſ de Dien. See Calvin and  
 mundum dicere Beza. *From the begining to the end. Alpha & Omega*  
 pro certa uni-  
 verſitate quorundam de quibuſ in ſubjecta materia agitur. Ludov. de Dien in loc. *See the work.*

Verſ. 3. *And hereby we doe know that we know him* ] That is, we beleeve in him, and  
 apply him with all hiſ benefitſ unto our ſouleſ. To know that we know, iſ to be  
 aſſured that we know.

*If wee keep hiſ Commandementſ* ] The conſcionable endeavour to frame our liveſ accord-  
 ing to Godſ will revealed in hiſ word, iſ a moſt certaine marke that wee are true be-  
 leevers, and ſo the true Children of God and heireſ of glory. They who have an up-  
 right deſire, an unfeigned purpoſe, a ſincere indeavour to walke in the obedience of  
 all Godſ Commandementſ, are ſaid to keep theſe.

A lyer ]  
 That iſ a hy-  
 pocrite whole  
 love iſ not fin-  
 cere but feigned and counterfeir.

Verſ. 4. *He that ſaith, I know him, and keepeth not hiſ Commandementſ, iſ a lyer* ] Such  
 a one iſ called a lyer in a double reſpect, both in that he ſayes he hath that know-  
 ledge he hath not, it not being true, and becauſe alſo he denies that indeed which hee  
 affirmes in word.

Mandatum  
 vetuſ & no-  
 vum diverſo  
 reſpectu, vetuſ ratione ſubſtantiaſ præcepti, & rei tradiſ, novum ratione modi tradiſ. Spanhem. Dub. Evang.

Verſ. 7. *An old Commandement* ] Becauſe it had been long agoe. The Goſpell came  
 from God, and iſ hiſ eternall truth.

Verſ. 8. *A new Commandement I write unto you* ] It iſ ſo called, becauſe it waſ re-  
 newed by the Lord after it had bene aſ it were antiquated and almoſt extinguiſhed.  
 2. Becauſe it waſ commanded to ſuch men aſ were new or renewed. 3. Becauſe it waſ  
 an excellent Commandement.

Vide Beza.

Verſ. 12. *I write unto you little children* ] A child iſ he in whom grace iſ weake, and  
 corruption ſtrong, not one particular vertue but the generall body of the new man,  
 aſ Nicodemuſ, Joſeph of Arimathea, the Apoſtleſ themſelveſ while Chriſt lived with  
 them, *becauſe ye have known him that iſ from the begining* ] That iſ, with a knowledge  
 of acquaintance, whereby they conceived him to be their Father; ſuch aſ little children  
 have of their Fatherſ and Motherſ.

Senes ſe ut plu-  
 rimuſ ſubdu-  
 cunt, quaſi ex-  
 ceſſerint diſ-  
 cendi aetatem:  
 pueri, quaſi  
 nondum maturaverint, recuſant audire: media aetatiſ homineſ, quoniam aliis ſtudiis occupantur non adijciunt huic animum,  
 ergo ne qui ſe eximant, Evangelium ad ſingulorum uſuſ accomodat. Deſignat autem tres aetateſ, quaſ magiſ recepta eſt hu-  
 na vitæ partiſio. Calvinuſ. Videmuſ quam diabolica ſit tyranniſ Papaſ quaſ minaciter ab evangeliſ doctriſna aetateſ omneſ  
 arceſt, quod Spirituſ Dei tam ſtudioſe provocat. Calv.

Verſ. 13. *Fatherſ* ] Or old men are they in whom the body of corruption iſ weake,  
 and the whole inward man ſtrong, to which perfection all the people of God muſt  
 aſpire aſ all men doe follow after old age. Abraham, Iſaac and Jacob and the Apoſtleſ  
 were ſuch toward the end of their dayes, and old Simeon and Anna the propheteſſe.

Senibuſ compe-  
 tit notitia: &  
 congruum eſt ut  
 antiqui cognof-  
 cant antiquum  
 dierum. Eſtius.

He giveſ a reaſon ſuitable to old men, *I write unto you Fatherſ, becauſe yee have known him*  
*which waſ from the begining.* Aſ if he had ſaid, wiſdome and knowledge are amongſt old  
 men, amongſt the Fatherſ; I take it for granted, that you are knowing men, therefore I  
 write unto you about theſe depthſ of knowledge. Job. 12. 12.

What iſ more commendable in fulneſſe of age, than fulneſſe of knowledge? and what iſ more fit to bee  
 knowne of ancient men than the Ancient of dayes. Dr Halſ Paraphraſe.

*I write unto you young men* ] A young man iſ he in whom the generall body of grace  
 iſ ſtrong, but ſome one or other corruption, aſ anger, luſt, worldlineſſe iſ ſtill ſtrong,  
 aſ Ionab, Sampſon.

Becaufe

Because you have overcome the wicked one ] The strong Christian is of the winning side, his corruption decays, grows lesse and lesse, he falls lesse often, lesse grossly, with lesse delight, riseth sooner out of sin, humbleth himselfe sooner and more for it, and is made more wary, carefull, and fearefull.

Verf. 14. I have written to ye young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one ] Young men are called out to beare the heate of the day, because they are in their strength, and are chiefe Champions either for good or evill

Dr. Taylor on Titus.

Verf. 16. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life ] Every Creature is an occasion to draw out lust, whatever you see or heare.

Lust of the flesh ] That is, to fare deliciously every day, pleasures and delights.

Lust of the eyes ] The covetous and craving eye which can see nothing but it wisheth it.

And the pride of life ] Ambition, thirst after Preferments, State, Credit, Popularity, which three Mantuan hath exprest in an elegant distich.

Dr. Taylor on Titus.

*Ambitiosus honor, & opes, & sæda voluptas,*

*Hæc tria pro trino Numine mundus habet.*

The world's Trinity.

Verf. 18. It is the last time ] Greeke, the last houre; it refers not to the day of judgement and end of the world, but to the desolation of the Jewish Church and State; now that there are many Antichrists which teach Doctrines contrary to Christ.

And as ye have heard that Antichrist shall come, even now there are many Antichrists ] The word Antichrist is only used in the Epistles of Iohn, and not elsewhere in the Scriptures. See ver. 22. and 4. 3. and 2. Epist. 7. By which places it is evident that Ἀντίχριστος doth not only signifie the head of the Antichristian body (which is not one singular man, but is continued in a succession of many) but also sometimes any Heretick that oppugneth the Natures or Offices of Christ: and sometimes the whole body or company of Hereticks opposed unto Christ. For Iohn affirmeth that those many Hereticks and Deceivers of his time, are the Antichrist.

ἡ ἀρχὴ τοῦ ἐσχάτου, ἡ νεώτατος ὥρα ἐστὶν. Vulg.

We hold Antichrist to be the whole body of Hereticks in the last Age of the world, who under the name and profession of Christ advance themselves against Christ. Bishop

Verf. 19. They went out from us ] viz.\* By embracing Antichristian Doctrines.

Down. of Estius.

Anrich. 1. 2. c. 1. \* Ex ecclesia fidelium seu Christianorum per hæresin egressi sunt.

But they were not of us ] That is, even when they seemed to be among us they were not of us.

He speakes of Ebion, Cerinthus, and such like Antichristian Hereticks, who Apostatizing from Christ and his truth departed from the Church. They were once in the Church in regard of outward profession, but never truly of the Church, for then they would have persevered.

Verf. 20. But ye have an unction from the holy One, and ye know all things. ] The Holy Ghost is compared to oyle, his work in teaching us to anointing: 1. Because there is a refreshing in the teaching of the Holy Ghost, it makes us glad. 2. His teaching is oyle, sweet, and soft. That is, ye have received from Christ the Holy Ghost the Comforter, and he hath taught and instructed you in all things which are necessary to the Salvation of your soules for you to know and be instructed in. Mr. Hild. on Psal. 51.

Est autē ἡ ἐκδομή. Vnguentum porius quam mirro, oleum lenius, Heb. 1. 9. Spiritus nimirum ille qui

sancta dogmata magis magisque imprimit animo. Rom. 5. 5, 8, 13, 16. Ephes. 1. 13, 14. & 4. 30. Grotius. Christus per eminentiam dicitur ὁ ἅγιος. Sanctus ille, Actis 3. 14. Apoc. 3. 7. Opponit autem spiritum Christi spiritui Antichristiano, ut qui ex adverso pugnant inter se. Grotius.

Verf. 22. Who is a lyer ] A grand lyer, or that lyer ὁ ψεύστης.

But he that denieth that Jesus is the Christ: He is Antichrist that denyeth the Father and the Son ] Iohn here speaketh neither of the body of Antichrist in generall (as elsewhere in his Epistles the word ὁ ἀντίχριστος is used) nor of the head of the body in particular, who is most worthily called ὁ ἀντίχριστος, the Antichrist, but of some other members of the body, that is, of those Antichrists or Hereticks of the time, as Cerinthus, and others, who denied the Divinity of Christ; and denying the Son, did consequently also deny the Father, for he is the Father of the Son. That is, Those which worship the Father without the Son, as the Jews and Turkes. 2. Those which do not beleeve that they are reconciled to the Father by the Son, as the Papists, those have not the Father neither. Pareus.

Cccc

Verf. 27



Hilderſam  
ubi ſupra.

Verſ. 27. *As the ſame anointing teacheth you of all things* ] That is, the Spirit of God teacheth you of all things that are neceſſary for you to know.

*And is truth and is no lye* ] This teaching of the Spirit is cleare, certaine.

*And even as it hath taught you, ye ſhall abide in him* ] As if he ſhould ſay, ye ſhall abide in Chriſt, and in the profeſſion of every truth of his, becauſe ye have been taught by his holy Spirit.

### CHAP. III.

Verſ. 2. **B**ut we know, that when he ſhall appeare, we ſhall be like him ] Not alone, we know that he is ours, but we know that he will hold and keep us in that eſtate till he cauſe us to inherit eternall glory with him our Head.

Verſ. 3. *And every man that hath this hope in him purifieth himſelfe, even as he is pure* ] That is, he which hath hope to raigne with Chriſt in heaven, uſeth the meanes whereby he may purifie and keep himſelfe from ſin, that he may be in ſome meaſure pure as Chriſt is pure.

Mr. Perkins  
and others.

ἡ ἀμαρτία ἐστὶν  
ἡ ἀνομία, utrin-  
que appoſitus  
articulus de-  
clarat veram  
eſſe definitio-  
nem hanc in qua  
verè definitum  
ἡ ἀμαρτία ἐστὶν  
ἡ ἀνομία.  
Beza in loc.

Verſ. 4. *For ſin* ] That is, every ſin. *Is a tranſgreſſion of the Law* ] An anomie, irregularity or lawleſſneſſe; there is but one word in the Greeke, yet it hath the force of two; ἀνομία conſiſts of the privative particle α. and the word νόμος a Law; this is a precious definition (ſaith Beza) conſiſting but of one word, *Peccatum eſt dictum, factum, concupitum contra eternam legem.* Auguſt. contra Fauſtum. l. 22. c. 27.

Any want of conformity to the Law though in the habituall frame of a mans Spirit, or any practice ſwerving from it in thought, word, and deed, is a tranſgreſſion of the Law.

Verſ. 6. *Whoſoever abideth in him ſinneth not* ] This is not to be underſtood of particular ſins, but of a courſe in a known ſin. See 1 John 1. 8.

Verſ. 8. *He that committeth ſin* ] That is, he whoſe Trade and courſe is in a way of ſinning; two things ſhew that one commits ſin, 1. If he love ſin, *Majus eſt peccatum diligere quam facere.* Aug. 2. If one lye in any ſin unrepented of, *Job 20. 12, 13. Is of the Devill* ] That is, reſembleth him as a Child doth his Father, and is ruled by his Spirit.

Non dicit Pec-  
cavit, ſed Pec-  
cat Nam in eo  
aſſidue perfeve-  
rat, ſicut & ip-  
ſus filii. Beza.  
Rutberf. Triall  
ſhip, Acts 27. 41.  
Faith.  
That is, ſinneth  
not totally and  
finally. Hee  
ſinneth not  
1. Studiouſly, he  
purpoſeth not  
fin. 2. Willingly,  
viz. with his whole  
will and full conſent.  
3. Nor affectionately,  
he loves not fin.  
4. Not deadly, Or  
nor unto death. Dr.  
Taylor. Vide Cal-  
vinum. He doth  
not ſin as the wicked  
man doth, of whom  
he had ſpoken verſ.  
8. with the full ſway  
of his ſoule. Hilderſam  
on Pſal. 51. Bellar-  
mine ſaith, this is  
the hardeſt place in  
all the Scripture  
urged for perfev-  
eance.

*For the devill ſinneth* ] He not only ſaith he hath ſinned, but ἀμαρτάνει, he ſinneth, or is ſinning. *From the beginning* ] See John 8. 44. *Diabolus ſtatim a creatione mundi fuit apoſtata.* Calvin.

*That he might deſtroy the works of the Devill* ] Greek unravell, ὡς λύον. The word in Scripture is aſcribed to the caſting down of a houſe, *Job 2. 19.* to the breaking of a ſhip, *Acts 27. 41.* to the looſing of any out of chaines, *Acts 22. 30.* Chriſt is oppoſed to and triumph of Satan, he not only is free from ſin himſelfe, but came to deſtroy ſin.

Verſ. 9. *Whoſoever is borne of God doth not commit ſin* ] That is, give himſelfe over to a voluntary ſerving of ſin. The originall is ποῦν ἀμαρτάνειν, cannot ſin as a worke of iniquity, he cannot follow his ſin as a workman follows his Trade. Compare ver. 8. with John 8. 34.

1. Studiouſly, he purpoſeth not fin. 2. Willingly, viz. with his whole will and full conſent. 3. Nor affectionately, he loves not fin. 4. Not deadly, Or nor unto death. Dr. Taylor. Vide Calvinum. He doth not ſin as the wicked man doth, of whom he had ſpoken verſ. 8. with the full ſway of his ſoule. Hilderſam on Pſal. 51. Bellarmine ſaith, this is the hardeſt place in all the Scripture urged for perfev-

*The reaſon is given, for his ſeed* ] The ſeed of God, the ſeed of grace, and regeneration, 1 Pet. 1. 23. Perkins, Hilderſam. That is, either the Spirit of God, whoſe virtue is a principall efficient, or the word whereby aſan Inſtrument we are regenerate, and begotten to God. Dr. Taylor, Episc. Dav. de juſtitia actuali. Vide Piſcat. & Vorſtium in loc.

*Remaineth in him, and he cannot ſin* ] (He cannot ſo fall as Apoſtates) becauſe he is borne of God. Hilderſam on Pſal. 51. That is, ſaith Arminius, ſo long as the ſeed of God remaineth

*He cannot ſin the ſin of going out from the church becauſe he is of the church and muſt remain in it, of it and for it.*

remaineth in him, but it may depart, but the Apostle gives this as a reason, why the Saints cannot fall away, because the Seed of God abideth in them, being regenerate it ever abideth in them, and therefore they cannot fall away.

*Quia verbum Dei, quod quæsi semen est quo divina natura in nobis gignitur, in ipso vegetum existit. Verbum evangelij semen dicitur passim. Mar. 4. 14. Mar. 13. 19. 1 Pet. 1. 23. Hoc verbo regimur, Jacobi 1. 18. Grotius. Semini nomine significatur Spiritus Sanctus ab effectu, quod ejus vi & efficacia regeneremur spiritualiter, quemadmodum ex carne & semine generamur. Rainold. de lib. Apoc. Vide Beza.*

Verf. 10. Manifested ] That is, evidently seen and known.

Verf. 14. Because we love the brethren ] Here love is no cause of the change, but a signe and consequent thereof. Perkins.

Our love is not the cause of justification, (or our translating from death to life) but a manifest signe and evidence whereby it is known that we are already justified, for so he saith, speaking in the time past, ὅτι μεταβεβήκαμεν, that we are already passed Dr. Down. of or translated from death to life. And to the like effect our Saviour speaketh, Luk. 7. 47. Justificat. l. 6. as if he had said, hereby it appeareth, that many sins are forgiven her because she loved much. cap. 12.

Verf. 17. Who so hath this worlds good ] Greek, the life of this world, there is a mans ability. And seeth his brother hath need ] Here is his brothers necessity. The rule of love is my brothers necessity, and my own ability. Dr. Gouge.

And shutteth up ] In Greeke, locks as with a Key.

## CHAP. IV.

Verf. 4. Beloved, beleve not every Spirit ] That is, yeeld no credence to every Doctor who doth gild over his Doctrine with pretence of the Spirit. Squire. *Namen spiritus metonymice accipio, pro eo qui*

*spiritus dono se præditum esse jactat ad obeundum Prophetæ munus. Calvinus. Spiritus nomine intelligit Prophetiam sive veram sive falsam, ut 1 Cor. 12. 10. & mox v. 6. Grotius.*

But try the Spirits ] That is, those Doctrines which men pretending the gifts of the Spirit did teach, 1 Thes. 5. 18. As Goldsmiths separate Gold and dross, and examine every piece of Gold by the Touchstone. Perkins. *Magnam hic quidem diligentiam requirit,*

*metaphora ducta à fabricis metallicis, & trapezitis ac nummulariis, qui aurum argentumque ut habeant defacatum à scoria qua nunquam prorsus vacat cum è terra effoditur, purgatumque à sordibus aeris atque aliorum omnium metallorum quibus permiscetur & adulteratur aliquando, quando moneta cuditur, igne aliisque rebus illud expurgant, ita verbum hoc à Xenophonte & Scripioribus Ethnicis & ab Apostolo Petro usurpatur. 1 Pet. 1. 7. Rainold. de lib. Apoc. Tomo secundo, Prælect. 214.*

Whether they are of God ] As they are boasted to be, many run not sent by God, but stirred up by ambition, covetousnesse, or by the impulse of Satan. See Deut. 18. 22. Ezek. 13. 2. and 26. 18.

Because many false Prophets are gone out into the world ) This Age as the Lord foretold (saith Grotius) is very fruitfull of such Impostors. To go out into the world (saith he) is spoken both of good and evill Prophets, and signifieth to appeare to the people, John 6. 14. and 10. 36. and 17. 18. and 18. 37. Ephes. 1. 15.

Verf. 8 For God is love ] See verse 16. causally, not formally, say Schoolemen, He is the fountaine of love, therefore this must needs flow from him where ever the knowledge of him comes.

Verf. 12. If we love one another God dwelleth in us ] The meaning is, that by this gracious love we do evidently demonstrate that God is in us.

And his love is perfected in us ] That is, either actively, that love whereby we love him, and that is perfected because it is demonstrated in the excellency of it, (as Gods power is said to be perfected in mans weaknesse, because it is manifested so) or else that passive love whereby God loveth us, is abundantly declared perfect in that he worketh such a gracious inclination in us.

Verf. 17. Herein is our love made perfect ] The Familists (who hold that there is a

*Hic Charitas  
Dei erga nos in-  
telligenda est.  
Calvinus.  
Elton.*

perfection of love in the regenerate in this life ) much urge this place, but by love here is not meant the love that is in us, or that we beare either to God or man : but rather Gods love to us, that is, true Beleevers, which is said to be perfect in us in regard of the effect and use of it. Compare it with *verse 16*. But admit that *John* speakes here of that love that is in us either toward God or men, he meaneth then such as is true, sound, and unfeigned, opposed to that which is hollow and hypocriticall, so perfect is taken *Es. y 38. 3.*

*Verf. 18. Perfect love casteth out feare* ] It doth not cast out the of feare offending God, but that whereby we question the favour of God.

*Mr. Reynolds.*

*Verf. 20. For he that loveth not his brother whom he hath seene, how can he love God whom he hath not seene* ] That is, He that cannot endure nor looke on that little glimpse and ray of holinesse which is in his brother, in one of the same infirmities and corruptions with himselfe, will much lesse be able to abide the light of the Sun of righteoulnesse, and the most orient, spotlesse, and vast holinesse which is in him.

## CHA. V.

*Verf. 1.* **E** *Very one that loveth him that begat* ] That is, God the Father.  
*Loveth him also that is begotten of him* ] That is, all the faithfull.

The meaning is, to him that loveth God, his Commandements are not grievous, but he delighteth in them according to the inward man.

\* *Dr Fulke.*

*Verf. 3. For this is the love of God, that we keepe his Commandements, and his Commandements are not grievous* ] The Holy Ghost setteth down 2. notes whereby we may know that we love God : 1. That we keepe his Commandements, *Exod. 20. 6. John 14. 15.* 2. That his Commandements are not grievous, for *nihil difficile amanti*, nothing is difficult to him that loveth. *Gen. 29. 20. a misis*, That is, pleasing, delightome. The Rhemists quarrell with this Translation, they translate it, *And his Commandements are not heavy*. Our English word grievous \* commeth of the Latine word *grave*, which is not only weighty, but also troublesome; it better answers the Greeke and Latine than the word *heavy*, which is properly that which is of great weight.

*Verf. 4. And this is the victory that overcometh the world, even our faith* ] Faith overcometh the world two waies, 1. It discerneth a vacuity and emptinesse in all terrene objects. 2. Because it uniteth to Christ, making the subject in which it is a member of him, and so a conquerour with him, *John 16. ult.*

1. The world frowning, with the troubles, feares, and dangers of it ; he that beleeves is above the worlds frowning.

2. Fawning, faith overcomes the world that it shall do us no hurt that way, *Heb. 11. 26.*

Water and bloud issuing from Christs side prefigured both these.

*Verf. 6. This is he that came by water and bloud* ] The Apostle alludes to the ancient Jewish rites, wherein there was a purification by water, which was to take away the filth of sin, and an expiation by bloud, which was to take away the guilt ; Christ came not only to justify, but to sanctifie. See *Calvin*.

*Dr. Taylor.*  
*Multa sunt loca, in quibus Syrus cum Vulgato concinit :*

*Verf. 7. For there are three that beare record in heaven, the Father, the Word, and the Holy Ghost* ] Three, 1. In the true and reall distinction of their Persons. 2. In their inward properties, as to beget, to be begotten, and to proceed. 3. In their severall Offices one to another, as to send and to be sent.

*plurima tamen loca sunt alia, quæ discrepant quam maxime ; quæ mediocris lectio suppeditat. E. g. locus luculentissimus, 1 John 5. 7. tres sunt qui testimonium dant in Cælo, &c. In Vulgato legitur, non autem in Syro. Fidem igitur & ad sensum à nobis difficulter impetrant, qui, ad deprimentem Syri utilitatem, & ad excusandam suam ignorantiam, Syriacam Paraphrasin non nisi vulgatam versionem esse contendunt. Dilh. Eclog. Sac. Dictum 11.*

*In heaven* ] That is, *à Cælo*, from heaven say some, as God the Father, and the Holy Ghost by cloven tongues, and Christ is the faithfull and true witnesse; rather because their testimony is to witnesse the things done in heaven; there is the work of God upon us as Election. 2. A work of God in us as Conversion, Sanctification, *1 Phil. 6.* The Father witnesseth by the Spirit, *Matth. 16. 17.* compared with *Rom. 8. 17.* *1 Cor. 12. 3.* The Son by bloud, Justification, the doctrine of free grace in the Gospell,



Gospel, 1 Thef. 15. The Holy Ghost by water, sanctification. Hee that doth righteousness is righteous, hence we know that we are translated from death to life, and these three are one. In nature and essence, one in power and will, and one in the act of producing all such actions, as without themselves any of them is said to performe.

Verf. 8. And there are three that beare witnesse in earth, the spirit, and the water, and the bloud. Baptisme, the Lords Supper, and the Ministrie.

The Spirit is mentioned in both, the end of a witness is to decide a controversie. verf. 10. The spirit is said to be a witness in heaven and earth, in regard of the things that are witnessed; that our names are written in heaven, and that grace is wrought in our hearts. The Lord alludes to the manner of purging sin under the Law by bloud and water, their sacrifices and washings must be bloud for satisfaction, as well as water for sanctification. There was a double use of bloud under the law for effusion and aspersiō, it assures our interest in Christs bloud.

bloud of Iesus Christ as sprinkled upon our consciences within us, as Heb. 12. 24.

Verf. 10. Hee that beleeueth not God hath made him a liar. Not by transmutation of God, he esteemes his word and promises as false.

Verf. 11. And this is the record. Or testimony, and this life is in his Son. there is a life of righteousness, holiness and comfort laid up in Christ.

Verf. 12. And he that hath the Son hath life. Of justification, of Sanctification, of glory.

Verf. 13. That ye may know, that yee have eternall life. If a man could not know both that he were in the state of grace, and that he should be maintained and kept in that estate for ever, he could not know that he had eternal life. Therefore a multitude of markes, signes, or discoveries of a beleevers Spirituall estate are plainly laid downe in this Epistle more than in any other so short a piece of Scripture in the whole Bible.

By eternall life here is meant the truth of grace, grace is called glory, 2. Cor. 3. ult. see ch. 3. of

this Epistle. v. 14. John wrote this generall Epistle to all the faithfull, yea even to such amongst them as he calleth little children, 1 John 3. 18. the weakest and meanest of all the faithfull.

Verf. 14. If we aske any thing according to his will he heareth us. God heareth an enemy, but to heare with favour is here meant, and so wee ordinarily say of a Favourite, that he hath the Kings ear: and if a man be obstinate to a mans counsell, wee say hee would not heare though he gave the hearing.

Mr Goodwin.

Verf. 15. And if we know that he heare us, whatsoever we aske, we know that we have the petitions that we desired of him. That is, if we can perceive and discern that God listeth to our prayers, hereby wee may assure our selves that hee grants our requests.

Perkins.

Verf. 16. If any man see his brother sinne a sinne which is not unto death, hee shall aske. That is, which undoubtedly bringeth death, the sinne against the Holy Ghost, for every other sinne, we may pray for forgiveness of it to others.

Non hic inter veniale & mortale Peccatum distinguit Apostolus sicut postea vulgo factum est: Prorsus enim insulsa est illa distinctio quæ in Papatu obviuit. Calvinus.

There is a sinne unto death. By which he meaneth not, that there is a sinne that delivereth death (for so every findoth) but a sin, which whosoever falleth into, and committeth, he must needs dye and perish everlastingly.

Mr Hilderfam.

2 Verf. 18. We know that whosoever is borne of God sinneth not. That is, he sins not unto death, v. 16.

Mr Hilderfam and B. Down.

And that wicked one toucheth him not. That is, tactu qualitativo. Cajetan. So as to leave an impression of his owne devilish Spirit, as the needle is touched by the Loadstone.

Scilicet lethali. Calvinus, Vorstius.

Verf. 21. Little children keepe your selves from idols. He biddeth them take heed not onely of Idolatrie as from the service, but of Idoles themselves, that is, the very images or shewes of them. For it is unworthy that the image of the living God should be made the image of an idoll, and that being dead, At that time in which St. Iohn wrote,

Tertull. Vide Bezan.

wrote,

The vulgar wrote, *eidolon* signified an image generally, therefore it may be translated an image  
*translatour faith* generally, and seeing he speaketh of the unlawfull use of images, it may also bee  
*filioli custodie* translated an idoll, as the word is now taken to signifie.  
*word simulacris,*  
 which is all one as if he should have said, *ab imaginibus, children or babes keepe your selves from images,* as we translate  
 it, against which *Martin* excepteth, and it sore grieveth him that this sentence is written in the top of Church-dores, or  
 in the place where the Rood lofe stood, as confronting and condemning the Crucifixes and Images that were wont to stand  
 there. *Dr Fulke* against *Martin*.



# ANNOTATIONS

Upon the second Epistle generall

of JOHN.

## CHAP. I.

Verse 10.

*Dr Hall:*  
*Johannes lo-*  
*quitur de iis*  
*qui afferunt*  
*doctrinam alienam à verbo Dei, & Christo nos volunt abducere. Pareus.*



*I*f there come any unto you, and bring not this doctrine ] viz. Of Christ, bring] By  
 an ordinary hebraisme, opposeth it. *Qui hanc Christi doctrinam averfatur &*  
*impugnat. Estius.*

*Dr Taylor.*

Receive him not into your house, neither bid him God speed] viz. After admonition and  
 good meanes used for his reclaiming. *Titus 3. 10.*

*Mr Perkins:*  
*Non sunt ag-*  
*noscendi pro*

It is to be understood of giving an outward approbation to false teachers, of speci-  
 all familiarity.

*Equitibus, et vero prohibet omne commercium extra periculum Fidei, & casum scandalis, quandiu adhuc spes aliqua est*  
*lucrificandi eos. Pareus.*

*Ex veris pos-*  
*sunt nil nisi ve-*  
*ra sequi.*

Verf. 21. No lie] That is, no doctrinall lie, either about matters to be beleaved,  
 or to be done, either concerning the misteries of faith, or the rules of a holy life,  
 is of the truth.

ANNOTATIONS

# ANNOTATIONS

Upon the third Epistle  
of *J O H N*.

## CHAP. I.

**Vers. 2.**

**I**HAT thou mayest prosper ] *iv* and *iv*, that thou mayest take a good way, go well, a metaphor from travellers. This word is used, *Rom.* 1. 10. Where *Paul* prayeth that he may have a prosperous journey to the Romanes, from thence it is translated to all prosperity whatsoever, *1 Cor.* 16: 2. Wee use to say in our common speech, how doth such a one goe on, that is, how doth he prosper.

*dua, ad ecclesie membra: & quidem vel plura ut secunda, vel unam ut tertia. Gomar.*

Verf. 9. \*Diotrephes ] He had a glorious name, it signifies nourished by God, but \*and yet he was a bad man. \*and yet  
Diotrephes

Verf. 10. *Prating against us* ] *πλουρῶν*, A metaphor taken from overfeething pots that fend forth a fume, or from overcharged stomackes that muſt needs belch. See *Prov.* 15. 2. *Quaſi dicerent & Jove murrinus ſeu & Jove inſtitutus.*

# ANNOTATIONS

Vpon the Epistle of  
*J V D E.*

## CHAP. I.



HE penman or writer of this Epistle was *Jude* or *Judas* the son of *Alpheus*, who was brother to *James*, and cousin to the Lord Jesus in the flesh. He was a rare and notable Apostle to beate downe the Hereticks of that time.

The Argument of this Epistle agrees with those things which *Peter* hath in his second Epistle, especially in his second Chapter and beginning of the third. *Pareus* saith it is an epitome of that second Chapter of *Peter*, and paralels divers verses in this Epistle

and that Chapter.

Verf. 3. *Of the common salvation* ] In regard of the end and meanes of it, and also of the subjects called unto it.

That you should earnestly contend for the faith which was once delivered to the Saints.] *Austen*  
 faith there is *fides qua creditur*, the habite or grace of faith, and *fides que creditur*, the  
*Trin.*  
 doctrine of faith, the latter is chiefly here understood. *De Trin. l.*  
 13. c. 2.

**Verf. 4.**



Prius vel ante  
seripti. Vide  
Piscat.

Verf. 4. *Who were before of old* ] That is, from eternity which is elder than time.  
*Ordained to this condemnation* ] *καταδικασμένοι*, enrolled, billed, registred; or as it were  
written downe by the name in a booke. So a booke is given to God, *Psal.* 139. 16.  
Dan. 7. 10.

Vincula hæc  
sunt spiritualia:  
puta via divina  
eos detinens, at-  
que obligatio  
ad alligatio eorum per illam ad carcerem, gehennam & penam æternam. à Lapide.

Verf. 6. *He hath reserved in everlasting chaines* ] 1. Of Gods justice. 2. Of his pro-  
vidence. There are two sorts of chaines, 1. Those which torment the Devill, Gods  
wrath and his owne conscience. 2. Those which restraine him, his owne Finitenesse  
and Gods providence.

ἐν νύκτι ζώουσιν.  
908.  
See 2 Pet. 2.  
10. 14.

Verf. 8. *Likewise also these filthy dreamers* ] These surprized with dreames, the Greek  
word signifieth no more, *κοιμηται*. Beza. Some apply it to nocturnall pollution, therefore  
our translation (say they) puts in the word filthie, others say, such as did pretend  
dreames and divine inspirations. Pareus approves of Epiphanius his opinion, who in-  
terprets it of the vanity of the thoughts.

*Defile the flesh* ] That is, are given to carnall finnes. Pareus.

*Despise dominion* ] The Greek word rendred *despise*, signifieth to remove a thing  
from its place with some scorne and indignation. *Dominion* ] That is, more than rulers,  
they despised not only Magistrates, but Magistracie it selfe.

\* *Proterviam*  
*seductorum no-*  
*tat, qui quasi ad dignitates convitiis in cessant; nullum agnoscunt ordinem neque ecclesiasticum neque civilem. Quod fe-*  
*cerunt olim Nicolaitæ, Gnostici, & alij.* Pareus.

*Speake evill of dignities* ] Blaspheme \* glories, Greek.

\* Mr Perkins  
Fulke on  
Rhem. Test.  
Nicol. Lyra in  
Deut. 34. 6.  
Et Epistolam  
Jude.

Verf. 9. *Yet Michael the Archangell, when contending with the Devill, he disputed about*  
*the body of Moses* ] It was the will of God that Moses body should be buried in a secret  
place unknown to any man, to prevent and avoid all occasions of superstition and Ido-  
latry among the Jews, *Deut.* 34. 5, 6. The Devill on the contrary would discover it, that  
so the Israelites might fall to idolatrie before it; \* herein the Archangell resisted him,  
and strove with him for the performance of the will of God, and the maintenance of  
his true worship.

This Michael was a created Angell not the Son of God, for the Devill could not  
contend against the second person of the Trinitie in his person immediately, for then  
he had not cloathed himselfe with the nature of man.

*Nomen proprium est Archangel, compositum ex tribus vocibus Hebræis, mi, Caph, el, quis sicut Deus. Reperitur autem*  
*Dan. 10. v. 13. & 12. v. 5. Apoc. 12. v. 7. Neque enim vera est eorum sententia, qui per Michaelem ipsum Christum desig-*  
*nari volunt quum in 1 The. 4. v. 6. Christus ab Archangelo discretè distinguatur.* Vortius.

Verf. 11. *Woe unto them* ] This woe is a short particle, but of terrible signification,  
denouncing eternall punishment on whom it falls as a thunder-bolt from heaven; it is  
*vox non precantis sed prophetantis*, the voyce not of one praying but prophesying here,  
else the Apostle should seem to transgresse his own instruction given in the 9. v.

*For they have gone in the way of Cain, and ran greedily after the error of Balaam* ] Those  
two words *κατακολουθῶντες* and *ἐκζητοῦντες*, excellently set forth the dominion of sinne;  
gone in the way, an Hebrew phrase, that is, followed his course and life.

Effusi sunt.  
Beza. Instat

The latter word signifieth to be powred out, that is, have given themselves over for  
lusts sake to follow the error of Balaam.

*aque diffuentis projecta est eorum intemperies.* Calvinus.

Dr. Fulke.  
ἀφ' ὧν οὖν  
πορεύονται ἀρ-  
βανὶ ἐμαίει 14.

Verf. 12. *Trees whose fruite withereth* ] Or trees withered in Autumne, when the  
fruit-harvest is, and so the Greeke word importeth: or trees corrupting their owne  
fruit.

Beza. arbores autumnales. Vulg. Vide Pareum.

Verf. 14.

Verf. 14. Behold the Lord cometh with ten thousands of his saints ] It should rather be rendered (saith Mr Mede \*) with his holy myriads, or ten thousands, viz. of Angels, in universis angelis suis, in sanctis myriadibus ipsius. Christ himselfe witnesseth that the Angels shall come with him to judgement. Matth. 25. 31. *Parvus.*

Calvin saith, by these words he meanes both the Angels and Saints, for both shall attend his Throne when he comes to judge the world.

*Stripatus scilicet innumeris legionibus Angelorum & sanctorum. à Lapide.*

Verf. 16. Great swelling words \* ] They bragge and boast.

Having mens persons in admiration because of advantage ] Beare great respect to them by whom they may get any thing, and that onely for gaines sake.

*dum fidemque excedentia. Syrus stupenda. à Lapide.*

Verf. 18. Who should walke after their own ungodly lusts ] Greek, the lusts of ungodlinesses, because in these the heart is turned away from God.

*impietatum, id est, rerum impiarum & impiissima. à Lapide. Vide Parcum.*

Verf. 19. These be they who separate themselves, sensuall, having not the Spirit ] viz. ab ecclesia & cœtu fidelium. à Lapide. Such who upon a pretended holiness thought they might give over the hearing of the word they were so good, they had immediate teaching; there is a lawfull separation from unholy persons and things, 2 Cor. 6. 17. but those separated from holy duties, as the words following shew.

Verf. 20. Building up your selves on your most holy faith, praying in the Holy Ghost ] As if he should say, the way to edifie and build up your selves is to pray in the Holy Ghost, that is, Spirituall prayer made through the power, assistance and strength of the Holy Ghost.

*Dr Preston. In Spiritu Sancto quatuor significat, Primo orationem veram esse donum Spiritus sancti, & sine eo neminem posse orare sicut oportet, ad obtinendam gratiam & salutem. Rom. 8. 26. Secundo in oratione postulanda esse ea quæ suggerit Spiritus sanctus, quæque Spiritui sancto gratæ sunt. Tertio orationem efficere hominem spiritualem. Quarto Spiritum sanctum dirigere orationem nostram ne noxia sed salutaria petamus & impetremus. Zach. 12. 10. à Lapide.*

Verf. 23. Hating even the garment spotted by the flesh ] Abhorre every thing that may carry a favour or suspicion of uncleanness. See Calvin.

Hee alludes (saith à Lapide) first to the rite of the old law Levit. 15. in which whosoever touched the garments of those that were polluted with the leprosie, or other wayes, were legally polluted. Secondly, to the profuse drunkenesse and filthinesse of the Gnosticks which sometimes defiled their garments.

*Impense odit, dictum sumptum, ut apparet, à mulieribus sanguine menstruo pollutis, quarum vestes etiam polluta consuebantur. Druf. Prov. Class. 2. l. 3. Vide Bezan.*

Dddd

ANNOTATIONS

# ANNOTATIONS UPON THE REVELATION.

## CHAP. I.

*Mibi tota Apo-  
calypsis val è  
obscura vide-  
tur, & talis,  
cujus explica-*



*Domitian cast John the Evangelist into a furnace of scalding oyle, but when he saw he came forth unhurt, he banished him into the Isle Patmos, where he wrote this Revelation. Euseb. l. 3. c. 17.*

*tio circa periculum vix queat tentari. Fateor me hactenus in nullius Scripti Biblici lectione minus proficere, quam in hoc obscurissimo varicinio. Gralerus.*

*Verbum ipsum  
ἀποκάλυψις,  
id est revelati-  
onis, proprie  
scripturaru est,  
& à nullo sapi-  
entum seculi  
apud Græcos usurpatum. Hieron. in cap. 1. Epist. ad Galat. Apocalypsis idem est quod Revelatio, quo nomine utitur Paulus,  
1 Cor. 14. & Galat. Ribera*

It is called according to the Greeke *Apocalypsis*, and according to the Latine *Revelation*; That is, a discovery or manifestation of things which before were hidden and secret, for the common good of the Church. The subject of it is twofold, 1. The present estate of the Church. 2. The future state of it; the things which are, and which shall be hereafter. *Rev. 1. 19. Fata impii, & fata Ecclesie, saith Mr Mede.*

*apud Græcos usurpatum. Hieron. in cap. 1. Epist. ad Galat. Apocalypsis idem est quod Revelatio, quo nomine utitur Paulus, 1 Cor. 14. & Galat. Ribera*

*John* in all the Revelations made to him, joyneth thunder with the Revelation, as *chap. 4. 5. and 6. 1. and 10. 3.* because Gods Revelations made to the people were usually with thunder, *Psal. 81. 7. Exod. 19. 16.*

*Woman* in this mysticall Booke signifies three things:

1. Idolls, 1. Because they are as enticing and alluring as wanton women. 2. Idolaters go a whoring after them as uncleane persons after light women. *ch. 14. 4.*

*Dr. Taylor on  
Rev. 12.*

2. The City of *Rome*, the seat of Antichrist, *ch. 17. 3.* 1. Because in her outward pompe and glory she is opposed to the Chast spouse of Christ, whose glory is all within. 2. Because with her the great Kings of the earth have committed fornication, *ch. 17. verse 2. 3.* Because she is the mother of fornications, called the great whore, *verse 1. of that Chapter.*

*Mr. Cotton up-  
on the Vials.*

3. The true Church, the wife and spouse of Jesus Christ. So *Rev. 12. 1.*

All the Judgements in this Book are still upon *Rome*, either *Rome* Pagan, or *Rome* Christian, or *Rome* Antichristian; the one falls under the seven Seales, the other under the seven Trumpets, and the last under the seven Vials.

The three first Chapters are most plaine of all other parts of this Book; the maine Contents of them are severall Epistles sent by *John* to particular Churches.

First, Why to these?

*Mr Manton.*

1. Because the Gospell did heare eminently flowrish.

2. Because *John* was President over them.

Secondly, Why to the 7 Churches in *Asia*, since more were planted in that Country.

1. Because of the prophetical perfection of this number, with which the Spirit of God is much delighted in this Prophecie; seven Stars, seven Spirits, seven Candlesticks, seven Lampes, seven Seales, seven Angels.

2. Be-



2. Because in these seven Churches there was found enough to represent the graces and conditions of all other Churches.

3. These Epistles are directed to the severall Angells or Ministers of the Churches, either because they were notoriously guilty of the offences charged upon them, or because all the dispensations of Christ were to passe through their hands to the Church.

4. *Ephesus* was so named *quasi ephele* or *ephele*, signifying remission, or slackening, that they may be put in mind of slackening or backsliding, wherewith the Spirit upbraideth *ephele*.

this Church, *Chap. 2. ver. 4. Smyrna* signifying *lacrymam myrrhe*, the dropping or teares of myrrh, to put them in mind of the Cup of teares which this Angell was to drink, *v. 10.*

*Pergamus*, *quasi Pergamum*, or *pergamus*, signifying beyond, or out of the bonds of marriage, to put them in mind of the Nicolaitanes abounding in this Church which were great abusers of marriage.

*Sardis*, *quasi sardis*, signifying fleshly, because many in this Church were fleshly given, *Chap. 3. vers. 4. Philadelphia* \*signifying brotherly love, to put them in mind of this vertue eminent in many of this Church, therefore the Spirit rebuketh her openly for nothing, *Ch. 3. ver. 10. Laodicea*, *quasi \*laodicea*, the

righteousnesse or customes of the people, to put them in mind of the condition of the common sort in this Church, who were well conceited of themselves, *Ch. 3. vers. 17. Thyatira* so called *Παρά το δέντρο καὶ τῆς ὁδοῦ*, signifying to run mad after, and to spend ones selfe, because they ran a whoring after *Jezebell*, and spent their estates upon her, *Chap. 2. vers. 20. Dr Featellie.*

*Smyrna* was an old Town famous for one of the seven that claimed Homer the Poet to have been borne in them. These bee *Smyrna, Phodis, Colophon, Salamis, Chios, Argos, Athens.* Here *Petrus* was Martyred.

Broughtons Require of Consent. She is called sweet-smelling *Smyrna*, that is, *Myrrhe*, or she that is more delightfull, than any pleasant and sweet spices, as is evident by that, that he reproveth no fault in her. *Brightman*. \* Whether it was so called from *Ptolemus Philadelphus*; so entitled for his love to his brother, or in mockage for killing of him; he loved him at the first, but after contempt of his love he killed him; or from *Attalus Philadelphus*, or were built by the first, and argued by the second. Broughtons require of Consent.

Verf. 1. *The Revelation of Jesus Christ* ] He doth not say, this is the Revelation of Jesus Christ; but after the manner of the Prophets, the vision of *Esay*, the word of the Lord which was to *Hoseab*, and after the manner of the Evangelists, the booke of the generation of Jesus Christ, *Mat. 1. The beginning of the Gospell of Jesus Christ, Mark 1.* which Ellipsis is elegant.

Verf. 3. *Blessed is he that readeth, and they that beare the words of this prophetic* ] Where have you a blessing so solemnly proclaimed to the reading and hearing of any of the Books of God as to this Book? God would have us to enquire into these things though they seeme to be above us.

He changeth the number, *he that readeth, and they that beare*, because many more may heare than read, only the Learned can do this for the time ] Or rather the opportunity of time, *tempus praestitutum*, *Beza*, the time appointed, viz. by God, and therefore opportunity, is at hand.

Verf. 4. *Which is, which was, and which is to come* ] In these words the Father is noted. To come ] That is, to judgement.

And from the seven Spirits ] That is, from the Holy Ghost, who is exprest in the plurall number, not as though there were seven Holy Ghosts, but because of the plenty, perfection, and variety of his gracious operations and influences. The number seven is rather taken than any other number, because it is a number implying perfection, and because he wrote to seven Churches in *Asia*, and *St. Iohn* speaks here of Father, Son, and Holy Ghost as he saw them in a vision, now he beheld the Holy Ghost in the forme of seven lights in a vision.

Verf 5. *And from Jesus Christ* ] He doth not observe the order of nature, or of the persons, but of better Doctrine, for the fitter progresse of the history, for the Pen-men of the Scripture set them in the last place, of whom they meane to speake most, as *Mat. 1. He describes Christ at large from this ver. 5. to ver. 9. Who is the faithful witness* ] The Propheticall Office of Christ is intimated *Esay 55. 4. And the first begotten of the dead* ] Here is Christs second Office, his Priesthood, the principall actions whereof stand in dying and rising againe from the dead, and making intercession for us.

And the Prince of the kings of the earth ] Here is the third title given to Christ, where- in his Kingly Office is exprest.

*Mr. Bur.* *Alstedius.*

*Mr Perkins.*

*Vide Beza.*

*In Asia ] Mino-*

*ri scilicet qua*

*est pars Asiae*

*Mojotus. Ad*

*has septem scri-*

*psis, quia in illis*

*his dia docue-*

*erat. Alstedius.*

Verf. 9. And patience of Iesus Christ ] Three things argued Christs patience, if we consider, 1. What he suffered, *maledicta, malefacta*, he dranke of the brooke in the way, *Pfal. 110. ult.* 2. From whom, the vilest of men? 3. The freeness and voluntariness of his sufferings: He suffered not out of infirmity; *quia resistere non potuit*, but out of obedience, *quia pati voluit*.

*Euseb. l. 3. c. 21.*

*Was in the Isle that is called Patmos* ] Banished thither by Domitian, *Euseb. l. 3. ch. 18.* from whence he returned in the daies of Nero, and dyed at Ephesus.

*Vide Beza  
Hiffeld.*

So the Lords  
day, as the Sa-  
crament is called the Lords Supper, 1 Cor. 11. 20, and the solemne Prayer, the Lords Prayer.

Verf. 10. I was in the Spirit on the Lords day ) Not by Creation, for so all daies are his, nor by destination, for that intendeth a time yet to come; and so the day of generall judgement is his, 1 *Thef. 5. 2.* but by consecration; choice, and institution.

*Mos Hebraeo-  
rum erat, ut  
cum populus erat convocandus, ut rem magni momenti & omnibus utilem audiret, tuba ex edico loco personarent aut bucci-  
na, Hof. 5. & c. 8. Isay 58. Riberia.*

And heard behind me a great voice, as of a Trumpet ] That is, full of Majesty and power, which also God added unto it to further attention in John.

*Hic vestitus ta-  
laris est symbo-  
lum Sacerdotis,  
quia Sacerdotes U. T. ejusmodi vestibus induebantur. Gerh. in loc. Vide Alstedium in loc. Cinctura est symbolum elec-  
tae in & promptitudinis in administrando Sacerdotio, in defendendis piis. Gerh.*

Verf. 13. Cloathed with a garment down to the foot, and girt about the paps with a golden girdle ] Christ is here described in his Priestly Robes, *John* wrote the Revelation long after his ascension.

His girding about the pappes and breasts signifieth, that there is no defect or aberration in any motion or affection in our Saviour Christ, but every thought and inclination of his heart is kept in order by the fulness of the Spirit, *Isay 11. 5.* Or it may shew his readinesse to help his people.

Verf. 16. And he had in his right hand seven stars ] 1. In regard of his disposition of Ministers here and there at his pleasure. 2. Of his protection of them in their labours.

That is, power  
over hell and  
death, *Claves*  
funt symbolum  
potestatis.

Verf. 18. And have the keyes of hell and of death ] The phrase seemes to be borrowed from great Commanders and Conquerours, who having won and entred any City, presently have the keyes delivered to them in token of that authority which of right belongeth to them; it shews that Christ vanquished hell and death, and obtained full power over them. Dr Taylor.

*Solent victori tradi Claves portarum urbis. Gerh.*

Ministers are  
called Angels,  
viz. such as by  
whom he re-  
vealeth his  
good pleasure  
unto us.

*Angeli, id est,  
episcopi, pastores dicuntur illi stelle, quia debent lucere, & praelucere aliis, sancta doctrina, & sancta vita. Idem sunt stel-  
lae in dextra Christi; quia ab illo defenduntur adversum hostes. Alstedius in loc.*

Verf. 20 The seven stars are the angels of the seven Churches ] By the seven Angels to whom the seven Epistles are in generall directed, *Alcaxar* saith, the Bishops are meant, *Pererius* with some other Ancients thinke rather the people. *St. Ambrose, Haymo,* and *Beda* joyne both together, and this (saith Dr *Prideaux*) is the best approved of our reformed Interpreters, *Foxe, Fulke, Bullenger;* for though the Inscriptions be to the Angels only, that is, the Pastors of those Churches, yet the Contents concerne their flocks as neere as themselves, *ch. 1. vers. 11.*

## CHAP. I I.

Verf. 1. Unto the angel ) Express in the singular number, to note the union and combination in a body and society.

*He that holdeth* ] That is, Christ.

*The seven stars* ] By stars are here meant the Ministers of the Word.

*In his right hand* ] That is, strongly keeps them, to shew 1. His affection. 2. His care and protection.

The

The Stars 1. are heavenly bodies which shine with a borrowed light, so Ministers should shine as lights, but with a borrowed light. 2. Stars are in continuall motion for the good of the world, so should the Ministers be for the good of the Church. 3. They differ from one another in glory, 1 Cor. 15. There are Stars of the first, second, and third magnitude, so Ministers differ from Apostles, and among themselves.

Verf. 4. *Because thou hast left thy first love* ] Christ speaks not of the grace of Charity wholly, but of that degree and measure wherewith hee had been formerly adorned; he commends him for two notable fruits of faith and love which he did still exercise, v.

2. 3. patience and constancie.

Veff. 5. *And doe the first workes* ] That is use your former diligence

*And will remove thy candlestick out of his place* ] The Candlestick is the Church.

1. Rev. vii. That is, owne them no more for a visible Church. It is spoken of those that are of the carnall seed and externally grafted in onely.

Verf. 10. *Behold the Devill shall cast some of you into prison* ] That ye may bee tried, and ye shall have tribulation ten dayes. ] Though the Devill be malicious, yet he is bound by God \*. 1. For persons, hee shall cast onely some of you into prison, he would all. 2. For quality, cast them into prison, not take away their lives. 3. For the end, Satan wills the undoing of Gods people, but God their triall onely. 4. The time that is set downe, ten dayes and no longer, God reckons not onely the yeares but dayes of our sufferings. 5. The event or wages.

His instruments, because like to him, as cruell, the Devill in Trajan say some.

Mr. Hazzis. It shall neither bee so long a

time as the Devill and wicked men would have it, for then they must never come out, nor so little a while as they themselves would have it, for then they would never come in, or stay but a while, but God will rule by determining the time for their good. Bisfield.

*Ten dayes* ] That is, a long time; ten in Scripture is *numerus plenitudinis*, thou hast changed my wages this ten times, saith Jacob to Laban, and they have provoked mee ten times, that is, often; or prophetically dayes, that is, ten yeares, so in Daniel, others take it indefinitely as *Pareus*, *numerus certus pro infinito*.

*Be thou faithfull unto death, and I will give thee a crowne of life* ] The reward of life gi- See 4. 4.

ven to Saints in heaven, when they have striven as they ought to doe and gotten the victorie, is called a Crowne, 2 Tim. 2. 5. or a Garland, by allusion to a custome that was among the Grecians. For such as got the maste in their games of wrestling, or running, or the like, were crowned with a garland in token of victorie. See 1 Cor.

Dr. Rainolds. p. 482.

9. 25. 1 Pet. 5. 4.

Æterna felicitas dicitur

corona, Primo, quia datur certantibus & vincantibus. Alludit enim ad pugiles, ut plures, utique in stadio vel agone, verbi gratia, Olympico. 1 Cor. 9. 21. Secundo, quia corona rotunda significat perfectionem & complexum beatitudinis omnium & gaudiorum, principio & fine carentem inhar, circuli & corona. Tercio, quia preciosissima est instar coronæ gemmis exornata. à Lapide.

It is called the Crowne of life, 1. to shew that the Saints who laid downe their life for Christ, did not lose it but change it for a better. 2. Because their glory and joy shall alwayes live, 1 Pet. 1. 4. 1 Cor. 9. 25. 3. Because life includes delights, glory, wisdom, and all good, they come from this life.

Verf. 15. *So hast thou also them that hold the doctrine of the Nicolaitans* ] They thought

Clemens Alex- andrinus.

1. That wives ought to be common. 2. That it is lawfull to eate of the sacrifices of the Gentiles. 3. That whoredome is lawfull.

from. l. 3.

Affirmat Nico-

laum cum haberet uxorem liberali forma atque zelotypia esset suspectus post Christi ascensionem, reprehensus ab Apostolis propter zelotypiam. Quo crimine ut se purgaret, dicitur produxisse uxorem in medium atque ut doceret, se ab omni zelotypia alienum esse, permisisse, ut quicunque vellet, eam duceret, huic autem facto consentientem adiecit vocem, abutendum esse non ad fornicationem, imò potius concupiscentius carnis domandas esse carne. Quod factum atque dictum Nicolai diaconi sine iudicio accipientes, inquit Clemens Alexandrinus, atque impure, qui ejus haresin persequuntur, impudenter effuseque scortantur, atque docent licere cum alienis uxoribus commisceri atque carne abuti. Rainold de lib. Apoc. temo secundo præf. 109.

Verf. 17. *To him that overcometh will I give to eate of the hidden manna* ] Manna had

Alludit ad con-

Domini qua scripta est Ioh. 6. Item ad Iocum Davidis Psal. 105. 40. Beza. Significat vitam æternam, non Christum ut aliqui interpretantur, qua manna dicitur absconditum, quemadmodum Paulus dicit vitam nostram absconditam esse cum Christo. Col. 3. 3. dicitur manna propter delicias beatitudinis.



*Dr Reynolds* dew under it, and dew over it, as we may conjecture by comparing *Exod. 16. 12.* on *Hof. 14. 5. 6.* with *Numb. 11. 9.* Whereunto the Holy Ghost seemeth to allude, though it may likewise referre unto the pot of Manna which was kept in the Tabernacle. *Exod. 16. 32. 33.* *Heb. 9. 4.* As our life is said to bee hid with Christ, now he is in heaven. *Col. 3. 3.*

*De hoc calculo* And will give him a white stone ] White stones were in great use among the Romanes, *variis sunt doct- and served:*  
*orum calculi.*

The Rhemists translate it a white Counter, This translation is false, unlearned and ridiculous. *Super calculum*, the word in both tongues signifies a stone properly, in which they used to write the names of them that were elected to honour or absolved from crime.

1. To declare the victour or conquerer in proving matters.

2. To acquit the accused in courts of justice.

*Mos erat antiquis niveis atrisque lapillis.*

*His damnare reos, illis absolvere culpa.*

3. To deliver suffrages in the election of Magistrates.

Upon all these senses this allegory toucheth. For this white stone is given in token of victory, *vincenti dabo.* 2. It is an evidence of our Iustification. 3. An assurance of our election to the kingdom of heaven.

\* *Nomen dignitate prestat.* And in the stone a new name \* written, which no man knoweth saving he that receiveth it ] *Beza, Bullenger, Pererius* and other Expositors generally concur upon *filius Dei*, which opinion they illustrate by other texts, *viz. Rom. 8. 15. 16.* and *1 Iohn 3. 1.*

The benefit of adoption is not known but by experience.

*Iunius. Absolutorium in extremo judicio juxta promissionem Evangelii, Ioh. 5. 24.* Brightm.

*Impostores blasphemias suas vocabant profunditates, profunda mysteria, & abstrusam sapientiam, longe perfectiorem quam qua ab Apostolis predicaretur, Christus concedit esse hanc profunditates, sed Satanas, a malo Demone ex Orco inspiratus, & eoque averfandas & exterminandas procul.* *Pareus in loc. 1 Tim. 4. 1.*

*Verf. 24. And which have not knowne the depths of Satan ]* That is, the darke opinions and false doctrines of seducers: These called their opinions depths or profundities, and the Holy Ghost addeth an epithete, *depths of Satan.* As if he had said, you call your opinions depths, and so they are, but they are such depths as Satan hath brought out of Hell, they are the whisperings and hissings of that serpent, not the inspirations of God.

*A full enjoying of himselfe*  
*Carw.*  
*Pareus.*  
*Dr Tailors*  
*meditations*  
*from the crea-*  
*tion.*

*Verf. 28. And I will give him the morning starre ]* That is, Christ. See *Rev. 22. 16.* I will communicate my selfe wholly unto him, and make him conformable unto mee in my glory.

1. The morning starre is the most bright and shining of all the starres in heaven, Christ in glory excelleth all men and Angels, as farre as the morning starre all the starres of heaven. *2 Pet. 1. 19.*

2. It communicates all his light to the world, so Christ to beleevers all light of grace and glory.

3. It dispelleth the nights darknesse, so Christ the darknesse of ignorance and errors wherein we were wrapped in the night of sinne.

4. It is *anteambulo Solis*, the sunnes harbinger, and forerunner of perfect day, so Christ is a pledge of our perfect day and future glory.

### CHAP. III.

*Verf. 2. I Have not found thy wayes perfect ]* The words are *καὶ ὅτι οὐκ ἔβρισκον τὰς ὁδοὺς σου πληρεῖς* Thy wayes filled up, thou hast not filled up thy course in following mee, not followed mee fully. That is, when the inwards of the man are filled up with acts of graces, and every grace with acts proper for it object.

*Verf. 4.*

Verf. 4. *Loon dost a few names even in Sardis* ] That is, a few faithfull and Saints, who alludes to Souldiers whose names are enrolled by the Captaine when they are admitted.

*Which have not defiled their garments* ] That is, have walked answerable to their holy calling by the Gospell, or profession.

*And they shall walke with mee in white* ] Be partakers \* with mee in my glory. This \* *Paciā glori-*  
was the habite in times past of Nobles, faith *Drusius*, whence they are called *candidi* *ria mea con-*  
*tati*. *sortes Pareus.*  
*Alba vestis ni-*

*rore maxime conspicua gloria erat insignis. v. 5. & 7. 9. & 19. 14. Pareus ib. Vestes albe symbolum. 1. perfectæ sanctitatis ac puritatis. 2. dignitatis regie & sacerdotalis. 3. lætitiæ. 4. triumphus adversus hostes. 5. gloria. Confer. Apoc. 4. v. 4. cap. 6. v. 11. cap. 7. v. 13. Gerh. in loc.*

† *For they are worthy* ] And what is it to be worthy but to merit, say some. By Christs merits, obedience, righteousnesse, in him and for his sake they were counted worthy \*, *\* Abbot against*  
and whatsoever worthinesse God pronounceth of them for their workes, it is by the *Bishop.*  
gracious acceptation thereof in him; worthy, not *dignitate sua, sed dignatione divina,* *Deus in Chri-*  
they are worthy not absolutely, but compared to the other spoken of before. *sto eos reddidit*  
*dignos gloria*  
*Cælesti. Luc.*

20. 35. Phil. 1. 27. 2 Thes. 1. 5. 11. Gerh. in loc.

Verf. 5. *He that overcometh, the same shall be clothed in white raiment* ] After the manner  
\* of the Priests among the Jewes.

*Judaorum sacerdotalis. Lud. de Dieu. Vide D'espaigne de la manducation du corps de Christ.*

Verf. 7. *He that bath the key of David* ] The key of the house of David, that is the Church, *Lukb 1. 32. See Esay 22. 22.*

*He openeth and no man shutteth; and shutteth, and no man openeth* ] That is, Hee worketh  
irresistibly. *Dr Tailor.*

Verf. 12. *Him that overcometh, will I make a pillar in the Temple of my God* ] That is, *Mayerus in*  
in the Church Triumphant: pillars are both the firmament and ornament of Temples. *Philol. Sac.*

*And he shall goe no more out* ] That is, He shall receive eternall and imutable glory. *Pareus. Vide in*

Verf. 14. *The beginning of the creation of God* ] Taken out of *Prov. 8. 22. See Mat. 8. 12.*

Verf. 16. *So then because thou art luke-warme, and neither cold nor hot, I will spew thee out of my mouth* ] These words containe an allegory drawne from the nature of warme water, as *Illyricus* and *Bullenger*, or from meates, as *Pererius*, *Ribera* and *à Lapide*, which if they be hot or cold, the stomacke may retaine, but if lukewarme, it casts them up againe.

Verf. 18. *I counsell thee to buy of mee* ] That is waite on mee in the way I convey That is, do as  
grace. Gold ] Some by this understand the word of God, *Psal. 12. and 119.* others men doe in  
the graces of Gods Spirit. *1 Pet. 1. 7. Prov. 8.* Gold is the most excellent of all metals, *buying of com-*  
and most esteem'd; so are spirituall graces among Christians. *modities. 1. See*  
by viewing thy owne nakednesse. 2. Esteeme it in the just value of it. 3. Exchange all thy finnes for this righteousnesse.

*And white raiment* ] Raiment, that is, the righteousnesse of Christ, graces in Christ  
suitable to our necessities; white, because it is a naturall colour, therefore beyond all ar-  
tificiall, a colour of purity and ornament. *Dr Tailor.*

*And that the shame of thy nakednesse do not appeare* ] The Priests had linnen breeches to  
cover their nakednesse; Christ must cover the shame of our nakednesse. *walke with mee*  
*in white.*

*And annoint thy eyes with eye salve, that thou mayest see* ] The Spirit of illumination.

Verf. 19. *I rebuke and chasten* ] We have no one English word capable of the whole con-  
tents of either of the words in the original, *αἰνέω* primarily signifies to convict or con-  
vince, to give evidence of any thing or against any person, to lay his finnes open before  
him, so as he cannot but see them and be ashamed of them, as *Heb. 11. 4. Ephes. 5. 11.*  
*Psal. 50. 21.* *αἰνέω* is likewise a word much more pregnant than *chasten*, and may be  
expressed better in one word, I nurture or I discipline, for the word implyeth all well  
instruction as correction. *Dr Featlie.*

Verf. 21.

† *They are "meets" i.e. meet for repudiation*  
*What for the inheritance of the saints to be*

*Thronus regis  
apud Orientales  
amplius & la-*

Verf. 21. *In his Throne*] See *Iohn 17. 24.* Yet so as Christ the Head doth alwayes excell. *ius est, iethica instar, fulcris aliquantulum supra terram erectus ac tapetibus ornatus, adeo ut prater sedem Regi propriam, alii quoque quos honore afficere cupit Rex in eodem throno sedes habere queant.* Ludov. de Dieu. in loc.

Verf. 22. *Hee that bath an eare, let him beare what the Spirit saith unto the Churches*] The promises which belong to the whole Church, are to be applied by every particular Saint.

*Verba sensus significant cum affectu & effectu,* words of sense signifie with affection and the effect, that is, let him attend unto and follow the admonitions of the Holy Ghost.

## CHAP. IV.

*Thronus, quem  
vidit in Calo  
postum, fuit  
de quo supra  
cap. 1. 4.*

Verf. 2. *A Throne was set in heaven*] That is, Gods presence in his Church in Gospel-ordinances; in allusion to the Holy of Holies, where God was present in the Mercy-seate. *Esay 6. 1. and Ezek. 43. 2.*

*cap. 1. 4. & cujus deinceps vicies osties in hac Apocalypsi fiet mentio, quia imperium & iudicium Dei in omnia, quod hic thronus representat, perpetuo vult nobis esse in conspectu.* Pareus.

Verf. 3. The three precious stones hold forth the three persons in the Trinity. A Jasper having (as they say) a white circle round about it representing the eternity of the Father; A Sardine stone of a fleshy colour representing Jesus Christ who tooke our flesh upon him; An Emerald being of a green colour, refreshing the eyes of those in this place that looke upon it, representing the Spirit, who is (as the Rainebow) a token of faire weather, and a comfortable refresher wheresoever he cometh. By that is signified there is a description of (saith Gerbard) our reconciliation with God by Christ. *Gen. 9. 13. Rom. 5. 20.* See *10. ch. 1.*

in his throne, and mention made of the Rainebow, that we may acknowledge that the throne of Christ is compassed with mercy, and that he shewes in his countenance when he manifests himselfe to his. The Rainebow is *signum gratiae & fœderis*, Gods covenant of grace and mercy toward his Church, is alwayes fresh and Greene.

*Vide v. 6. &  
5. 8. Typus  
hic proponitur  
& totius ec-  
clesiæ, &*

Verf. 4. *And round about the Throne were foure and twenty seats, and upon the seats I saw foure and twenty Elders sitting*] Hee alludes both to the twelve Patriarkes and twelve Apostles, which put together make up these foure and twenty, by whom the whole Church under both Testaments is represented. *Mr Arrowsmith.*

*sanctissimarum quæ in ea quotidie funduntur precum & laudum, quæ vehit thymiamata per Christum Deo offeruntur, quatuor animalia præcones omnes & ministros verbi Dei noiant.* Hieron. August. Beda, *Nam & homines sunt, c. 5. 9. & inter thronum Dei & Seniores, quæ legati inter deum & opulum positi sunt, & Animalia sunt, id est vegeta & agilia, quia ad Dei mandata exequenda expeditos esse oportet: Alena oculis sunt ut hinc noierur extimia illa quæ prædictos esse oportet perspicacia & populeia rerum divinarum intelligentia, quatuor sunt ut quatuor orbis plagas obire & verbo Dei illustrare possint.* Crankantii. de sent. eccles. Anglic. *Vide Brightm. & Gerh.*

Verf. 5. *And out of the Throne proceeded lightnings and thunderings and voyces: and there were seven lamps of fire burning before the Throne*] Here is a double benefit of the ordinances. 1. *Dona protectionis* against all the Churches enemies, thunderings, *Amos 1. 2.* 2. *Dona sanctificationis*, all qualifying and sanctifying gifts, for their variety said to be seven Spirits.

Verf. 6. *A sea of glasse-like unto Chrissall*] That is, saith Dent, the world transitory and brittle as glasse, tumultuous and troublesome as the Sea. *Quisförius* interprets it of Baptisme.

*Mr Harris. See  
Brightman.  
All the ordi-  
nances of God  
were so cleare,  
16. of Rev.*

Gods ordinances in this booke are set forth by name of a Sea of glasse, 1. For largesse. 2. For steadfastnesse. 3. Clearenesse, as giving us a cleare sight of God, in which respect they are also here compared to chryssall. *2 Cor. 3. 18.* *Mr Cotton* on the



*Four beasts full of eyes before and behind*] Beasts is a barbarous translation, four wights, living Creatures, *ἄνθρωποι*, men full of knowledge, of Lions courage, of Oxes patience to sacrifice, of mans quiet and humanity, and Eagles high flight; Martyrs; *Ezekielus* and *Polycarpus* was a Lyon for courage, an Oxe for patience, a man indeed for wit, an Eagle for high flight, proclaiming the Gospell. Broughtons Require of Consent.

*Eorum significatur. Oportet enim cum Argos quosdam omni ex parte esse oculatissimos in ovibus pascendis, & curandis fidei sue Commissis in Scripturis sacris scrutandis, in lupis à grege arcendis. Pareus.*

By foure severall formes of beasts is meant (saith *Pareus*) the collection of the Church of Christ in the foure quarters of the World, and divers Nations, People and Tongues.

The Beasts represent the people, he alludes to the incamping of the People of Israel the wilderness round about the Tabernacle. The twelve Tribes which encamped round about the Tabernacle had some Beasts in their Scutchions. The 24. Elders in the fourth verse represent the Ministers which were cast by David into the 24. Orders.

*Verf. 8. And the foure Beasts had each of them sixe wings about him, and they were full of eyes within*] These Beasts are described full of eyes, having also sixe wings about, and those full of eyes within. So many eyes do set forth the multitude of sharpe-sighted men, and full of knowledge of the mysteries of God; such as are in the Beasts, that is, the Church which the beasts do represent. The wings, signifie agility, and alacrity, to put in execution the Commandements of God. The wings full of eyes joyned with knowledge and faith.

*Holy, holy, holy*] Some originall Copies have it 9. times over *ἅγιος ἅγιος ἅγιος* Gerhard saith, it is better thrice \* onely as *Esay* 6. 3.

*norum. Jesa, c. 6. 3. Ter sanctitatem Deo acclamant: sive S. Trinitatem in Deo innuentia, sive infinitam deitatem iterationem significantia. Est enim Deus ter sanctus, sanctissimus, sanctitas. & puritas ipsa; beatos angelos & homines sanctificans. Pareus*

*Verf. 11. Thou art worthy, O Lord, to receive glory and honour*] For what, for his power as followeth, and power, that is, saith *Piscator*, potentia laudem, the praise of power, which is as much as to say, he deserves to be glorified and honoured by the acknowledgement of his eternall power, for as much as he created all things out of nothing.

## CHAP V.

*Verf. 1. And I saw in the right hand of him that sat on the throne a Book*] That is, say some the Bible, others the Revelation; Gods Counsels are resembled to a Book, for their certainty and stability; the Revelation hereby understood (say *Pareus*, à *Lapide*, and *Dent*) is a Book of Gods eternall Decree concerning the Church and his enemies.

*sius, Mattheus intelligunt V. & N. Testamentum Geth. Liber hic est ipsa Apocalypsis. Pareus. In the right hand*] Because all the secrets revealed in it come from the decree of God, and are ordered by his providence. *Dent.*

*Written within and on the back side*] Because much was written. *Ezek. 2. 10.*

He speaketh (say *Beza*, *Pareus*, *Brightman*, à *Lapide*) according to the ancient manner of wrighting in long Parchments, which were afterwards rolled together about some round piece of wood; whence Books were called Volumes or Scroles, and Christ is said to have unfolded and enwrapped the Booke, *Luke 4. 17.* The outside did commonly abide cleane and unwritten, unless the inside were not able to containe the whole writings; for then they filled the outward part with Letters, which kind of writings were called *backside writings*.

*Scriptus & in tergo nequid finitus Orestes. Juven. Satyr. 1.*  
Sealed with seven Seales] to note the great secrecie, and severall degrees of discovery of Gods Counsels.

Rece

Verf.

Verf. 2. *And I saw a strong Angel*] That is, Gabriel (saith Gerbard) which name signifieth the power of God. *Crying with a loud voice*] Like a Crier. *Who is worthy*] That is, fit. *To open the booke*] By which is understood a manifestation of the Decrees of God.

Verf. 5. *And one of the Elders*] Without doubt (saith Gerbard) one of those who rose with Christ, and ascended into heaven, Mat. 27. 52. It seemes to be the Patriarke James (saith he) because from his Prophecie the name of Lion is given to Christ.

Gen. 49. 9

Behold the Lion of the Tribe of Judah, the root of David, hath prevailed to open the Booke, and to loose the seven Seales thereof.] John 1. 18. Christ is able to make known these hidden secrets, therefore he is called the Counsellor, Esay 9. 5. of the Tribe of Judah, because he was borne of this Kingly Tribe, Heb. 7. 14. this Tribe had the figure of a Lion in its Ensigne. Gen. 49. 9.

Christus Leoni comparatur

1. Propter roborem excellentiam, 2. Propter heroicum animum.

3. Propter principatum, Leo rex animalium. 4. Propter vigilantiam. Gerh.

Verf. 6. *In the midst of the Throne, and of the Beasts*] That is, the middle between God and the Church triumphant, by which it is signified that the Lambe is the Mediatour between God and men.

Agnus representare Christum non est dubium, modo vocabatur Leo ob dignitatem & potentiam, Leo enim rex animalium robore superans omnia; nunc agnus ob innocentiam & victimam. Jel. 53. 7. Nec aliud duo agni quotidie machati sub lege significabant, nisi Christi victimam jugiter efficacem. Joh. 1. 29. 36. 1. Pet. 1. 19. Pareus.

*And in the midst of the Elders stood a Lambe as it had been slain*] Not Christ as God, but as a Lambe slain; the discovery of the secrets of God in his Word are the fruit of Christ slain and ascended. Stands, because 1. Prepared to perfect the worke of Redemption. 2. To helpe. 3. To judge. 4. To intercede.

*Having seven hornes, and seven eyes*] The Lambe wanted neither power, Lament. 2. 3: nor wildome, Zach. 3. 9. and 4. 10. to open the seven Seales.

*Which are the seven Spirits of God sent forth into all the earth*] This is taken out of Zach. 4. 10. that is, the manifold graces of the Spirit which he gives unto his Church.

Verf. 8. *The foure beasts*] That is, all the Ministers of the Word.

*And foure and twenty Elders*] That is, the whole Church.

See Zac. 14. 20. Cythara sunt symbolum, 1. Laudis divina. 2. Gratiarum actionis. 3. Letitiae. Psal. 33. 2. & 149. 3. Psalm. 150. 3. Gerh.

*Fell down before the Lambe, having every one of them Harpes, and golden vials full of Odours, which are the Prayers of Saints*] It is an allusion to the manner under the Law, wherein they had pots or vials for Incense, Musicks of Harpes and violls, that is, all kind of heavenly melody and harmony, such as the sweetest musick may not be compared unto.

Dr. Taylor.

Christians hearts are well figured out by golden vials vessels narrow

These golden Vials are their sincere hearts, these odours, glorious apprehensions, and fervent affections. As gold excels in purity, so Prayers proceeding from a pure heart are precious to God.

beneath and wide upwards.

Dr. Crakanthorpe against Spallatto. Rev. 8. 4. Mr Hildersam.

Their daily prayers and hymnes of praises are noted by the Harpe and Incense.

The prayers of the Godly are called odours.

1. In respect of themselves, because they yeeld a sweet savour and unspeakable comfort unto their own hearts, John 16. 24. but chiefly in respect of the Lord, to him they are the sweetest odours, even such as themselves feele small delight in.

Canticum novum dicitur pro eximium. Apoc. 14. 3. Pareus.

Verf. 9. *And they sung a new song*] A song which should never waxe old, which should be of perpetuall use in the Church of God, whiles she receives perpetuall blessings from God in Christ, Psal. 33. 3. and 40. 8. *And hast redeemed us to God*] That is, to Gods favour, grace and glory.

See Dan. 7. 10. Quia angeli assunt coram throno Dei parati ad exequendum ejus mandata. Psal. 130. 20. Dan. 7. 10. Heb. 1. 4.

Verf. 11. *Round about the throne*] An expression according to the manner of the encamping of the People of God in the wilderness, Numb. 2. all about the Tabernacle, which had for their Ensignes foure Beasts.

## CHAP. VI.

**I**N this Chapter the seales are against Pagane Rome, in the eighth Chapter the Trumpets are against Christian Rome, in the 16. Chapter the vials are poured on Rome Antichristian.

Verf. 2. *And I saw, and behold a white horse* ] This figureth the Virgin primitive Church upholding the purity of doctrine, and discipline of faith and works, as appointed by the Apostles. *Vide Pareum.*

*And he that sat on him had a bow* ] Christ riding on his white horse hath a bow, and goeth forth conquering in the Ministry, that he may overcome either to conversion, or confusion, Rev. 19. 11. The conquerers entred into Rome carried on a white horse, The doubling of the word (faith *Pareus*) designes his present and future victory. *See 19. 11. See Psal. 45. 6. Dr Sibbes. Ministers are called white horses. 1. Horses in that God useth them in his battailes against sin, Satan, the world and wicked ones, and white for the purity of their doctrine and integrity of their lives.*

*And a Crowne was given to him* ] viz. Regall or rather triumphall.

Verf. 4. *There went out another horse that was red* ] This decipheres the Church now red with martyrdom, under the ten great persecutions raised up by *Domitian, Trajane, Nero, Antonine, Decius, Dioclesian, Maxentius, Licinius*, and other cruell tyrants, even untill the times of *Constantine* the great.

Verf. 5. *Lo a black horse* ] This notes the estate of the Church now blacke and in an afflicted condition by Hereticks which had mingled the truth of pure white doctrine with blacke darknesse of heresies and errors.

To this horse is attributed a ballance to designe exceeding great scarcity, when according to the curse of the Law, *Levit. 26. 26.* men shall eate their bread by weight; rather faith *Pareus*, a scarcitie of the word, *Amos 8. 11.* Mr *Mede* would have the matter of this seale to bee, not famine or dearth of victuall, but the administration and severity of Justice through the Romane Empire. The colour of the horse agrees (faith *hee*) to the severity of justice, and the weights \* are a symbole of justice. *By the ballance is meant the Scripture faith Pareus, which Hereticks pretend. See Lam. 4. 8.*

\* Justice is painted with a paire of ballances.

Verf. 7. *Come and see* ] That is, come that thou maist see.

Verf. 8. *And behold a pale horse* ] *Austen* and *Beda*, apply it to the martyring of Saints, *Bullenger* and *Forbes* to plagues of death.

*Pale* ] The Greeke word properly signifieth, *Green as the grasse*; sometimes it is that dead coulour of herbes that wax dry, whence it is sometimes put for *palenesse*, which is the hew of any withering and fading thing, so *Constance* the Father of *Constantine* the Great was called *Chlorus*, because of his palenesse, as *Zonarus* faith in the life of *Dioclesian*. *Equus hic dicitur palens, tur χλωδός, quod significat viridem colorem, sum qui ad pallorem tendit Pareus.*

\* *And hell followed with him* ] Hell the page of death attends him where ever he goes among the wicked sort, therefore they are often coupled in this booke, Death and Hell. Some understand by it the grave, when they are dead, they goe to be buried; so some interpret that article in the Creed, *hee descended into hell*, That is, abode in the state of the dead; but he speaks here (say some) of the wicked, and judgements to them, therefore it is meant of Hell.

*Brightman* would rather have the Grave to be here meant, seeing many Saints (faith *hee*) dyed among the rest, of whom it were wicked to thinke that they were devoured of the Hell of the damned.

*And with death* ] i.e. The Plague. The LXX use this word, *Exod. 9. 3. 2 Sam. 24. 13.* It is called mortality by ecclesiasticall writers, which now hath passed into many mother Tongues. *Vide Bezam, & Mede.*

Eccc 2

Verf. 9.



*Soules* i.e. The persons which were martyred. *Verf. 9.* I saw under the Altar the soules of them that were slaine for the word of God, and for the testimony which they held ] That is under Christs protection and custody. *Haymo.* *Aquinas, Beza, Pareus.* Under the shadow of his wings, the phrase alluding to the Altar ] Because the Tabernacle which gave the offerings grace and acceptation their martyrdom was a certaine sacrifice. *2 Tim. 4. 5. Phil. 2. 11.*

*Lying under the Altar* ] That is, (saith Mr Mede) upon the ground, at the foote of the Altar, like Sacrifices newly slaine.

Rivet.

*Verf. 10.* And they cryed with a loud voyce ] This is not to bee understood of the desire of blessed soules, or of any proper act of theirs, since it will not agree to their felicity; but in the same manner that Abells blood is said to cry, because their death being alwayes fresh in Gods sight, requires revenge from the divine justice, the Saints in the meane time remaining secure.

*Thorndikes*  
right of the  
Church in a  
Christian state.  
*ch. 5.*

That which the propheticall vision representeth is to be understood suitably to Christianity, and to the kingdome of God attained by it. Since therefore revenge is contrary to the principles of Christianity, we cannot imagine, that blessed soules desire it, but the cry which they make, must be understood to bee the provocation of God to vengeance, which their sufferings produce: So much more pertinently attributed to blessed soules, in as much as, being acquainted with Gods counsells, they approve and rejoyce in his justice, and the advancement of his Church by the meanes of it.

White was ever the colour of joy, *2 Sam. 6. 14.*  
*Stola Alba*  
*principium gloria celestis designant.* *Pareus.*  
*\* B. Lake.*

*Verf. 11.* And white robes were given unto every one of them ] A cloathing of Princes in their great solemnities of coronation and triumphs, sayes *Eusebius*; they were wont so to dignifie servants at their manumissions with white apparell, in token of their new liberty and preferment. In the Primitive Church one of the\* Ceremonies of baptism was this, that the baptized person had a cleane white garment put upon him, with these words, Take this white garment, and keepe it unspotted untill thou be presented before the Tribunall of Christ; the Churches meaning was, he should continue in that innocencie which he received in baptism.

*Fulgentes animas vestis quoque candida signat.*

The whole  
Easter weeke Christians wore white apparell, they were baptized then, and wore white after. The weeke some while after Easter was called *Dominica in albis* and Whitsontide from white, See *Mede.*

*Elay 13. 10.*  
*Mede.*

*Verf. 12.* And the Sun became blacke as sackcloth of baire, and the Moone became as blood ] This is a circumlocution of the eclipse of these lights, wherein the Sun is wont to appeare blacke, but the Moone reddish.

## CHAP. VII.

See *Ezek. 9. 4.*

*Verf. 3.* Till wee have sealed the servants of our God in their foreheads ] *Amoris & singularis curæ symbolum sigillum Glassius.* Sealing was a signe of speciall care.

*Querunt Patrista ubi erat ecclesia ante Lutherum & quinam fuerint?* *Pareus.*

*Verf. 4.* An hundred and fourty and foure thousand of all the tribes of the children of Israel ] The people of Israel was no Church long afore; the Gentile Church is called Israel, because they were grafted in instead of the Jewes that were broken off.

*Carrwright* in his Annotations on *Rhem. Testament.*

*Audians Johannem, cum antichristus videbitur omnia pessundidisse, erunt tamen 144000. signatorum.*

That a greater number of the Gentiles shall be saved than of the Jewes, is truly gathered out of this place. But that the elect of the Jewes are in a certaine number, because their number is set downe, and the other of the Gentiles is not, is more than the Scripture doth warrant; in the enumeration of the Tribes there is no respect had of order, to shew that there is no regard had by God of carnall privileges in the matter of salvation.

This

This ought to be taken for an indefinite number, as well as the 7000. which had not bowed the knee to Baal. The holy Ghost is not contented to have named the totall sum of them that were sealed in Israel, but also divideth it into twelve times twelve thousand, distributed by equall portions among the twelve Tribes, every one of which is mentioned the one after the other, with the expression of its particular number: this sheweth that the number of the Elect, and multitude of Beleevers, are measured by certain proportions which are known to him who is the Author.

Verf. 5. *Judah* is first reckoned of all *Leabs* children, because our Lord sprang out of *Judah*, Gen. 49. 10. Heb. 7. 14. and *Nephthali* of all those of *Rachels* side, because Christ dwelt at *Capernaum* belonging to that tribe, that Christs prerogative (saith Mr Mede) might still excell.

Verf. 7. He omits *Dan*\*, and reckons up the tribe of *Levi*, not because Anti-Christ\* was to come of the Tribe of *Dan*, (as the Papiſts say) for which opinion those places, Gen. 49. 17. and Jer. 8. 16. are quoted, rather (as Spanhemius, Mede, Downam, and Pareus say) because that was the first tribe which fell from the true worship of God to idolatry, and mingled themselves with the Gentiles: and for the same cause (as some thinke) the genealogie of that Tribe is omitted in the 1 Chron. 7.

*sendunt sine ullo fundamento; sed quia tribus illa a cultu Dei et idola jam olim defecerat, & secum gentibus permiscuerat.* Iud. 1. 13. Vide Amos 8. 14. Spanhem. Dub. Evang. parte prima. Dub. 4. *Dan* of Antich. l. 2. c. 12. *Mede & Pareus* in loc. *Ephraim* is not spoken of neither as being with *Dan* a Ringleader of the Israelitish Apostasie (Jud. 27. c. 8. & 18.) but that the number of 12. notwithstanding may be filled, *Levi* is set for *Dan*, and the name of *Joseph* tacitly supplies *Ephraim*.

Verf. 9. *Clothed with white Robes*] In signe of their innocencie and purity.

*And palms in their hands*] In token of victory over the world, the flesh, and the Devill. For palmes in ancient time were ensignes and badges of victory. Therefore palmes were engraven in *Solomons* and *Ezekiels* Temple, as declaring victory to those that entred in, if they would contend stoutly for God and overcome.

the Date tree, and not that which wee call palme. *Carriv. on Rhem. Test.*

Verf. 14. *These are they which came out of great tribulation*] There is a double article in the Greek, out of that tribulation, that great one. *Matth. 24. 21.*

*Have washed their robes, and made them white in the blood of the lambe*] *Pareus* acutely notes that it is not here said, that the Saints do wash, but have or had washed their garments, for there is no washing in heaven.

*iniquant, sed dealbant ac mundant.* Gerh.

Many take whitenesse for an embleme of cleanness or of glory, but blood defileth instead of cleansing, and taketh away whitenesse in stead of giving it. Some Interpreters say well, that this passage alludeth to the habit of the Priests of the Law, who entred not into the Temple but in white robes, but it was not permitted the Priests to approach to the Altar, or to exercise any office in the Tabernacle, till they were first sprinkled with blood, both they and their garments, *Exod. 29. 21. Levit. 8. 30.* As therefore the ancient Priests were consecrated by blood, and made capable to wear the Priestly habit in the house of God; so in the vertue of the blood of Christ, we are reinvested of the quality of Priests, represented by the white garment.

Verf. 15. *Therefore are they before the throne of God*] Causall particles sometimes signify any argument or reason whatsoever. The rendring of any reason is called *aitiology* a rendring of the cause, though perhaps it is from the effect.

*in eo enim Deus sedebat in sancto sanctorum super propitiatorium & Cherubim.* à Lapide.

*And serve him day and night in his Temple*] He alludes to the daily and nightly ministries of the Levites, otherwise there is no night in Heaven. Day and Night, that is, alwayes, or the whole day; He mentions the night, because the Priests did watch the whole night by turnes in the Temple, and did by course lay the parts of the continuall sacrifice, viz. the evening Lambe, on the Altar, for this was burned all the night. See *Levit. 6. 9. à Lapide.*

Verf. 17. *Heb. 9. 24. Gerh.*

*Metaph. à  
matre. filii  
lachrymarum  
sergentis.*

Verf. 17. *And God shall wipe away all teares from their eyes* ] A metaphore from tender Mothers which deale so with their little ones. See 2. 1. 4.

*Esaï. 66. 13. Ribera. Gerh. à Lapide. Alsted.*

## CHAP. VIII.

*Silentium est  
felicitas, seu  
respiratio ec-  
clesiæ à perturbationibus.*

Verf. 1. *There was silence in heaven about the space of halfe an houre* ] That is, peace\* in the Church by Constantine.

*Halfe an houre* ] i. e. A little time.

*Vide Beza.  
Heb. 13. 15.  
et 7. 24. 25.*

Verf. 3. *And another Angell came and stood at the alter* ] That is, Christ the Angell of the Covenant, Mal. 3. 5. to Augustine, Primasius. He offers our prayers. The Altar is himselfe, who sanctifieth our prayers, as the Altar doth the gift.

*Having a golden censer* ] i. e. His holy body.

*Sicut thymia-  
ma ex variis  
aromatibus co-  
nferitur.*

*And there was given unto him much incense* ] See 4. verse, that is, Christs intercession perfuming the prayers of the Saints, of which incense of old was a type; is it spoken of Christ after his ascension. See Heb. 9. 24. 1 Pet. 2. 5.

*Thymia, hoc quod Deo Christus obtulit, ex variis Sanctorum omnium orationibus velut variis aromatibus confectum erat; quæ diversis modis, diversis linguis, diversis votis, à diversis imò omnibus Sanctis Deo fundebantur. Grægorius. Defens. eccles. Anglic. c. 56.*

*Upon the golden Altar which was before the Throne* ] Under the law there was a brazen altar for the burnt offering, and a golden altar for incense; the incense came to God out of the Angels hand, our prayers must bee offered up to God by Christ our High Priest. Hereby is signified (saith Gerbard) that Christ as the onely Priest of the New-Testament, doth execute his Priestly Office in heaven. Heb. 7. 22.

*See Rom. 10.  
9. 10. 2 Tim.  
2. 19.*

Verf. 4. *Which have not the seale of God in their foreheads* ] Profession of the Christian faith is the outward marke of a Christian.

*Dr Taylor on  
12. of Rev.*

Verf. 7. *The first Angell sounded* ] The Gospell was preached by the Apostles.

*And there followed baile, and fire mingled with blood* ] That is, persecutions and perills, contradiction, exile and slaughter, by the stubbornesse of the Jews against them.

*Mr Cotton.*

*And they were cast upon the Earth* ] The lowest part of Christians, being cold in Christianity, they were hot in Emulation and contention.

*Dr Taylor on  
12. of Rev. 4.*

*And the third part of the trees was burnt up* ] That is, the Apostles and excellent teachers of the Church, compared to fruitfull and flourishing trees, for their greenesse shadow and fruits, a great part of them were afflicted, slaine, put to deadly torments, but not all, the dragon could scorch but a third part.

*Id ib.*

*And as it were a great Mountaine* ] That is, the Romane Tyrants, so called for their height, power, and swelling pride.

*Burning with fire* ] That is, of fury and fierceness against Christian Religion.

*Was cast into the Sea* ] That is, many people of the world subject to the Romane power and Empire.

*And the third part of the Sea became blood* ] That is, many thousand Christians were oppressed and consumed with the fire of the burning mountaine, but onely a third part.

Verf. 9. *And the third part of the creatures dyed* ] That is, faithfull Christians slaughtered and murdered.

*And the third part of ships were destroyed* ] That is, the Churches whose Pastors are her Pilots, and these planted by the Apostles themselves, oppressed and subdued.

Verf. 10. *There fell a great starre from heaven* ] That is, the Romane Bishop, for by starres are meant Teachers, fell from purity of doctrine.

*Burning like a Lampe* ] Hee seemeth to describe a blazing Starre or comet, amongst which Lampadius is one. Mr Mede.

Verf. 11.



Verf. 11. *And the name of the starre is called wormewood* ] All interpreters grant this Starre was some eminent person in authority, called wormewood, because *princeps a-* The Heresie of *maritudinum*, a prince of bitterness. *Arrim* say some.

*The third part of the waters became worme wood* ] Many were infected with the heresie of *Arrius*, *Nestorius* and *Eutyches*.

Verf. 12. *The third part of the Sun was smitten, and the third part of the Moone, and the third of the Starres* ] The Sun the Scriptures, the Moone the doctrine borrowed thence, the Starres the Ministers.

*The day* ] That is, the joy and comfort of the Church in enjoying her happy Sun.

*So that the third part of them was darkened: and the day shone not for a third part of it, and the night likewise* ] A grievous night of darknesse, either of Idolatry and superstition, as some, or of persecution, as others, darkned and obscured the chiefe ornaments of the purer Church of Christ.

## CHAP. IX.

Verf. 1. **A**ND I saw a starre fall from heaven unto the earth ] i.e. The Pope, not one Under this christian Popes, they casting away heavenly doctrine, embraced earthly and Hereticall doctrines. *Starre* both *Mahomet* and also the Pope of Rome is to be comprised. *Brightm. Wiltakerus de eccles. controvers. secunda, quæst. tertia, c. 3. Vide Pareum. & Dent.*

*And to him was given the key \* of the bottomlesse pit. ]*

*mendi & docendi Diabolicas opiniones. Erir ergo regnante Antichristo generalis quadam eclipsis. Whitak. ubi supra. Vide Pareum.*

\* Hoc est factus expro-

Verf. 2. *And there arose a smoke out of the pit as the smoake of a great furnace, and the sunne and the aire were darkened* ] As it were a certaine cloud & night of errors; the sun and aire are said to be darkened by this smoke, because this cloud of errors and superstitions was largely spread over all things. By the sun *Aquinas* understands the Doctors to whom it belongs to enlighten others, by the Aire the Church spread farre and largely, which borrowes its light else-where from the Doctors. *Dionysius Caribufianus* understands by the Sun the prelates, by the aire the people.

Verf. 3. *And there came out of the smoke locusts upon the earth* ] Those orders and number of religious people, viz. Fryers and Monkes which have been the followers and Patrons of errors. *Whitaker. Dent.*

*And unto them was given power, as the Scorpions of the earth have power* ] Scorpions are of the nature of Serpents; God usually expresseth all deceivers of his people by serpents, because the Devill deceived our first Parents by a Serpent. The Scorpion is one of the *insiste*, divided in the body, which hath five armes forke toothed. Of all creeping things that are poysonfull, the sting thereof is most cruell and grievous, as *Plinie* speaketh. It is of a very angry nature, and there is a verbe in the Greek tongue taken from a Scorpion, signifying to exasperate and to provoke like a Scorpion.

Verf. 7. *And the shapes of the locusts were like unto horses prepared unto battell, and on their heads were as it were Crowns like gold, and their faces were as the faces of men* ] Mr Mede saith, the Saracens and Turkes invading the Romane Empire are called locusts for their multitude. See *Judg. 7. 12.*

Others say, that the Teachers of Popery are here resembled to Locusts, their faces were like men, their Doctrine in shew hath no terrour in it. 2. They have the haire of women; *vers. 8.* their Doctrine hath many enticements to allure men to the liking of it, and to provoke unto spirituall fornication. *They have Crowns of gold upon their heads, they prevale much.*

and have great reverence and authority where they come. *Mr Hilderfam. Vide Pareum. Brightman* would have both the Saracenes and the Monkes and Fryers here meant.

And

*And their teeth were as the teeth of Lyons* ] A symbole 1. Of cruelty, *Joel* 1.6. 2. Of insatiable covetousnesse. Those which they cannot allure with their faire speeches, they terrifie with threatnings, and the faggot.

*Mr. Hilderfam.* Verſ. 10. *There were ſtings in their tails* ] Their Doctrine in the end will intollera-  
bly torment the Conſcience of them that receive it.

*The ſting in the taile, the*  
propagation of the Mahometane hereſie, ſay ſome, the ſmoake of which in the beginning of the Chapter roſe out of the bottomleſſe pit; they firſt conquered the nations, then infected them.

Verſ. 11. *And they had a King over them* ] The Pope over the Friars and Monks, who glories in the title of the Head of the Church. But none ever acknowledged *Arrius*, *Luther*, or *Calvin* for their King, though the Rhemiſts ſo interpret it. This Star, and this Angell of the bottomleſſe pit, is a deſtroyer, as the Pope draws infinite number of ſoules to hell with him. *Si Papa multa millia hominum mittat in infernum, nemo ei dicet Quid facis?*

*Whoſe name in the Hebrew tongue is Abaddon, but in the Greek tongue bath his name Apol-  
lyon* ] In both Languages the Deſtroyer, becauſe a deſtroyer both unto the Jews and  
Both paſſively and actively,  
both deſtroyed and de-  
ſtroying, as *Daneus* obſerveth, becauſe he deſtroyeth many others, and at length is deſtroyed himſelfe. 17. 11. 1. Spiritually, 2 *Theſ.* 2. 2. Corporally, *Rev.* 18. 8. *Ἀπώλλυμι* ſignificat perdere & funditus evelle.  
Deſtroyer. The Devill or the Pope, which you will ſaith *Dent*. *Pareus*, *Brightman*, and *Forbes* interpret it of the Devill.

Verſ. 18. *By theſe three was the third part of men killed* ] In alluſion to the Romans (ſay ſome) who conquered the third part of the world.

## CHAP. X.

**I***ohn* having before prophesied of many miſchiefes to befall the Church by Antichriſt and the Turkes, both conſpiring againſt it, in this Chapter he brings Chriſt in a viſion for the comfort of the Church, thus deſcribed.

Verſ. 1. *And I ſaw another mighty Angell* ] Protector of his Church, the Angell of the Covenant, our great Mediatour. *Come down from \*heaven* ] To make himſelfe better known, and nearer to his Church. *Gloabed with a cloud* ] Not only in our humane nature, clouding and vailing his Deity, but ſtill obſcured by the world. *And a rainbow was upon his head* ] a ſigne of reconciliation, an aſſurance that he will remember his Covenant, *Gen.* 9.15. See ch. 4. v. 3. *And his face was as it were the Sun* ] Shining as in his Transfiguration to his Church. *And his feet as pillars* ] For ſtrength. *Of fire* ] To conſume the enemies as chaffe and ſtubble.

Verſ. 2. *And he had in his right hand a little \* booke open* ] That is, the Bible ſaith *Dent*, the Revelation. *Gerh.* d.

\* *βιβλαειδιον* à *βιβλα* deducitur diminutivum primum *βιβλαειδιον*, ſecundum *βιβλαειδιον*, tertium *βιβλαειδιον*: proinde ac à *Larino* liber diminuitur libellus, indeque libellulus, & libellunculus, hoc ergo tertio diminutivum ſignificatur hunc librum ſatis minus fuisse & exiguum. Porro hic libellus eſt ille de quo cap. 5. v. 1. à *Lapide*.

Chriſt opens it to the world, and holds it open, though Antichriſt would ſhut up the truth, and did a long time.

*And he ſet his right hand upon the Sea, and his left foot on the Earth* ] To note the ſubjection of the Sea, and Earth, and all Creatures to him. *Ponere pedem alicubi eſt poſſeſſionem & dominium ſibi vindicare.* *Gerh.*

Verſ. 3. *And cried with a loud voice, as when a Lyon roareth* ] That is, manifeſts his wrath againſt the Tyrants, and Antichriſt. Some ſay, *μυαδων* is proper to Oxen, *αυαδων* To Lions, but that difference is not perpetuall, ſaith *Gerhard*.  
The word here rendered roaring doth properly ſignifie the ſhowing of Oxen and ſuch beaſts; Lyons roaring is called by three other names in Greek. *Brightman*, *Pareus*.

Verſ. 5. *And the Angell* ] That is, Chriſt the Angell of the Covenant.

Lifted

*Lifted up his hand to heaven* ] According to the ancient solemne manner of those that sweare. Therefore to lift up the hand is often put for to sweare. *Gen. 14. 22. Numb. 14. 30. Ezek. 20. 5.*

*Verf. 6. He sweares that time or delay shall be no longer* ] Some thinke he speaks of No more to time absolutely, no more time at all; rather time no more to the Romane Monarchy, that effect, but to Antichrist and the Devill. X

*Verf. 7. The mystery of God should be finished* ] That is, (say some) Gods secret in saving the Gentiles, *Ephes. 3. 6.* and Jews, *Rom. 11. 25.* viz. In the seventh Trumpet (saith *Dr Taylor*) an end shall be of the tyranny of Antichrist, and the Church shall obtaine happy daies. No more to the ancient prophecies should bequire fulfilled. *Thorn dikes Review p. 172.*

*Verf. 9. Take it and eate it up* ] That is, Read it over earnestly, know it exactly; so *Ezek. 2. 9.* *Tully* called *Cato, Heluonem librorum*, because he did greedily read them and could not be satisfied with reading. See *Ezek. 3. 1.*

*Verf. 10. And I ate it* ] That is, by study and meditation digested and settled it in his heart. Perkins.

*Verf. 11. Thou must prophesie againe before many Peoples, and Nations, and Tongues, and Kings* ] That is, before the time of fulfilling of all things, this Booke of the Revelation shall be made as cleare as if *John* were come to Prophesie againe before men. Mr *Bur.* on Hof.

## CHAP. XI.

*Verf. 1. And there was given me a reed like unto a rod, and the Angell stood, saying, Rise and measure the Temple of God* ] The reed here is the Word of God which is the most perfect rule of faith, and Ecclesiasticall Discipline. The measuring of the Temple signifieth the measuring of the Church, as it appeares by comparing this Prophecie with that *Ezek. 40. 41.* to which he alludes. Pareus. This setteth forth the Primitive state of the Christian Church exactly conformable to the rule of Gods Word. Mr *Made.*

*Verf. 2. For it is given unto the Gentiles* ] That is, men of Gentile-like prophaneness, and iniquity, who had the keeping of the Church-Courts.

*And the holy City shall they tread under foot* ] Tread down, or tread it under foot. The original word may be rendred somewhat more mildly; it may expresse their walking upon it. Cottons bloudy Tenet Washed. *Plalison Cal-* cabunt; id est.

*conculcabunt, proterent affligendo scilicet & contempni habendo. Alii malunt frequenter quia natus sepe idem est quod aspernatio.* Alsted. Vide Down Diarib. de Antichristo part. 2da p. 608, 609, 538, &c.

*Verf. 3. And I will give power unto my two witnesses* ] They are called witnesses, because they beare witness to truth and holinesse, against all the errours and unholinesse of Antichrist; so is Christ severall times called the faithfull witness by way of eminence, *ch. 1. v. 5.* and *3. 14.* because he beares witness to all truth, against all errours and impieties whatsoever. Two they are, partly for their paucity, and in allusion unto the Prophecie, *Zach. 4. 13.* from whence the expression is taken. Some interpret these two of two men, and of the time of Antichrist, but who those two men were there is a threefold difference amongst them: \*

*Antichristum intelligamus. Definitè tamen dicuntur duo, tum quia pauci erant, respectu locustarum qui orbem Christianum replebunt: tum quia duo ad firmandum testimonium in quovis in die sufficiunt.* Pareus. \* *Dr Prid* orat. de duobus testibus. Vide Pareum. By two witnesses is meant a few faithfull Ministers which God will raise up here and there amidst the power of darkness in greatest strength of the Antichristian reigne, the Apostle used the number of two, because the Law of God requireth so many witnesses for necessary trial of a matter in controversy. 2. He evidently alludeth unto *Zach. 11. 14.* *Garr.* on *Rhem Test.*

1. *Victorinus*, interprets it of *Jeremy* and *Elisba*.

2. *Hilary*, *Catharinus*, *Gagneus* with *Jansenius*, and *Maldonate* on *Mat. 17.* would have *Moses* and *Elijah* here meant.

3. *Ribera*, *Quarez*, *Vegas*, *Pererius* *Belarmine*, *Barradius*, *Malvenda*, interpret it of

Ffff

Enoch



*Enoch* and *Eliab*. Secondly, others would not have it restrained to Antichrists times of which some interpret it of Christ, and *John* the Baptist, some of Saint *Francis*, and *Dominick*. Thirdly, Others interpret it of all the Defenders of the truth, as *Pannonius*, or the faithfull in all Ages, as *Arius Montanus*, and *Zegerus*.

By the two witnesses, whether we understand the Scriptures in the two Testaments (as *Austen*) which are overcome in Popery, and their own traditions made equall, or rather set above them, or else the zealous and sincere professors of the Word of God; who both by their Doctrine and Conversation give witness unto the truth of it, it cometh all to one, for Antichrist is an enemy both to Scripture and Scripture men. Dr *Taylor*. See him on 12. of *Rev.* p. 215.

And they shall prophesie ] That is, instruct the people in the good way.

A thousand, two hundred, and threescore dayes ] In their severall times and ages successively.

Clothed in sackcloth ] They mourne and sigh to see Antichristianisme so spread. 2. King. 6.30. *Amos* 8.10. Sackcloth is opposed to the splendour and luxury of Antichrist and his Followers.

Verf. 4. These are the two olive trees ] 1. The olive tree keeps its greenesse, withers not in winter. 2. Is fertile.

And the two Candlesticks ] Hold out the light of it to others. See *Zach.* 11. 14. and *Exod.* 25.31.

Verf. 5. Fire proceedeth out of their mouth ] 1. By their prayers. 2. By their prophesying. See *Gerhard*.

Verf. 6. These have power to shut heaven that it raine not in the daies of their prophesie, and have power over waters to turne them to blood ] This is spoken in allusion to *Elias* and *Moses*; whereof the one by his prayer shut the heavens, the other by his rod turned the waters into blood. The faithfull Ministers of the Gospell should not worke such outward miracles as they did, but they should be furnished with spirituall power, which is far greater.

Ant.

Mede.  
*Gocceius* in  
2 Tim. 2.23.

*Qui exponit duos Testes Dei (verbum ver. & Novi Testamenti) dicit hoc nihil aliud esse, quam verbum Dei in magno illo regno gentium essentui quidem esse publicè, sed abnegata & non percepta illius vi ratque virtute pro cadaveribus ipsis esse; neque enim vivum & efficax esse in istis spiritualiter mortuis.*

Whether you understand it physick, killing them as men, or Metaphoricè killing them as witnesses.

Verf. 7. And when they have finished their testimony ] *Cum finituri sint*, when they shall be about to finish their testimony, for so *ἵνα τελωσιν* is to be translated.

And kill them ] Not a reall, but a mysticall killing; the Resurrection, *ver.* 11. is mysticall, for of no resurrection, properly so called, do we read before the 20.5. of this Prophesie, therefore the killing is a throwing them from place out of Office, some civill death. Mr *Mede*.

Verf. 8. And their dead bodies shall lye in the streets of the great City ] That is, *Rome* so called, not so much for the quantitie, as because she had been Queen of all other, as 17.18.

Mede.

Which spiritually is called *Sodome*, and *Egypt* ] *Rome* is here for her pride and filthinesse called *Sodome*, and for her Idolatry and cruelty *Egypt*, and also in this Book *Babylon*, because of its forcery and witchcraft, as if the wickednesse of them all were concentrated in her.

Dent:

Where our Lord also was crucified ] In respect of the place our Lord *Jesus* was crucified at *Jerusalem*, but if we respect the power and authority that put him to death, he was crucified at *Rome*: For Christ was put to death by a *Romane* Judge, by *Romane* Laws, by *Romane* Authority, by a kind of death proper only to the *Romans*, and in a place which then was within the *Romane* Empire.

Down. of Ant.  
1.1.c.2:

Even in *Rome* it selfe Christ hath been crucified in his members, and hee was not crucified within *Jerusalem*, *Heb.* 13.12.

Verf. 13. And the same houre was there a great Earthquake ] A mysticall (not a naturall) Earth-quake, when there are great stirrs and commotions in Kingdomes and States, and by these the formes of government changed. Such earth-quake are those mentioned at the 8. ch. v.5. & 16.18. and all along in this booke.

Verf. 15.

Verf. 15. *The kingdomes of this world*] That is, the principall State, power and persons governing in all the parts of the world, the maine ruling power of States. World here is taken in opposition to some particular climate or Region, so it notes the whole universe. Some referre this to heaven, but it must have accomplishment on earth.

*Are become*] That is, manifested to be *the kingdomes of our Lord*] Lord properly notes God the Father in the primitive acception of it, so here. *and of his Christ*] Christ the name of God manifested in the flesh, signifies Anointed; That is, set apart to be the peculiar King, Priest, and Prophet of his people; here recorded emphatically, as Luke

2. 29.

*And he shall reigne for ever and ever*] Greeke, unto ages of ages, according to the Hebrew, unto generation and generation.

Verf. 16. *And the foure and twenty Elders*] That is, the Church, See 19. 4. *Which sat before God on their seates*] Their sitting on seates notes two things, 1. Their rest.

2. Their quiet and peaceable estate. *Bish. Cowper.*

Verf. 19. *The arke*] That is, the secret mysteries of God. He persists in the allegory of the old Temple, in whose secret place was the Arke of the Covenant of God, scene by none but the High Priest once a yeare.

*Mr Huot.*  
Domino facti  
& Christi]  
Kad exegericum  
est, pro Domini  
nostri, qui est  
Christus, sicut  
passim Aposto-  
lus, Deus &  
Pater, pro De-  
us, qui est Pa-  
ter. Pareus.

## CHAP. XII.

**T**His twelfth Chapter sets forth clearly the State of the Church, as the sixth did that of the Empire.

It hath six principall parts.

1. A lively description of the true Church, v. 1, 2.
2. A description of the Devill her chiefe and furious assailant, v. 3, 4, 5.
3. The fierce battaile between these two parties, v. 7.
4. The victory of the Church and the Dragons overthrow, v. 8, 9.
5. The triumph of the godly for that victory, v. 10, 11, 12.
6. The fury of Satan renewing the assault, v. 13. to the end of the Chapter.

Verf. 1. *And there appeared a great wonder in heaven*] By wonder or signe is meant a new vision; or an unusuall type of a strange battell, and marvellously to be wondred at.

By *Heaven* commonly in this Booke is meant the true militant Church, and the members of it here upou earth, v. 4.

*Starres of heaven*] Are Ministers of the Church, v. 12. *rejoyce yee heavens*, that is, beleevers and members of the true Church on earth, so v. 3. & 7.

*A woman*] The woman is the Church, resembled to a woman partly for her weakness, but chiefly because the Scripture sets it forth by the Spouse of Christ, *Cant.*

4. 10.

1. *Idols*, because they are as enticing and alluring as wanton women. 2. *Idolaters* goe a whoring after them, as unclean persons after light women. 14. 4. 2. *The City of Rome*, the seat of Antichrist. 17. 3. 1. Because in her outward pompe and glory she is opposed to the chaste spouse of Christ, whose glory is all within. 2. Because with her the great Kings of the earth have committed fornication. 17. 2. 3. 3. *The true Church*, and so is the word taken here. *Dr Taylor.*

*Dr Taylor.*  
Woman in this  
booke signifi-  
eth three things

*Clothed with the Sun*] That is, Christ, *Psal.* 84. 11. *Mal.* 4. 3. He resembleth it in its properties and effects, First, properties, 1. In unity, there is but one Sun in the world, and but one sum of righteousness in the Church, *Iob.* 1. 14. 1 *Tim.* 2. 5. 2. Light, *Rev.* 1. 16. 3. Purity. 4. Power and sufficiency. Secondly, Effects. 1. Illuminates. 2. Directs. 3. Refresheth. The righteousness of Christ is imputed to the Church. See *Cant.* 6 10.

*Shee is clothed with it.* clothes serve for 1. Covering. 2. Shelter. 3. Ornament; so Christs righteousness. *and the Moon under her feet*] The Moon signifieth either Temporary and Transitory things, as *Dr. Taylor* and others, it being both the cause and embleme of change; or the ceremoniall rights, because the Jews festivals were ordered by the motions of the Moon, as *Mr. Burrb.* on *Esay.* 66. 10. from *Mr. Mede.* *And up n*

Ffff 2

ber

ber head a crowne of twelve starres] That is, The shining doctrine of the twelve Apostles.  
*Vnder feete* ] For subjection, and contempt.

Verf. 2. *And she being with childe, cryed* ] Cryed ] Two wayes, in her prayers to God, and her apologies to men, Mr. *Arrowsmith*.

The Church hath 1. Its originall from heaven 2. Its tendence is to heaven.

Ver. 3. *And there appeared another wonder in heaven, and behold a great red Dragon, &c.* ] Here wee have a description of the Churches adversary, under the name and type of a Dragon.

Heb. 11. 14. 16. 3. The Churches conversation is in heaven. *Phil.* 3. 20. 4. It is dependent upon heaven. *James* 1. 17. Mr. *Arrowsmith*.

By the Dragon is meant, 1. The Devill, for so it is expounded *v.* 9. to be that old Serpent called the Devill and Satan.

The Devill is called metaphorically a Serpent or Dragon.

*A forma in qua apparuit, & ab astutia argue officio, est enim omnium astutissimus, & omnium impiarum astutiarum autor.* *Zanchius.*  
*Dr Taylor.*  
*suppds.*

1. In allusion to that story, *Gen.* 3. Because under this forme and representation hee deceived mankind.

2. For his poison and malice whereof hee is full.

3. For his exceeding strength and power to hurt and destroy.

4. For his slyhnesse, subtiltie and craft, *Gen.* 3. 1. See 9. *v.* of this Chapter. This his nature is couched in his name, *draco* and *τὸ σίγαλον*, *acute cernere*, to see piercingly, for he is subtil, acute and quicke sighted to discern a farre off his prey, and advantage against us. The Greeke word here used, translated *red*, is emphaticall, noting him to be a fiery Dragon, fiery red, set on fire and all enflamed with an hellish flame of wrath and cruelty against the Church of God.

2. By the Dragon is also meant the instruments of Satans fury, *Ier.* 51. 34. *Ezek.* 29. 3. *Psal.* 74. 13.

3. Some more speciall instruments, the Heathen persecuting Emperours of Rome.

*Dr Taylor.*

*Having seven heads* ] The head is the seate of prudence and policie: the number of seven heads notes the manifold subtilties of the Devill and his instruments. Others by seven heads understand the seven hills of Rome where the Dragon lived: or the seven kinds of governments in the Romane Monarchie.

13. ch. 2.

*Id ib.*  
 The Dragon employed the seven heads and ten hornes, that is, the policie and strength of the Romane state especially to suppress the true religion, and overthrow the Church.

*And ten hornes* ] The Dragons power and strength is here called ten hornes. *Horne* in Scripture is commonly taken metaphorically, and signifies strength, might, power, kingdome, glory. The number ten is here taken indefinitely for all those Kings, Princes and Captaines under them who banded themselves against the woman, which by the perfect number of ten, are noted to be exceeding many. See 13. 1.

*And seven Crownes upon his heads* ] By which is meant the supremacie of the Romane Empire, subduing under it the Princes, Provinces, Nations, by innumerable victories, but especially prevailing against the Church, and primitive Christians, as so many Conquerors.

*Pro traherat. Græcè est ovary, quod significat cauda. idibus devolvitur, indeque mittitur in terram, ut casu elidantur & occidantur. à Lapide.*

Verf. 4. *And his taile drew the third part of the Starres of heaven* ] By Starres are meant the Ministers of the Gospell, because 1. They are set in their severall stations (as the starres in their orbes) by God. 2. Because they give light to the Church by doctrine and holy example. *Matth.* 5. 14. 3. They are eminent and in high place.

*Of heaven* ] Mytticall; they were removed from their holy doctrine and heavenly hope.

*His taile* ] That is, the power and policie of the Devill.

*And the Dragon stood before the woman which was ready to be delivered* ] The Text hath reference both to the Serpents standing before Eve the woman, that is, the Mother of the world and Church, to seduce her; and to *Pharaoh* called the Dragon of *Ægypt*, watching the destruction of the male children of the Church; so soone as the Mothers should be delivered of them. This standing before the woman implieth, 1. His readinesse and nearnesse. 2. His instance and diligence.

Verf. 5.



Verf. 5. *And ſhee brought forth a man child* ] Some underſtand it of Chriſt, See Pſal. 2. 9. and Rev. 2. 27. and 19. 15. Dr Tailor \* gives good reaſons againſt this expoſition. \* In loc. Others of Luther, many of \* Conſtantine the great a godly Chriſtian Emperour, Dr. \* Brightman. Tailor underſtands by it not one ſingular perſon, but ſome potent Princes or ſpeciall deliverers, whom God ſtirred up to ſuccour and relieve the Church againſt thoſe Tyrannicall Romiſh Emperours and perſecutors; By whom the Dragon was defeated and diſappointed, whole aime was to devour all the ſeed of the woman, for theſe were

Dr Tailor. ib.

1. Sonnes of the Church.
2. A man child, ſtout, ſtrong, valiant.
3. Ruled over the Nations with a rod of Iron, viz. an unrefiſtible power, and over-ruling the nations and Princes that were enemies to the Church.

4. *Was taken into the throne of God* ] That is, advanced into chiefe government for the reſreſhing and defence of the Church, and curbing the rage of thoſe imperiall Dragons.

Verf. 6. *And the woman fled into the wilderneſſe* ] This verſe is here inſerted by the Spirit of God, by anticipation, it was done after, though it be here mentioned, it properly belongs to the 13. and 14. \* verſes. It ſeemes to be an alluſion unto Iſraels flying into the wilderneſſe from Pharoah that red and bloody Dragon purſuing them even to deſtruction. The wilderneſſe is nothing elſe but an afflicted and ſolitary condition of the woman, excluded from her former glory, forced now to hide her face from the world, and to live in poverty and exile, and in a private and ſolitary condition.

Woman ſignifieth here a multitude, the Church militant.  
\* Idem ubi ſupra.

*Where there is a place prepared of God that they ſhould feed her* ] Alluding to the feeding of the Church of the Jews in the wilderneſſe. The word (*They*) ſtandeth in relation to ſome perſons ſpoken of before, viz. 11. ch. 2. The two witneſſes ſhall feed her, for the time of both fitly agreeth.

*A thouſand two hundred and threſcore dayes* ] By theſe dayes are meant ſo many yeares, Ezek. 4. 5, 6. for all things almoſt in the Revelation are expreſſed according to the manner of ancient Types. It is the ſame with times, time, and halfe a time. 14. v. and 42. month. 11. 2.

Verf. 7. *And there was a battell in Heaven* ] That is, in the Church militant. Some ſpeciall and notable part of that Warre which in the ſpring of the Evangelicall Church Satan raiſed to the overthrow of the ſalvation of it.

*Michael and his Angels fought againſt the Dragon, and the Dragon fought and his angells* ] This Michael is Chriſt, it is ſo expounded, v. 10. 2. This place is an alluſion to Dan. 10. 13. and 21. 3. 3. The compoſition of the word of three Hebrew particles *Mi-ca-el*, who is like or equall to the Lord, that is onely Chriſt, Phil. 2. 6. 4. We read no where in Scripture of this name but Chriſt himſelfe muſt be underſtood, Jude 9. Which place alludes to Zach. 3. 2.

Dr Tailor ubi ſupra.

*His angells* are not onely thoſe which are Angels by nature and office, but alſo ſuch perſons and instruments as ſtand with them in the defence of Chriſtian Religion, and in warre with the Dragon both in eccleſiaſticall and politicall ſtates, godly Princes and Rulers, and alſo godly Paſtors, holy Martyrs, zealous profeſſors, all to whom ſometimes the name of Angell is aſcribed in Scripture.

See Iſa. 5. 5. 14. & Rev. 9. 11.

1. Becauſe they are all ſent from him, on his errand.
2. They are called his Angels by ſpeciall propriety.
3. Their whole ſervice is due to him their Lord.

The Dragon, the Generall, is the chiefe of Devils and head of wicked Angels, Be-  
\* zeeb; his Angels are wicked ſpirits, & wicked men, they fight by open force & ſecret fraud.

Verf. 8. *But they prevailed not, neither was their place found any more in heaven* ] By heaven here the Church of God is meant, in which the Dragon ſate and exerciſed his Tyranny. The phraſe *not to have his place* is taken out of Dan. 2. 35. The Dragons had no more place in the Church to domineer and tyrannize againſt the Saints, as they had done, but they are now conquered and expelled out of heaven. A generall overthrow is not here properly meant, but a ſpeciall victory of ſome ſpeciall Dragons that roſe up to waſte the Church, becauſe this is a prophecie after St Iohns time.

Verf. 9. *And the great Dragon was caſt out, that old ſerpent called the Devill and Satan, which deceiveth the whole world* ] The Devill is a Serpent,

Dr Tailor. Draco iſte vocatur magnus Geh.

1. Ob potentiam in impis, Eph. 2. 2.
2. Ob regni amplitudinem, ad quod pertinent omnes impii.

1. Be-

1. Because he hid and covered himselfe in the serpent; in his first stratageme against our first Parents, Gen. 3. 1.

2. Because of his serpentine disposition in his poyson and malice against Christ and all Christians, and in his winding by his flattery and subtilty, and in his accursed condition.

2. An old Serpent.

1. Because he is as old as the World, and at the beginning deprived our first Parents of their happineffe.

2. His malice is inveterate, as ancient as the world.

3. Is growne wonderfull cunning by experience.

The Devill ] So called for his crimination, accusation and calumination. Hee is that egregious calumniator, whose incessant delight and practice is in accusing and calumniating.

1. God to man of envy, injustice. Gen. 3. 3.

2. Man to God, Job. 1.

Satan ] So called for his hostility; he is an adversary,

1. To God. 2. Good men. 3. Good actions.

Hee seduceth or deceiveth the whole world ] To seduce is to draw a man aside from the right way into some by-way; a metaphore taken from travellers; the Devill drawes men from the true worship of God, to Idolatry and false worship of Idols and heathen Gods.

\* ἡ πλάνη. He incessantly labours in this, as the \* participle of the present tense noteth, even a perpetuall action of drawing men from the way of truth, to error and false Religion.

The persons that are seduced are the whole world, alluding to his generall seduction of all men in our first Parents, and also the generall corrupting of true Religion in the dayes of Noab. But by the whole world or earth are meant the reprobates or earthly minded men, who mind earthly things with contempt of heavenly.

He was cast out ] By the members of Christ.

1. By casting out and resisting Paganisme, Idolatry, Blasphemy, Impiety, and all Injustice.

2. By the preaching and promulgation of the Gospel, which is like lightning, quick, piercing, and irresistible.

3. By open profession and maintenance of the faith and truth of the Gospell.

Into the earth ] 1. To manifest and cleare the certainty of his overthrow, and the Churches victory; as Goliath was seene to bee overthrowne, when David threw him down to the ground.

2. More specially, to shew, who they bee whom the Devill now tyrannizeth over, among reprobates, carnally, and earthly minded men.

And his angels were cast out with him ] That is, the power of all wicked persons (by whom the Devill putteth forth his power against the Church) was so broken as they could never prevaile against the salvation of any member of the Church, nor against the happy proceedings of the Christian Religion in the infancy of the Church.

Verf. 10. And I heard a loud voyce ] The cherefull noise of innumerable Citizens of the Church militant, provoking themselves to sound forth the Majesty and praise of God, for his great mercy to his Church, and his great judgements against the Dragon and his Angels.

In heaven ] That is, the Church militant.

Now is come salvation ] That is, safety and externall security of Gods people by their deliverance from cruell tyrants, Ex. 14. 13. Strength ] That is, the mighty arme of God which beares up all things, and subdues all contrary things to his will and power.

And the kingdome of our God ] The kingdome of grace which the Dragon specially opposeth.

And the power of his Christ ] His Christ, 1. For distinction, other Kings were annointed and set up by men. 2. For eminence. 3. For neare relation.

For

Διάβολος  
καὶ τὸ δυνάστην.

Dr Taylor.

Luke 10. 18.

Dr Taylor.

Psal. 118. 16.

Psal. 2.

For the accuser of our bretdren is cast down, which accused them before our God day and night.] This *κατηγορ* signifieth not any kind of accuser, but such an accuser who accuseth Weemes before a King, here before the Lord.

Night and day] Incessantly. See Zach. 3. 3.

Verf. 11. And they loved not their lives unto the death] That is, they slighted, contemned, yea, despised their lives, and rather exposed them to hazard and losse, than to be removed from their holy profession.

Thus are they said not to love their lives, that love Christ and his truth more.

Hoc est, sponte & imperterritio animo sese propter sanguinem agni mortis & martyrio subjecerunt: seu ut Beza vertit, animam suam prodigi fuerunt usque ad mortem. Animam hoc est vitam didigere dicitur qui nihil habet hoc vita. Chardani. Contra non diligere animam suam, qui non dubitat illam periculis & mortis ipsi obicere; gloria Christi & necessitas illa flagitat. Glaf. Grammat. Sac. 1.3. Tract.3. Vide Bezam.

Verf. 14. A time, times, and halfe a time] A finite number for an indefinite; So Dr. Taylor, Mede, and Brightman say; by time is meant a yeare, by times two yeares, by halfe a time, halfe a yeare, a yeare, two yeares and a halfe.

Per tempus tempora & dimidium temporis intelliguntur anni tres cum dimidio. Gerh. Dan. 7.2. and 12.7.

Verf. 15. And the Serpent cast out of his mouth water as a floud] Multitudes of people which he stirreth up to persecute the Church.

To be carried away of the floud] The Greeke Composition is very sweet, there being but one word in that Tongue, ΠΟΤΑΜΟΡΡΕΥΣΤΩΝ.

That is, the Arrian Heresie, see Pro. 28.15. Triplex flumen denotatur.

1. Tentationis, quae fit per blanditias; ampla promissa bonorum temporalium & voluntatum hujus saeculi. 2. Persecutionis. Psal. 65.8. Psal. 124.4.5. 3. Haeresium. Gerh.

Verf. 17. With the remnant of her seed] This phrase is a metaphor taken from Trade-men, who having cut out a wholepeece of cloath, leave some small remnant or remainder; even so the true professors of the Gospell are but a small remainder of the whole peece and people of the world. Beside, it is but the remnant of her seed: As a little seed-corne is reserved out of a great heape for store, which is nothing to the whole Crop; so is the small number of true Beleevers, reserved by grace, to the whole field and crop of the world.

Rom. 9. 29.

Dr. Taylor.

## CHAP. XIII.

IF we compare this description of the Beast in this Chapter with that in the 17. we shall easily perceive that by both Beasts the Romane State is represented, but yet not of the same time. This designes old Rome, or the Romane State, as it was especially under the heathen Emperours, although Antichrist be not excluded from that description. For the perfect Beast is propounded having seven heads, the last of which is Antichrist. The 17th. Chapter describes Rome as it was after.

Down Diat. de Antich. parte 14. l. i. c. 5.

The first Beast representeth the persecuting Emperours, and is described in the beginning of the Chapter. The second Antichrist, and begins at ver. 11. and so forward to the end of the Chapter.

Verf. 1. And I saw a Beast arise up out of the Sea, having seven heads, and ten hornes, and upon his heads ten Crownes] Rise up] Signifieth to get strength, Dan. 4.8. and 8.8. Out of the Sea] That is, of many and divers peoples which it had vanquished; Crownes for dignity, hornes for power, and heads for subtilty. The seven Heads are seven Hills, and ten Hornes are ten Governments. Mr Dod.

Quod Jobannem hanc bestiam vidit e mari ascendere, eo significatur Romanum imperium ex multis populis confluentibus exitisse, Apoc. 17. 13. & ad fastigium illud pervenisse. Gerhard.

The hornes of the Beast are crowned and not his heads, because the Romane Empire hath alwaies more prevailed by power than by policy, but the Dragon hath his heads crowned and not his hornes, therefore he hath alwaies done more by policy & subtiltie than by power and strength.

Verf. 2.



Verf. 2. And the Dragon gave him his power ] viz. That Dragon mentioned 12. 3. the Devill that old Serpent, 12. 9. whom *Moses* also set forth by the Serpent, *Gen.* 3. 1. The Dragon hath something of the Serpent, but flying is added to it, that is, swiftnesse of moving.

Verf. 8. Whose names are not written in the Booke of the life of the Lambe, slaine from the foundation of the world ] Some thinke this is not spoken of Election, since Christ as Mediatour was elected, but of those which the Father gave to Christ in the Covenant before the world.

He speaks (say they) of the eternal transac-

tions between the Father and the Son. *Si quis bene contulerit locum hujus libri. 17. 8. inveniet trajectionem hic esse vocum, & ipsum librum dici a  $\alpha\pi\alpha\lambda\alpha\beta\omicron\varsigma$   $\lambda\omicron\gamma\omicron\varsigma$ , ab origine mundi, conscriptum scilicet, similitudine sumta à bene moratis civitatibus, ubi ab initio condita urbis extant perpetua monumenta quæ civium nomina continent. Merito autem hic liber ab eo nomen accepit qui ab æterno erat destinatus ut omnium Sanctorum, inter quos eminent martyres, caput esset. Vide Heb. 11. 40. Grotius.*

Others refer this from the beginning of the world to the book of life (as *Apoc.* 17. 8.) rather than to the Lambe slaine, not as though there were any absurdity or incongruity in the speech (as *Ribera*) being so justifiable by the parrallell places of Scripture.

Weemes, and other learned men say from the beginning (not from eternity) in reference to that promise, *Gen.* 3. 15. the death of Christ being then published, that is, slaine as well then as now, not only in the Counsell and Decree of God whereby he is borne and slaine in all times and places, nor only in regard of the eternall power, efficacy, and merit of his death; but also in respect of the heart of the Believer, whose faith makes that which is locally absent after a fort truly and really present. Mr *Perkins*.

Mr Ballon the Covenant.

Nempe sacramentaliter sub sacrificio & Anno Paschali.

Wollebuis.

Vide Parelin.

Per Agni li-

brum intelligit constantissimam Domini de suis salvandis. Sententiam, illustratam et  $\epsilon\iota\varsigma\delta\epsilon\omicron\mu\omicron\alpha\varsigma\alpha\delta\alpha\varsigma$ , per libri Allegoriam ut ex præci nostra in iis memoria tenendis, quæ volumus excludere; concludemus, Agnum illorum, quos in librum suum retulit, nunquam futurum esse oblitum. Dr. *Prid.* in orat. 4ta.

Verf. 9. If any man have an eare let him heare ] A solemn preface before some great matter, and diligently to be observed, *Mat.* 11. 15. and 13. 9. 43. *Mark.* 4. 9. 27. and 7. 16. and 8. 18. *Luk.* 8. 8. and 14. 35. See afore Ch. 11. 7. 11. 29. that is, let him heare with his eare, let the eare do its work and not be idle.

Verf. 10. He that leadeth into captivity, shall go into captivity ] Rome which had led captive the Christians, is become a Captive to the Goths and Vandales. For lead and goe there is an elegant *para nomasia* in the Greek.

He that killeth with the Sword must be killed with the Sword ] *Nomitian* which had slaine so many Christians with the Sword, he also was slaine by the sword, and 17 of his own Servants. So *Grotius*.

Here is the patience and faith of the Saints ] That is, by this the patience and faith of the Christians is confirmed, because they knew that God would revenge their injuries.

Servus servorum Dei, loquitur ut Draco, idem, ut Diabolus, *Apoc.* 12. 9. hoc enim sese effert super omnem qui dicitur Deus; quasi ipse totius mundi princeps esset, *Episc.* Down.

Verf. 11. This Beast can be no other but the Pope of Rome who riseth out of the earth, that is, out of most base beginnings, and steppeth or riseth above the earth, and all earthly power; he hath hornes like the Lambe, that is, professeth the meeknesse and innocency of Christ (which the Turke never did) but speaks like the Dragon, which is to be understood, partly of his blasphemous speeches which he doth utter, partly of the *Devines* of Devils which he doth teach, partly of those hellish Curses which he thundereth against the true professors of the faith, partly of those great promises, which like the Prince of the world, he maketh to those that do adore him. *Down.* of *Ant.* 1. c. 4.

The Pope of Rome with his Clergy, for the Pope by himselfe and alone though he may

may be tearmed a tallie Prophet, yet he maketh not up the Beatt, except his Clergy be joyned with him, since the Beatt doth signifie a company of men composed of a certaine order of members. *Mede.*

Verf. 12. *Whose deadly wound was healed* ] All the Papists almost say, that Antichrist is understood by that Head which was wounded, who shall feigne himselfe dead, and shall rise againe by the devills helpe, And that they say is the common and received opinion of the Fathers. *Down. Diat. de Antichrist. l. 1. c. 5.*

Verf. 13. *He maketh fire come downe from heaven on the earth* ] The Pope (say the Papists) doth not cause fire to come down from heaven, therefore he is not Antichrist. This cannot be taken literally, because the whole Chapter is mysticall; it is an allusion unto 1 King. 18. 24. that is, Antichrist shall make his false Religion appeare to men to be the truth, as effectually, as if (like Elias) he should cause fire to come from heaven, for a confirmation of his Doctrine. *Squire on 2d. of Thef.*

*Receive the mark of the beast* ] That is, such as receive from some indelible character of the Beatt, as their

Secular Regular priests, and all that receive religious orders from the Church of Rome, so 15. 2. 9. *Cotton on Rev. 16.* Such is the absurd perverseness of the Papists, that in other parts of Scripture which are simple and plaine they do hunt after mysticall and allegoricall senses: but in this Book of the Revelation which is most mysticall and allegoricall, without all reason they insist in the literall sense; as in this Chapter they understand the marke of a reall visible marke, and the image of a materiall Image animated and made to speake, and the fire of materiall fire brought down from heaven. *Down. of Ant.*

Mr. Mede saith, Excommunication is meant, which is (saith he) not unaptly resembled to fire from heaven, or lightening. For what is it in the name of God to deliver any one over to that eternall fire, other than to call for fire from heaven, especially since that punishment of the wicked proceeding from God, is often in this Book set forth by the Lake of fire and brimstone, or Asphaltites, where Sodom and Gomorrah were burned with fire rained down from heaven.

If that fire which Antichrist shall cause to descend from heaven be literally understood, it agreeth to the Pope, because in divers Popish miracles there hath been (as they say) fire brought down from heaven. But it is rather to be understood mystically, and allegorically, as well as other Prophecies of the Revelation. Descending of fire from heaven in Scripture signifieth three things. 1. Gods approving of the Religion and Sacrifices of his Servants. 2. His sending down of the graces of the Spirit upon his children. *Act. 2. 3.* 3. His vengeance executed from heaven upon his enemies. Antichrist doth by such signes and wonders confirme that Doctrine and Religion which he professeth, as though God answered him by fire from heaven, 1 Kings 18. 38.

*Levit. 9. 24. 1 Chro 21. 26. 2 Chron. 7. 1. John saith in the fight of*

*men.* Not that they have done so indeed, but only that they have made men believe so.

Verf. 16, 17, 18. Some hold that the marke, the name of the Beatt, and the number of his name, is one and the same thing, and that the latter of all these is the exposition of the former. The marke of Antichrist is nothing else but the name of the former Beatt containing the number of 666. therefore Rev. 14. 9. 11. & 20. 4. He reckons not these three as distinct, but mentions the marke alone.

*Down. Diat. de Ant part. l. 1. c. 6. c. 4. Every resolv'd papist hath the marke of the Beatt, his name, and number of his name.*

Verf. 16. *To receive a marke in their right hand, or in their foreheads* ] Gerbard saith, the marke in the right hand is an oath by which the Clergy is bound to the Pope, and the marke in the foreheads notes the subjection of the Lay people to the Pope. Mede by outward interprets marke his name, therefore it is said, the marke or name of the Beatt, and in the Chapter following, *the marke of his name.* For he alludeth to the old custome, by which servants were wont to be marked with the names of their Masters, Souldiers the names of their commanders, the first especially in the forehead, the other in their hands. Therefore the followers of the Lambe also 14. 1. that they may be contrary to the followers of the Beatt, are written in their forehead with the names of the Lambe, and his Father; with the same meaning of the Type in both, to shew who is the Lord, and for whom each Company fighteth: Those professing themselves servants of the Beatt, and his Image, these of Christ and his Father.

*In the forehead* ] That is, by outward operation, as the ordinary gloss expounds it. Subjection to the Pope, and acknowledgment of the See of

Rome. See Down. of Ant. l. 1. c. 6. The Popes Vassals are named after him, even as Children beare the name of their Fathers, and must be called of the Pope, or Pape, Papists. The number of his name, that is, to live in subjection to the See of Rome and to profess themselves to be Romanes.

Gggg

Verf.

Verf. 17. And that no man might buy or sell ] That is, live among them, or enjoy the benefits of humane Society.

Romana ecclesia unde Antichristus fit proditurus. de Di. cu.

Verf. 18. His number is sixe hundred threescore and sixe ]  $\lambda\alpha\tau\iota\iota\varsigma$  & Lateinos, the Letters of which exactly expresse the number of 666.  $\lambda$  is 30.  $\alpha$  1.  $\tau$  300.  $\epsilon$  5.  $\iota$  10.  $\varsigma$  50.  $\circ$  70. & 200. all joynd together make up the aforelaid summe.

Accommodatissimum sane nomen, siquidem in Italia dominatur, in qua olim Latinorum erat regnum. Latina Biblia sonibus præfert. Latine ministri ejus cultum sacrum administrant. Latine bullas suas scribunt. Wollæbius. Vide Pareum.

Saxonice Martin Luther : Grace David Chytraeus. Hebraice Johannes Calvinus. uti & Beza Antiochos redere hunc numerum 666 annotant Lindenius & Bellarminus. à Lap. \* Down. Diat. de Ant. part. 1. l. 6. c. 4.

Irenæus ( whose Master Polycarpus had been Saint Johns Disciple ) an ancient Father of the Church, mentions this word, as the name of the Beast, and affirmeth, that it was a common received opinion in his time, that the Beast should be so called. The name of the Beast is not the name of Antichrist properly, \* but of the Romane or Latine State, the last Head of which is Antichrist, which yet hath not been observed by some learned men who have diligently considered this place. It is said to be the number of the name because the letters (of which the name consists) comprehend that number, for the Hebrews & Greeks use their letters for notes of numbers according to the order of the Alphabet.

It is called the number of a man, either because men do number, or because it is obvious and usuall as occurring more than once in Scripture, or because the name of the Beast containing this number is also the name of a man. It may be questioned, whether the number of the name be to be computed according to the Hebrew or Greek letters; if the name of the Beast be to be written in Greek letters, which is very probable, because the Revelation was written in Greeke, then the name shall be  $\lambda\alpha\tau\iota\iota\varsigma$ , as was before expressed.

Ezra 2. 13. 1 Kings 10. 14. Episc. Down. ubi supra.

Romane, or Latine.

## CHAP. XIV.

See 9. 4.

Verf. 1. **H**aving his Fathers name written in their heads ] *Ad constantiam confessionis*, for the constancy of their confession,

Forbes.

Per hoc significatur celeritudo evangelii cursus. Gerh.

Mede. Not that it was carnally preached, Rom. 16. 25. but 1. Because it proceedeth from the eternall Counsell of God. 2. It containeth the words of eternall life. 3. It remaineth for all eternity. Dr Taylor on Titus.

Verf. 2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and I heard the voice of harpers, harping with their harpes ] The voice of the Lord is compared to many waters for its irresistible force and admirable noise, making men wonder; to thunder for its terrour and power shaking all things, to a gentle sound of harpes for the worke of peace and joy in the conscience.

Verf. 6. And I saw another Angell flye in the midst of heaven ] That is, another besides one of those singers. For he made mention of no Angell before this, except we shall say, those Musicians were a Quire of Angels. Mede.

The everlasting Gospell ] Not in respect of the future, but of the time past, viz. that which was promised from the beginning of the world. As the hills, paths, and desolations are said to be everlasting, or ancient, Esay 58. 12. and 61. 4. Jer. 6. 16. and 18. 16. Deut. 33. 15. Gen. 49. 26. Esay 54. 47. So the Gospell that is from the beginning.

1. It containeth the words of eternall life. 2. It remaineth for all eternity. Dr Taylor on Titus.

It is called Eternall (saith Brightman) as if the Holy Ghost would of purpose meet with the offence of those times, when the truth that was restored should commonly be condemned for novelty.

Dr. Taylor.

Verf. 8. And there followed another Angell, saying, Babylon is fallen, is fallen ] After the Preaching of the everlasting Gospell, presently followeth the fall of Babylon, that is, Rome. It is already accomplished in part : It is fallen, the purity of Doctrine. 2. In the estimation which once it had. 3. In authority, but this Prophecie notes the certainty of her fall by an outward overthrow.

This



This commination is taken out of *Esay* 21. 9. and *Jer.* 51. 8. in which words the Prophets threaten the ruine of *Babylon* of the *Chaldees*, which had grievously oppressed the people of God with a 70 yeares Captivity. This cannot be that *Babylon*. 1. Because that neither was, nor is, nor shall be the Seat of Antichrist, as this *Babylon* shall by the consent of all Interpreters, saith *Pareus*. 2. This *Babylon* is that great City which in the time of *John* ruled over the Kings of the earth, *Rev.* 17. 18. but then that Monarchy was with the Romans, not the Babylonians. *Ribera* ingeniously confesseth, that this *Babylon* is *Rome*, and the topographie of this great City agrees to none more evidently than *Rome*, it is said to be seated on seven Mountaines, \* which agrees to no City more than to *Rome*, set by *Romulus* heretofore on seven hills.

Besides, this *Babylon* is called the great City, and that emphatically with a double Article. *ἡ πόλις, ἡ μεγάλη, ἡ πόλις*, that great City. It is manifest that *Rome* was commonly called the City *ἡ πόλις*, and the great City, and no City but that in Saint *Johns* time ruled over the Kings of the Earth; all the shift the Jesuits have is, that *Babylon* was *Rome* Ethnicall under the Emperours, not *Rome* Christian under the Popes. But this is a poore shift, for Antichrist was not then come while *Rome* was Ethnicall. 2. It was Papall *Rome* that made all Nations drinke with the wine of the wrath of her fornication, and with whom all the Kings of the Earth committed fornication, and the people of God are commanded to go out of *Rome* Papall.

*enim* *Babylonem esse facile concedunt, hanc autem negant.* *Down.* & *Ant.* It must be *Rome* Christian, it appears from a double departure, 1. Of *Babylon* from the Church, *Rev.* 17. 1. Apostasie is peculiar to Christians. *Babylon* is called a Whore. 2. Of the Church from *Babylon*, *Rev.* 18. 3. the Temple of God is the seat of Antichrist, saith *Paul*.

Ver. 8. Because she had made all Nations drinke of the wine of the wrath of her fornication] With the wine of the poyson of her fornication, That is, befotted them with amorous potions being poysoned Wine. For *Opus* here hath not the force of anger or wrath, but as it is used by the Seventy. Poyson, That is, they would have it equivalent to the Hebrew word *Chemah*, which one while signifieth anger, another while poyson.

*Job* 6. 4. *Opus* responderet *Hebræo* *Chemah*, Quod significat quandoque venenum. *Pla.* 58. 4. Sed potest ista significatio vocis *Opus* retineri. Dicitur vinum iræ, quia Deus ex iusta indignatione tales seductiones & excoicationes permittit, ut contemptus Evangelii puniatur, *Theo.* 2. 10. *Gerh.* in loc.

Ver. 10. The same shall drinke of the wine of the wrath of God, which is poured out without mixture] That notes (*summa pena severitatem*, a punishment next to hell, there is utter darknesse, Philosophers say here *non dantur pure tenebre*.

Ver. 13. Blessed are the dead which dye in the Lord] *Beza* renders it who dye for the Lord, or for his sake; They die in the Lord which either suffer death for Christ, or end their life in firme faith in him, that suffer Martyrdome, or dye any way in the state of grace. *Ribera* a great Jesuite, though he confesse, that the common current of Expositors runs with the latter sense, yet is more earnest for the former, that Martyrs be meant specially, that (In) is put for (Propter), as oft in the old Testament, and sometimes in the New; he strives the more for that sense, because the other puts out Purgatory fire, for if all Beleevers dye in Christ and are blessed, and that henceforth, then none are to be purged. Martyres potissimum intelligi concedimus solos vero intelligi negamus, saith *Gerhard* in loc.

cunque per fidem uniti & conjuncti Christo, in unum quasi corpus cum eo coalescunt. *Rainold* de lib. *Apoc.* præf. 20. Moriantur in Domino, id est, propter confessionem nominis ipsius, in vera fide in Christum, in vera Dei invocatione, *Rom.* 16. 12. *1 Cor.* 7. 39. *Gerh.*

From henceforth] That is, (say some) that constantly hold out in these times of persecution, presently (say others) from the very time of their death. So Dr *Rainolds* and *Gerhard*.

That they may rest from their labours] That is, 1. Of a toilsome particular calling, *Jer.* 16. 29. 2. Under afflictions from God, and persecutions from men. 3. Under sin their spirituall warfare. 4. Under temptation. 5. Desertion.

Gggg 2

And

Opera eorum,  
i. e. Merces o-  
perum, quæ ex  
gratia datur.  
Gerh.  
Rainold. ubi  
supra.

And their works do follow them] Go with them, the words well weighed sound so, works are put metonymically for the wages and reward of their works, as 2 Cor. 5. 10. That every one may receive the things in his body] That is, the rewards of those things he hath done, agreeably to that which he hath done, whether good or evil. Their works here are their eternall rewards, and that in foure things. 1. In a confirmation of grace. 2. In a perfect communion with the Lord Christ. 3. In a perfect fruition of God. 4. In the glorious employment that the soule shall have in heaven.

## CHAP. XV.

IN this and the next Chapter is prophesied and declared the last ruine of the enemies of the Church, this Chapter is the preparation to it, and the next the execution of it.

\* Pareus Rib-  
era, Lapide.  
Dum splendet  
stagnatur.  
See Rev. 4. 6.

Verf. 2. And I saw as it were a Sea of glasse mingled with fire] Some say this is a lively embleme of this world, whose glory is but glasse, bright, yet brittle: and it is mingled with fire, which signifieth the consumption of the world; which as glasse is melted with fire. 2 Pet. 3. 12.

Rather (saith Brightmen) Gospell-ordinances, and the fire signifieth contention, Luke 22. 45.

Brightman.

Having the harpes of God] That is, divine, most excellent and sweet, after the manner of the Hebrewes, who say all those things are of God, which are chiefe and most excellent in their kind, as Gen. 23. 6. Psal. 36. 7. Or because God sendeth the joy of his Spirit into their hearts, wherewith they may be able to give God his due praises for this his notable kindnesse and goodnesse unto them.

Verf. 3. And they sing the song of Moses the Servant of God and the song of the Lambe, saying, Great and marvellous are thy works, &c.] Which expressions are taken out of Exod. 15. and Psal. 111. 2, 3. & 7. verses.

Cotton.

Zonz aurez  
denotant pre-  
clara Spiritus (sancti) Charismata, quibus sunt instructi. Gerh. in loc.

Verf. 6. Clothed in pure and white linnen, and having their breasts girded with golden girdles] The Angels are described to be clothed with pure and white linnen, and to have their breasts girded with golden girdles, that is, all of them were clothed with the righteousness of Christ, (which is pure linnen) both justifying and sanctifying them, the one imputed, the other inherent, and all of them were sincere professors of the truth of Christ, their breasts girded with the golden girdles of truth.

## CHAP. XVI.

Verf. 1. And I heard a great voyce out of the temple] Great] That is, vehement & terrible, such a one as he heard, ch. 1. v. 10. & 6. 1. & 11. 12. Without doubt of the Lambe or of God sitting in the throne as the chiefe disposer of these punishments.

Brightman.

There is a two fold voice mentioned in this booke. 1. From the throne, ch. 19. v. 5. that is, from God immediately. 2. From the Temple, as here, that is obtained by the prayers of the Saints.

Bullinger and others thinke these vials import onely temporall and bodily plagues,

On your wayes and poure out the vials of the wrath of God upon the earth] The vials are vessels of large content, but of narrow mouths, they poure out slowly, but drench deeply, and distill effectually the wrath of God, they are vessels of full and just measure, as all these judgments are dispensed in weight and measure.

Brightman and some others will have them onely spiritual, but they are mixed. Cooper.

Of the wrath of God. That argueth, that upon what subject soever these vials fell, the wrath of God fell together with them upon the same, therefore that is a dangerous interpretation, v. 8. to expound the Sun to be the Scriptures. 8. Chapter, where he shall fall by seven vials, they shall be poured on the whore of Babylon, Papists and we agree in this, but differ in the other, who shall be the whore, we say the Church of Rome, and some of them also. Destruction comes upon all those that joyne with Rome, the learned, the common people, The *Sua diuina Romanam, Rides* those that carry abroad her trumpet, the Sun, the highest authority that holds on Rome.

Upon the eighth. That is, the common sort of Catholics. Ver. 12. *Them which worshipped his image.* They which worshipped the Image of the Beast are such as are devoted to the Canons of Popish Churches, and receive them as articles of their faith, these are all afflicted with a noysome and grievous sore, by the pouring out of this first vial. For those who did pow'r it out were such as did convince them of the damnable estate of a Catholicke, this was the common practice of the Martyrs of Jesus Christ in 2. M. Edm. the sixth, and H. the eighth time, who discovered unto them, that all their Religion was but the worship of God after the devices of men, even will-worship, such as they were led unto by the man of sinne, upon this discovery there fell a noysome and grievous sore, upon their Catholicke Priests, it is an allusion to Exod. 9. 11.

Ver. 3. *And the second Angell poured out his viall upon the sea, and it became as the blood of a dead man; and every living soule died in the sea.* This verse describes the pouring out of the viall of the second Angell. He poures it on the sea, and it became as the blood of a dead man. The allusion is to a like plague upon Egypt, Exod. 7. 20. 21. The Sea of the Antichristian world is here meant, a distinct world from that heavenly State where in other reformed Churches stand. The confluence of all their ordinances as they doe administer the worship of God. *The Sea is become blood.* That is, this Religion of theirs is convinced and discovered to be such as holds forth a dead Christ, and dead ordinances to any spirituall life. And every thing living in that Sea dyed, that is, every soul that had no other life, but what was bred and fed in that Religion, & had no other Christian life but what he sucked and derived from that Religion, they all perished everlastingly. The Angell who poured out this viall was those worthy servants of Christ which have written either against the Trent-council or *Bellarmine*, that have convinced their doctrine and worship to be all polluted, and to be such, that if a man know, and practice, and beleve no better, he cannot be saved.

Ver. 4. 5. 6. 7. *These Rivers and fountaines of water are generally conceived to be the Priests and Ministers of the Popish Church, who carry popish Religion up and downe the Nations, as Fountaines and Rivers doe the Sea up and down the earth. It became blood as the Sea before, and carried but corrupt water which they received from the Sea.* 2. Pet. 2. 17. *Blood.* Not onely in regard, that their waters themselves are blood, the doctrine and worship which they doe hold forth to the people are corrupt as their Sea is, like the plague in Egypt, when their Waters and Rivers were turned to blood; but chiefly in regard of the punishment which they inflict on them, for so doing, which is a bloody death. To give a man blood to drinke is to kill him, as *Tomyris* of old said to King *Cyrus*. Thou hast been a blood-thirsty man, drinke thou blood which thou hast thirsted. This Angell made the Priests to undergoe a bloody death, to drinke blood, and also made all that received and entertained them to drinke blood too, and this was effectually accomplished by *Q. Elizabeth* (after Mr Cotton) when in the 27. yeare of her reigne, by the consent of the Parliament she made it a law, that if any Priest or Jesuite which had received orders from the Sea of Rome, or any authority from the Sea, should come into the Realme, and go about or practise to seduce any of the Queens loyall subjects from their allegiance to the obedience of the Sea of Rome; or practise to draw them to that Religion, he should be judged of high Treason, and suffer as in case of a Traytour.

Ver. 8. *And I heard the Angell of the waters.* This Angell of the waters was he or she that poured out this viall on these waters. He attributes not onely righteousness to God in this, but immutabilitie and constancy, which art, and well, and shall be always.

Levit. 24. 19. 20. 21. Gen. 9. 45, 6.

\* Cotton. role by seven trumpets in the Defunctio

Upon the confluence of all heresies at Trent. Brightman. Those deadly decrees are written with the blood of Hereticks. Cotton. Charnock. Junius, Charnock, White, Kers, Reynolds, Perkins and Anst.

See 5. 8. ver. 1. Cotton. Vide Parcun.

Q. Eliz. with the consent of her Parliament, saith Mr Cotton.

Ver. 17. om.



The word translated *Altar* signifieth properly an *Altar* for beasts; that are slain, though sometimes it be put for the *Altar* of Incense, as 8. 3. Which is also a signe of Christs death in like manner.

That is his kingdom, as the following words explain, and the familiar phrase-ology of scripture doth evince.

Verf. 7. *And I heard another out of the Altar say* ] That is, another Angell, a Minister and Messenger of Gods justice. This phrase out of the Altar, in this booke doth usually hold forth some under persecution, either going in or new come out of persecution, so it is expressed, *Rev. 6. 9.* The Altar is Christ, and Christ suffering; and those under the Altar are they that suffered with Christ for the word of God, speaking of the primitive Christians in their first persecution. Here he saith not, they were under martyrdom, but they were come out from under the Altar, that holds forth (saith Mr Cotton) those Christians in the Low-Countries, who of a long time had been under persecution by Duke D'Alva, and other Spanish Princes. Duke D'Alva boasted of it, that he had put 36000 Hugonets and Protestants to death, for the testimony of Jesus, but they were rescued by the faithfulness of God, giving and blessing the courage of Queene Elizabeth, and now they are got from under the Altar.

Verf. 8. *And the fourth Angell poured out his viall upon the Sun* ] That is, the house of Austria say some; the highest authority that holds on Rome, say others.

Verf. 9. *And they repented not to give him glory* ] See 2. 11. Babylon must needs be destroyed, because she shall never repent.

Verf. 10. *And the fifth Angell poured out his viall upon the seat of the beast* ] The seat of the Beast is generally taken for the City of Rome, and it is confirmed from the like speech, *Rev. 13. 2.* and therefore they gather from hence the ruine of Rome, rather the Popes singular sole authority, and monarchiall frame of Church-government, whereby he sitteth chiefe, and onely Judge in ecclesiasticall causes, in his own jurisdiction.

*David's throne* is put for his kingdom, and Satans for his ch. 2. & 13. Forbes.

*And his kingdom was full of darknesse* ] A Kingdom is a government wherein one doth reigne.

It is an allusion (say some) to the stratagem by which Cyrus made himselfe Master of Babylon, having cut the river and turned Euphrates into many little Channels.

Verf. 12. *And the sixth Angell poured out his viall upon the great river Euphrates, and the water thereof was dried up, that the way of the Kings of the east might be prepared* ] The Christian Kings shall so farre fall off from Rome, as that they shall drie up all her reuenues, when they shall see and abhorre the vanity of their Images and Temples, and monasteries, and the unprofitableness of their expences, when they shall see the wickednesse of their bloody inquisitions, the unnaturallnesse of all those murders of Gods blessed servants, and their witcheries and sorceries; the horrible fornications and whoredomes of their Stewes, then is the fountaine of the Turkish maintenance cut off also, and a ready way made indeed for the Kings of the earth, that is the Jews, *Exod. 19. 6. Dan. 7. 27.*

Out of their mouthes, that is their commands 3. That is, Cardinals Bishops and Jesuites. Jesuites are frogs, 1. Unclean.

Verf. 13. *And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the false Prophet* ] False Prophets which pretended to speake by the Spirit of God, 1 *Iohn 4. 1.* They are spirits for nimblenesse and activity, for impetuousnesse and strength, for close and cleanly conveyance, And Spirits of Devils, v. 14. That is, of a devillish nature, The Greeke word shews their knowledge and learning, they are learned spirits, and yet Devils for their deceit and mischief. The Dragon is Satan acting Rome, the beast \* Rome Antichristian, the false Prophet the Pope.

2. Make a noise in the darke. 3. They arise out of putrefaction and live of it. 4. Are *animalia amphibia*, one while in the earth, another while in the water; so they seeme lay-men and Priests. 5. As *Pharaoh's* frogs, they go into the Kings bed-chamber. These frogs by the common consent of Catholick expositors are the rabble of Popish Fryers Priests and Jesuites. Mr Perkins. *Animal impudens, obstreperum, loquax, coactione & garrulitate intolerabile.* Vide Penneri Theol. p. 229. \* There were foure beasts in Ezekiel which persecuted the Church of the Jews, here is mention made, but of the Beast, because this hath as much cruelty as all the other. 8. Vsher.

Verf. 14. *Working miracles* ] 2 *Thes. 2. 9.*

*Which goe forth unto the Kings of the earth* ] That is, the earthly Religion.

*The whole world* ] That is, both Popish and pagane Princes.

That is, to get a great battell against Christ and those Christian Princes that have been studious in the reformation of religion.

*To gather them to the battell of that great day of God Almighty* ] That is not the last judgement (as some have thought) there will be no warning then, but every day of great execution is called a great day of God Almighty. See 19. ch. 17.

Verf. 15.

Verf. 15. *Behold I come as a Thiefe* ] Not in injustice or robbery, but suddenly, secretly and unexpectedly, yea and also violently and terribly as a Thiefe. See 3. 3. Maith. 24. 43. Luke 12. 39. 1 Thes. 5. 2.

*Blessed is he that watcheth and keepeth his garments* ] That is, He enjoyes his own blessednesse, and increaseth and establisheth it. Some understand the keeping of his garments of the imputed righteousnesse of Christ, so it is to hold fast *fiduciam remissionis*; Others *Brightm.* \* interpret it of inherent righteousnesse, Rev. 19. 8. Others of the glory of our profession, garments being given to cover our nakednesse, Rev. 3. 4. That walke unspotted. \* Cotton.

*Least he walke naked and they see his shame* ] He shall by this meanes prevent the discovery of his owne shame and nakednesse.

Ver. 16. *And he gathered them together into a place called in the Hebrew tongue, Armageddon* ] *Vide Gerh. in loc.* That is, they went forth to perswade them, and did prevaile mightily with them. *Armageddon* signifieth the hill of Megiddon, for *Mageddon* & *Megiddon* are but different writings holding forth the same thing. Not that this battell shal be fought there, but it is so called because of the neere resemblance of the battell fought in this field, unto those battels which were fought in Megiddon in old time. For it is usual in the Prophets of the New Testament to allude unto things spoken of in the old. Here is an allusion to three notable battels fought in Megiddon, *Judg. 5. 19. 2 Kings 23. 29. 1 Sam. 31. 28.* It is spoken of in the Hebrew tongue, because this shall befall the Hebrew people. The summe is, that these Spirits went forth to gather those Popish and Heathen Princes together, into a place called in the Hebrew tongue \* *Armageddon*, where the battell shall have the like successe that it had of old, unto the destruction of Gods three enemies, the utter ruine of Antichrist, as of *Saul*, the setting of the kingdome of Christ upon *David*, unto the conversion of the Jews, who shall upon this occasion mourne bitterly over him, whom they have pierced. It is a mourning of compunction, whereby they (seeing in this battell that Christ is indeed the true Messias) shall mourne that they have been so long estranged from him. *Arma signifieth destruction. Gedon or Armageddon a troop, Army. Made. \* Cotton.*

Ve. 17. *The aire* ] That is, the kingdome of Satan, *Ephes. 2. 2.* See *Brightman*. Rather thus, the Lord will send forth such a bright and cleere knowledge of his Christ and Church, and Saints, and holy things, which will prevaile so farre as to dispell all the mists of darknesse in all the world.

*It is done* ] The mysterie of iniquity is abolished, and the mysterie of God is fulfilled.

Verf. 18. *And there were voices, and thunders and lightnings* ] The Lord will so terribly affright and amaze the Sons of men with the power of his holy word and will, as that it shall suddenly breake forth all the world over.

*And there was a great earthquake* ] This imports agitations and changes, not terroure onely, it will shake out popery; and when by it the Popish aire is smitten, the Lord also will shake all the world by it, and the time doth hasten.

Verf. 19. *And the great City* ] That is, Rome. See 17. 18. & 18. 20.

*Was divided into three parts* ] It will be divided into three factions, some will stick fast unto Popery; and others of the people of God that before durst not openly profess Religion, will now renounce Popery; the third part may be a neutrall betwene both the other.

*And the Cities of the Nations fell* ] The Cities of the nations were they who did subject themselves to the popish government. *See 11.*

*To give unto thee the cup of the wine of the fiercenesse of his wrath* ] Cup is a part or portion, *Psal. 11. 6. and 16. 5.* By a metaphore taken from Masters of feasts, who were wont to measure out to every one as much as he should drinke. Gods judgements are inflicted upon men in a just measure, and wine because they are pleasing to God, as mens sins to them. *Brightman.*

Verf. 20. *And every Island fled away, and the mountaines were not found* ] He speaketh of the Mountaines and Islands of the Antichristian state. The Mountaines are the places where they went a whoring after their Gods in old time, *Ier. 3. 6.* Islands places consecrated by Popish devotions, as Church-yards and the like.

Verf. 21. *And there fell upon men a great haile* ] It is an allusion to the haile storme in

See 28.  
Esay 17.

in Egypt, whereof the effect was, that they sinned and hardened their hearts yet more. This kind of haile-storme is such a plague of God upon men, as shall destroy all their lying refuges, and discover all the counterfeit Religions in the world.

## CHAP XVII.

**T**He ninth and eighteenth verses are the key for the opening of this Prophecie, concerning the beast and the whore.

Down. Diat.  
de Antich. l. 1.  
c. 5.

The Whore in this Chapter is Rome, the Beast the Romane State, the last head of the Romane State Antichrist.

Id. ib.

The name of the Beast is taken in this Chapter two wayes, either for the whole body of the Beast, as v. 3. where the woman is said to sit on the Beast, in which sense the Beast is the same with many waters, v. 1. viz. people, nations, languages, subject to the Romane Empire, or for the head which is Antichrist. See 11, 12, 13, 17. verses.

\* Regnum aut  
Imperium Ro-  
manum.

Verf. 3. And I saw a woman sit upon a scarlet coloured beast ] First it is to be observed that St Iohn here and 13. 1. according to the example of the Prophet Daniel, Dan. 7. 3. doth by the tearm of a beast import some earthly kingdome, state\* and government, therefore named a beast to signifie the same to be led wholly with beastly and carnall affection to these things that concerne the flesh and savour of the flesh.

Abbot against  
Bishop.

2. By a woman, a barlot, he noteth a City, which is the place and palace of such a state given to fornications, both spirituall by idolatry, and corporall by wantonnesse, which sitteth and hath advancement by the preheminance of that kingdome, state and government; thus the Angell plainly distinguisheth the woman and the beast, v. 7. Though sometimes they are used indifferently for the same, v. 1. Compared with 15. and 18. but there was no City that reigned over the Kings of the Earth, and over those many nations and people, but onely the City of Rome; therefore she is here meant, v. 9. further confirms it. The City of Rome is famous for seven hilles. *Septimontium nominatur ab his septem montibus in quibus urbs sita est.* Varro de lingua Latina l. 5.

Urbs Septi.  
collis is in  
common Epi-  
there.

I heard one in  
Cambridge,  
wittily argue  
thus from the  
letters of Papa:  
P. Poculum. A. Aureum. P. Plenum. A. Abominationum, to which the respondent no lesse wittily replied. *Profecto Domine hoc est literatissimum argumentum.*

Ver. 4. Having a golden cup in her hand full of abominations ] Pareus saith by this golden cup the golden titles of the Pope are meant, in which he hath hitherto drunke the wine of his fornication to the world, as Papa, Pater Patrum, Pater sanctissimus, Sanctitas, Christi vicarius, Petri successor, &c.

Full of abominations, and filthinesse of her fornication ] Gold without, but poyson within. He understands the wicked blasphemous Doctrines, and filthy sins, with which the Whore of Rome hath made drunke the Christian world.

Ut summus olim  
Pontifex Exord.  
28. 36. in  
frontali in-

Verf. 5. And upon her forehead was a name written, Mystery ] One saith, he saw a mystery engraven in the Popes Myter or Crown. It is called mystery, because Rome was raised in a mystery, that is, she got up to her height insensibly and cunningly.

Scriptum gestabat titulum hunc Sanctitas Jehovz: Ita Romanus Pontifex in sua tiara, hoc ipsum nomen, mysterium.

Down. Diat. de Ant. l. 1. c. 7. Vide Quistorpium. Alsted.

Babylon the great ] Not long after the time of the foundation of the Church of Rome did Saint John write this Book of the Revelation, wherein he revealeth that the City of Rome is Babylon, according to the generall consent of their own Jesuites and Divines.

B. Mortons  
appeale. ch. 4.  
Secl. 15.

Babylon Apocalyptica est Romana. Bellarmine, l. 3. de Pont. c. 12. & lib. 2. c. 2. Ribera & Venerabili.

Babylon mysticall here is the seat, or chiefe City of Antichrist, resembling the Assyrian Babylon in pride, idolatry, filthinesse, and especially, in most cruel persecution of the Church of God. Down. concerning Antichrist. ch. 2. see more there.

Em-



Emperours, but Rome Papall; see Rhemists on Apoc. 17.5. because say *Ribera*, and *Vrege*, the Spirit warneth all that were in her to depart, 18.4. but there were then no faithfull in the heathenish Rome, and they are commanded to come out of her for feare of being consumed with fire.

Rome is termed *Babylon* in many resemblances, and one egge is not liker another. *Dr. Taylor.*

1. *Babell* was the great City that must rule over all Nations, *Gen.* 10.10. and Rome is the great City that must rule over all Cities and Churches. 2. At *Babell* was the first confusion of Tongues, *Gen.* 11.7. In and from Rome is the first confusion of Tongues, and of errors, one not understanding another in the Word or Sacraments, or other their Services. 3. At *Babell* was horrible superstition and wickednesse in Priests and People, and thence it spread all abroad, Rome is a sinke of superstition and filthinesse, and all Nations have drunke of her Cup. 4. *Babell* held the Church in slavery seventy yeares; so the Church of Christ hath been oppressed a long time under the tyranny of the Romish Church. 5. *Babell* robbed and spoiled the Church of her Treasures, and the Temple of God, and horribly polluted it. Rome hath robbed the Church of the Word, Sacraments, the Offices of Christ, and most comfortable doctrine, the chiefe dowrie and renew that Christ her head gave her. 6. *Babell* most miserably intreated the Church, *Psal.* 137. 1. So all is full of cruelty in the Romine Church.

Verf. 5. The mother of Harlots, and abominations of the earth ] Because she infecteth all Nations that adhere unto her with her Idolatries and superstitions. See *ver.* 2.

*Hoc est, inven-  
trix, confirma-  
trix, propaga-  
trix.* Glac. Rhet. Sac.

*trix & propugnatrix. quarumvis idolomaniarum, doctrinarum damnabilium.*

Verf. 6. And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus ] Papiists say that blood was not shed in Rome but in Jerusalem where the Lord was crucified. *Rev.* 11.8.

That place in the 11. ch. is not meant of Hierusalem, as *Hierome* saith, but may well be understood of Rome; Christ was crucified there, either because the authority whereby he was crucified was from the Romane Empire, or else because Christ in his members was and is there dayly crucified, though locally in his own person he was crucified at Hierusalem. *Perkins.*

Verf. 8. The beast that thou sawest, was, and is not, and shall ascend out of the bottomlesse pit ] For the darke and deepe schoole-learning, or profoundnesse of Satan which it teacheth, leaving the plaine and easie Doctrine of the Scriptures.

*Symonds Pis-  
gah Evange-  
lica.*

Verf. 9. The seven heads are seven mountaines, on which the woman sitteth ] The mountaines are sufficiently known out of Poets and Histories. Neither could any more famous marke be brought to describe Rome, saith *Grotius*.

*Septem urbs alta jugis, toti quæ præsidet orbi.*

The City mounted on seven hills, overruling the whole world ] The names of these hills are commonly known, and usually named in Romane Authors, viz. *Palatinus, Capitolinus, Quirinalis, Celius, Esquilinus, Viminalis, Aventinus.*

Verf. 10. And there are seven Kings ] *Claudius, Nero, Galba, Ottho, Vitellius, Vespasian, Titus.* So *Grotius*. Others interpret it of seven severall Regiments, or Heads of Government; to which the State of Rome was successively subject, that is to Kings, (which also were seven) Consuls, Decemvirs, Tribunes, Dictators, Emperours, and Popes; of these five ceased before *Johns* time, the sixth which was of Emperours was now, the seventh which was of Popes, was not yet.

*Down. Diat. de  
Ant. l. 1. c. 4.*

Verf. 11. The eighth head, which is also one of the seven, is the Empire renewed by the Pope, and is said to be the Beast, which was and is not though it be, whereon the Whore of Babylon sitteth. *Down. of Ant. l. 1. c. 3.*

Verf. 12. With the beast ] or after the beast, as others read it, that is, Antichrist.

Verf. 13. And shall give them power and strength unto the beast ] *Kal rha Duraqun na d rha i Ex-  
vlar.* Their naturall power the power of armes, and their civill power, the power of authority.

Verf. 14. And the Lambe shall overcome them ] Not by destruction but conversion, he will make use of them as soon to overthrow Antichrist.

Verf. 15. The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and

nations ] That very universality which the Romans are wont so much to brag of.

Verf. 16. The ten Kings or Kingdomes of Europe, some reckon up to be these, England, Scotland, Germany, France, Spaine, Denmarke, Sweeland, Poland, Russia, Hungarie, that tooke part with Rome, and shall pull her down. They are compared to horns, because they were the strength and defence of the Romane Empire and Papacy. I am perswaded that Popery shall never be established againe in this Kingdome, because the everlasting Gospell shall spread still more and more through all the Kingdomes of Europe, as appeareth 14. 6. otherwise how shall Rome fall? How shall the Jews ever be converted? Dent.

Verf. 17. And give their kingdome unto the Beast ] That is, all the strength and warlike force, and the authority and Laws.

Verf. 8. That great City, which reigneth over the Kings of the Earth ] Rome was only that famous City, called therefore *Urbs* by an excellency, and here with great Emphasis, that great City. Rome papall, that monarchie was then the only monarchie in the world.

Mart. l. 12.

Epig. 8.

Down. of Ant.  
l. 1. c. 2.

*Terrarum Dea Gentiumque Roma*

*Cui par est nihil, & nihil secundum.*

By this title of great City throughout the *Apocalypse* is meant Babylon or Rome, as appeareth by conference of these places, *Apoc.* 14. 8. and 16. 19. and 18. 10. 16. 18. 19. 21. but especially by this place here.

## CHAP. XVIII.

Verf. 1. A Nother angell ] One of the heavenly host and all other instruments acted by him.

Verf. 2. Babylon the great is fallen, is fallen ] That is, Rome, and new Rome. See 14. 8. and 17. 5. See 18. ver. of this ch. Babylon called for its sorcery; the great ] 1. From the greatnesse of their glory. 2. From the extent of their power and dominion. As the Eastern, and Chaldean Babylon did a long time oppress the Church of the Jews, so this Western and Italian Babylon hath kept under most miserable oppression and thraldome the Church of the Christians. Dr. Taylor.

*It fallen, is fallen* ] The Lord speaks of it *in præterito, is fallen*, after the manner of the Hebrews who put *præteritum pro futuro* when they would shew the certainty of a thing. *Ezek.* 7. 4. 5. & *cum reduplicatione, is fallen, is fallen*. Such repetition used in Scripture for a double end, 1. To set forth, 1. The perfection of a thing done, *Esay* 26. 3. *Psal.* 137. 7. it notes an utter destruction. 2. The affection of the speaker. *Psal.* 22. 1. 2 *Sam.* 18. 33. Three things are intended by this speech, the certainty of the destruction of Babylon, and its utter destruction, and the joy and triumph of Gods people at it.

Verf. 3. For all nations have drunke of the wine of the wrath of her fornication ) Therefore shall Babylon fall, because she hath corrupted Religion. And the Kings of the earth have committed fornication with her ] She hath corrupted them, and they are her last refuge, 16. 14. Magistracy is a stampe of Gods image, therefore he is provoked to have it corrupted.

Verf. 4. Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues ] Some interpret it of locall departing, as Lot went out of Sodom, and the Text favours that interpretation.

Aliquot elei  
desiresunt ad  
huc. Bright.

Dr Taylor.

Come out in affection, in action, and in habitation, both by spirituall and bodily departure: Little Mice (they say) prefiging the ruine of a house do flie out before hand.

Brightman.  
Beza vertit.  
accumulata  
pervenerunt.

Verf. 5. For her sins have reached unto heaven ] The words in the original are, *her sins have followed*, that is, her sins following one upon, and after another, knit together in a continued order, have by this meanes grown to such a heape, that they came up even unto heaven as length.

Ier. 51. 45.

Verf. 6. Reward her even as she rewarded you, and double unto her double according to her works ] God doth not command here that Babylon should be twice punished for the same sin, that were not according to the rules of divine justice. Double here hath reference to Babylons dealings with the Church; Shee did greatly afflict Sion, and now God would have Babylon to have double affliction to that; Babylon did unjustly in oppressing Sion, Sion should do righteously in destroying Babylon.

Verf. 8.

Verf. 8. *She shall be utterly burnt with fire* ] See 17. 16. Harlots by the Law of God were to be burnt with fire, Gen. 38. 24. but Babylon, 17. 1, 2, 5. is a Harlot. 2. By the law of retaliation, she must be consumed with fire, for she hath adjudged many of Gods Saints to the fire.

*For strong is the Lord God who judgeth her* ] Babylon must needs fall when God himselfe opposeth her.

Verf. 10. *Alas, alas, that great City, Babylon* ] 1. Great in splendor and beauty, as set upon seven hills, for which she is famous in all the world. 2. Great in power and authority, the metropolitane of all the earth then.

De Taylot.  
Toties hoc in  
Pareus.

*geminatur, ut gloriationem Romanistarum de magnitudine urbis & ecclesie Romanae pudesfaciat Prophetia.*

They have little cause to boast of their Temporall felicitie and greatnesse.

Verf. 11, 12. *The Merchants of the earth shall weep and mourne over her for no man buyeth her merchandise any more. The merchandise of gold and silver and precious stones, &c.* ] This cannot be understood literally, there shall be merchandizing after Romes destruction, but that kind of merchandizing. Rome trades, 1. In the things of God, his doctrine, worship. 2. In the sins of men. 3. The souls of men. v. 13 Sets to sale the truths & ordinances of God, sins, and soules of men. It is well called *nobile emporium rerum Spiritualium*.

Verf. 14. *And the fruits that thy soule lusted after, are departed from thee* ] The Greek word signifieth autumn fruit, their second services, suckets, sweet meates and delicate confections.

Vide Beza.  
Intelligit delicias secundarum mensarum.

*confectiones delicatas, quibus Romanus clerus etiam bis terve in die se farciens, tamen jeiunat.* Pareus.

Verf. 21. *And a mighty Angell tooke up a stone like a great milstone, and cast it into the Sea, saying, Thus with violence shall that great City Babylon be throwne downe* ] The Angell ex-  
presseth it by this signe. 1. To shew the difficultie of putting down Babylon. 2. The violence of it. 3. The irrecoverableness of it.

Lapis magnus sua mole ruit, magno cum impetu; majoris.

*si projiciatur; longe maximo, si projiciatur ab aliquo robusto & lacertofo.* Alstedius.

Verf. 22. *And the voyce of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in thee* ] See Ier. 25. 10. The Jews were wont to have musick at their feasts, I say 5. 11. 24. especially at marriages. See Luke 15. 25. & v. 23. of this Chapter.

Verf. 23. *For thy Merchants were the great men of the earth* ] *magis dicitur tunc pns*, Princes of the earth, for their great riches. See 33. Deut. 19.

Verf. 24. *And in her* ] That is, Babylon, now Rome.

*Was found the bloud of Prophets* ] Namely of the New Testament, they were killed at Jerusalem. Ribera. They were not all killed within the precincts of the City of Rome, but all which for Religions sake were put to death, by her authority or instigation were delivered to death. Romes cruelty will cause her ruine.

## CHAP. XIX.

Verf. 1. *In heaven* ] Not the Church, but the innumerable company of glorified ones in heaven say some; others interpret it of the Church, and say praise is given to God in the Church in the Hebrew tongue, because the Jews the Hebrew people, shall acknowledge the Lord Jesus with us. *Mr Bulkie on the Covenant.*

Verf. 2. *For he hath judged the great whore* ] That is, Rome, called whore as before, because of her Apostatizing from the truths of God and her former covenant; the great whore, because of her universall poisoning of the earth.

Verf. 4. *And the foure and twenty Elders* ] That is, the Church; and the foure beasts ] That is, the Ministers.

Verf. 8. *For the fine linen is the righteousness of Saints* ] Righteousnesse Greek. This (say some) signifieth a double righteousness given unto us, 1. The righteousness



\* Downnames  
Summe of Di-  
vinity.  
Vide Bezam &  
Pareum.  
ness of justification, whereby we are justified before God. 2. The righteousness of sanctification, by which we evidence our justification to men: Others\* say it is an heresim rather, by the plurall righteousness noting the most absolute righteousness which we have in Christ; so the Hebrew word is used, *Esay 45. 24.*

Verf. 9. Blessed are they which are called unto the marriage supper of the Lambe ] By this marriage-supper is meant the great generall wedding feast in heaven after the resurrection, where the King of glory and the Angels are, where the Lambes wife, *v. 7, 8.* and all shall meete, at which are all the creatures in their greatest glory.  
*Soliti fuerunt veteres, quod etiam nunc fatitur, sponsum honorifice deducere, illique cum celebrarentur nuptia adesse & comitari, ut illa sociorum, amicorum, propinquorumque frequentia nuptiarum dignitatem, hilaritatem conciliaret. Hos novi mariti comites sponsi filios appellat Christus Math. 9. 15. Hi socii nominatim eligebantur, & vocabantur ferè ab ipsis sponis, ut sibi adessent, & convivium etiam, aliisque hilaritatis significationibus, que exhibebantur, interessent. Indic. 14. 11. Math. 22. 14. Menochius de Repub. Heb. 1. 3. c. 21.*

Vide ne scilicet adores. Ellipsis  
gravitatem facti denotat. Alsted.  
See thou do it not ] The prohibition is much more emphaticall in the original, see not, *ωρα μη*, there is an ellipsis of the word doe or worship, saith Alsted.

I am thy fellow servant, and of thy brethren that have the testimony of Jesus ] This is the first reason against the worshipping of Angels, We are equall in office, Therefore thou owest not to mee religious but sociall worship. The other reason followes, worship God, because to him alone religious worship is due as belonging to the first Table of the Decalogue.

## CHAP. XX.

Verf. 1. **A**ND I saw an Angell come downe from heaven ] See the 12. ch. 9. v. Our Lord Jesus Christ. *Primasius, Austen* and others. The Angell of the Covenant, *Mal. 3. 13.* He descends from heaven by his incarnation. *Pareus.* He hath the key of the bottomlesse pit, that is, the power of hell and death, which Christ ascribes to himselfe, *18. 18.* and binds Satan which is proper to Christ. *Pareus.*  
*Reverendissimus Episc. Vferius de Christianarum ecclesiarum successione & statu. l. 1.*

And a great chaine in his hand ] By which he bound the Devill; the moderne Expositors interpret it the inevitable and binding power of the divine majesty, a long and strong chaine to bind a most cruell enemy, *12. 13.*

Verf. 2. And bound him a thousand yeares ] That is, he should not stirre up the lusts of men, to make warre against the Saints of God. See 8. 9. verses. What he was hindred from when he was bound he attempted to do when loose.

*Alii ante passionem Domini tempus liberationis Satane inchoandum non existimant freii Ioh. 12. 31. 32. Quod quidem tum ad passionem Dominicam referri poterit, tum ad Evangelium qua illam subsequuta est, per orbem terrarum promulgationem, quo tanquam firmissimo vinculo ligatus est Satanas: atque ex tyrannide illa qua Gentes antea oppresserat, plane deturbatus. Episc. Vfer, ibid. Ligatus dicitur Satanas & in custodias inclusus, non ut omnino non seduceret, sed ut in omnes simul gentes, uti erat solitus, perversas atque impias religiones induceret; neve irapotenter ut antea, rursusque cum successu in mundo grassaretur. Id ubi supra. Vide Pareum.*

Id est, firmiter munit, ne ullatenus pateat exitus. Nam mox erat Hebraei & vicinis gentibus, quando firmiter munium & obsecratum volebant ipsum, ut ei fuit lum apponerent. Sic *Dan. 6. 17. Math. 27. 62. Made in Clay. App.*  
And shut him up and set a seale upon him ] That is, upon the dore of the bottomlesse pit, lest hee should breake out before his time.

Verf. 6. Blessed and holy is he that hath part in the first resurrection, and shall reigne with him a thousand yeares ] There are two common interpretations. Some understand the as is meant in the beginning of the chapter, but an indefinite time, that is, for ever, as *Psal. 84. 10.* a thousand yeares is a type of eternity.

first resurrection from the death of sin, and a reigning in heaven a thousand yeares, they interpret eternity and a further degree of glory for such as are called forth to suffer. Secondly, others understand it literally, that then shall be a corporall resurrection of all the Martyrs to live with Christ a 1000. yeares. First, it cannot be a reigning with Christ in heaven, because it is something peculiar to those that are beheaded, a resurrection which followes that, they rise from sin before they dye, besides the 9. and 10. verses shew it cannot be meant of heaven. Secondly, it cannot be understood of the corporall resurrection, the dead in Christ rise first, yet so that all the rest shall be raised in the same moment. Resurrection is used commonly in Scripture to expresse a high degree of advancement after a low ebbe of misery, Ezek. 37. Esay 26. 19. Those that were beheaded shall live.

*Priests of God* ] That is, sanctified to offer spirituall service.

Verf. 7. *Satan shall be loosed out of his prison* ] Because the very acting of the power which he hath, is at the dispose of God.

Uers. 8. *Gog and Magog* ] There is scarce a darker passage than this about *Gog* and *Magog*, for we read them joyned together only twice, once in the Old Testament, Ezek. 38. & 39. ch. and in this place. All the Schoole-men almost follow the *Glosse* and *Prosper*, who hold that by *Gog*, an hidden and secret enemy of the Church is meant, by *Magog* an open enemy, therefore they have no cause to find fault with our writers who apply those things to Antichrist in and Antichrist out of the Church. *Pareus* interprets *Gog* and *Magog* to be those foure Angels bound at the great River Euphrates. ch. 9. 14.

*Gog* signifieth Asia minor, having that name from *Gyges* the King thereof. *Magog* is Hierapolis the chiefe seat of idolatry in Syria, built by the Scythians, and from them hath that name. So that by the land of *Magog* we are to understand Syria, and by *Gog*, Asia minor. And for as much as the Princes and people of Syria and Asia minor, were the most grievous enemies of the Jews, by whom they sustained the chiefest calamities after their returne before the coming of Christ: therefore by an usual speech in the Jewish language, the mortal enemies of the Church, are called *Gog* and *Magog*. And in this sense *John* the Divine useth these names, *Gog* and *Magog*, to signifie the enemies of the Church, meaning not the same enemies whereof *Ezekiel* speaketh, but the like enemies of the Church, which should afflict the true Christians, as *Gog* and *Magog* afflicted the Jews.

Verf. 10. *And shall be tormented day and night for ever and ever* ] Ever hath no end, but here is a plurality for ever and ever.

Verf. 11. *And I saw a great white throne* ] A great throne ] Because set for the great, that is, the universall judgement of the whole world; white ] Shining with celestiaall light and majestie.

The white colour in Scripture is used to represent purity and glory, here it signifieth that the Judge shall give most just and uncorrupt judgement, and free from all spot of partiality.

Verf. 12. *And the bookes were opened* ] There are two books, 1. Of Gods omniscience, in which all our speeches, deeds, thoughts, are registred. *Psal.* 139. 15. *Mal.* 3. 16. 2. Of every mans conscience. *Luke* 18. 9. *Rom.* 2. 15.

*And the dead were judged* ] The Apostle here speaketh prophetically, and putteth the past time for the future, they were judged, that is, they shall be judged.

Verf. 14. *And death and hell were cast into the lake of fire* ] That is, the dominion of death found no where but in hell.

*Id est, recipiet priorem potestatem. Glosa interlinearis.*

*Dr Prid. in Orat. tertia.*

*Some expound it the Papiſts and Mahometans.*

*Plin. l. 5. c. 23.*

*Down. of Antich. l. 2. c. 16*

*Pareus. l. 1. c. 16*

*Elton.*

*Alludes to Dan. 7. 12.*

*Mr Fenner.*

## CHAP. XXI.

Verf. 1. **A**ND I saw a new heaven and a new earth ] The interpretation of this (saith Brightman) may be taken out of Heb. 12. 26. Heaven in this part of the Revelation is put for the more pure Church, and the earth for the degenerating Citizens thereof.

Verf. 2. New Jerusalem coming down from God ] St Johns new Jerusalem, and Ezechiels City \* and Temple, from 40. Chapter to the end (say some) are contemporary, and signifie one and the same thing.

\* *Quæ omnia (de Novo Templo &c. à capite 40. usque ad finem libri) statum, formam, conditionem & fortunam ecclesiæ Dei in N. T. designarunt, & gratiæ regnum (à quo transitus fit ad regnum gloriæ, ab Ezechiel quoque non minus quam à Johanne in Apocalypsi) eleganter expresserunt.* Hasseneckerus in Templum Ezech. five in 9. postrema Prophetæ capita.

Ob. John saith he lookt for a temple and saw none. Sol. He meanes in comparison of the former manifestation they had of God, and those darke wayes he had shewed himselfe in, it should be as glorious as heaven it selfe, *longè uberior manifestatio.* Bright. No Temple in opposition to the Jewish Temple, but a Gospell-Temple. Mr Bridge.

Verf. 3. Behold the Tabernacle of God is with men, and hee will dwell with them ] A Tabernacle is moveable, therefore (say some) this is not spoken of heaven. 2. Yet this glorious Church of Jews and Gentiles shall have ordinances.

Verf. 4. And God shall wipe away all teares from their eyes ] The meaning is, he takes from them all sorrow and crying, and paine, as the Spirit explicates himselfe. Dr Sclater.

The phrase is taken out of Esay 25. 8. and it is an allusion to the naturall affection of Mothers, which are wont to please little children crying, and to wipe away their teares. *Parens à Lapide.*

And there shall be no more death ] Neither the first nor second.

Verf. 8. But the fearefull ] Here is a catalogue of the damned crue, and the fearefull are in the forefront, that is, those which are so afraid of bodily dangers and miseries, that they count it their best course to save themselves from such evil, by neglecting their duty.

And unbelieving ] Which give not credit to the word of God.

He doth not meane those which are ever fearefull of their owne estates, lest they have not faith, or be hypocrites, that shall be damned, though these feares being excessive and ill grounded are faults.

Perkins.

Verf. 18. and 19. The State of this heavenly City is shadowed by precious stones, and gold, to signifie as well the durableness as the excellencie thereof.

Verf. 22. For the Lord God Almighty, and the Lambe are the Temple of it ] This cannot be understood of heaven. See 24. & 26. verses.

Verf. 24. And the Kings of the earth do bring their glory and honour into it ] To the Church, not when in heaven. Mr Burrb. on Hos.

Verf. 26. And they shall bring the glory and honour of the nations into it ] There shall bee a more glorious presence of Christ (whether personall or what it will, we determine not) among his people than ever yet was since the beginning of the world.

See 22. c. 3-4. and Ezek. 48. vii.  
See Mr Burrb. on Phil. 4. 11.  
3<sup>d</sup> Sermon. p. 52

## CHAP. XXII.



## CHAP. XXII.

Verf. 2. **A**ND yeelded her fruit every moneth ] Were the trees so created at first, that if sin had never entred in ( which hath brought into the world thornes, briars, sweate of face, and difficulty of living ) they would have flourished alwayes laden with Brighman, their fruites ? This allusion here seemes to intimate some such matter, and perhaps Christ would never have cursed the Fig-tree that was void of fruit, when the time of Figs was not come, unlesse it ought to have borne figs at all times by the first nature thereof. Marke 11. 13.

Verf. 4. *And they shall see his face* ] Not that men shall have a beatificall vision of God here, but such a glorious discoverie of the will of God, that it shall be a beatificall vision in comparison of what was before seen.

Verf. 8. *I fell down to worship before the feet of the Angell* ] See Rev. 19. 10.

*Johannes semel admonitus iterum id non contendisset, nisi ex quadam tantum urbanitate prohibitum se credidisset. Lorinas in c. 10. Ad. Apost. v. 25. Ejusdem opinionis est Viegas in. c. 19. Apoc. v. 10. & 22. v. 8. Verum verba Angeli pro urbana repulsa accipi nequeunt, sed pro necessaria prohibitione sunt intelligenda, inprimis si mandatum Adora Deum, & verba concisa Videne faceris, consideremus. Rivetus in Catholico orthodoxo.*

Verf. 12. *To give every man according as his worke shall be* ] Marke, he saith not to the worke, or for the worke, but to the worker, according to his workes. Perkins.

Verf. 15. *And whosoever loveth and maketh a lye* ] Some apply it to hypocrisie, others to hankering after the old way of Idolatry.

Verf. 16. *The bright and Morning Starre* ] That is, Christ, it is not unusuall to call any eminent person by this name. See Esay 14. 12.

Verf. 17. *And the Spirit and the Bride say, come* ] That is ( say some ) the Spirit in the Bride.

**FINIS.**

**A**



## A Review of the whole worke, consisting of emendations and Additions.

### MATTHEW. Chap. 2. verse 1, 2.

**T**HE Papists affirme three things of the wise men. 1. That they were Kings. *Whitaker a-*  
2. That they were three. 3. That their names were *Gaspary, Melchior, and gainst Radnolds*  
*Baltasar.* But there is no ground in the Scripture for any of these opinions. *Trium Regum*  
*incipit pudere*

*Papistas, si qui sunt paulò Cordatiores. Canus relinquit in medio, fuerintne verè reges an non fuerint: negans eos qui afferunt nisi historiae auctoritate quam nullam probatam habuerint, sed probabilibus tantum Coniecturis nonnullis. Charnier*  
*tomosecundo. l. 16. c. 1.*

*Matth. 3. 11. Whose shoes I am not worthy to beare* ] Or unloose, as *Marke 1. 7.* The Baptist saith, he is not worthy to loose or take away our Saviours shoes, that is, to be his Disciple, for by Maimonie in the Title of learning the Law. *ch. 5.* we learne, that the Disciples of the Jews Doctors, were to doe that service for their Masters. *Mr. Thorndikes* discourse of the right of the Church in a Christian State. *ch. 2.*

*Matth. 4. 3.* Since thou seest thy selfe to be forsaken of God, &c. *Perkins* there in the Margent should be set higher to the former note, and *Calvin* to that, though those words are no good sense, for how should he that is forsaken of God, be able to doe such a Miracle. Rather thus, if thou hast such neer relation to God, now that thou standst in need of bread and hast none at hand, command, &c.

*Matth. 5. 18. Iota* ] The Syriack hath *Iod*, and so it is likely (saith \* *Menochius*) Christ said, as speaking to the Hebrewes, amongst which *Iod* is the least of the letters: but the Greek interpreter put for it some thing like that it might be understood of the Græcians *Ioth* pro *Iod*.

*Matth. 6. 2. Doe not sound a trumpet before thee* ] Because those fasts were solemnized in the streete with sound of trumpet. *Thorndikes* discourse of the right of the Church in a christian State. *ch. 4.*

\* In loc. p. 12. in the margent of my Annotations, there is *Ioth pro Iod.*

*Quod in hypo-*  
*critas dictum,*  
*qui plus specta-*  
*toris gloriola,*

quam ipsius benefacti conscientia, delebantur. Elegantissimè verò Salvator respexit ad morem triumphatorum, Tragedorum ac Comedorum. In triumphatorum enim & histrionum ingressu, tubis canebatur ut omnes oculis & auribus attenderent. Nam & hoc loco, quasi Tragediam aut Comediam aliquam Phariseorum, Christus inducit: & observante Schotto, fabularum actores seu histriones qui personati, & cum larva prodibant, à Græcis dicti sunt ὑποκριταί. Dilh. elect. l. 1. c. 2.

*Matth. 8. 12. Gnashing* ] In Greeke it is *βρυγμὴ* a shaking or chattering of the Menoch. in teeth, such as is in those which are taken with the fit of an ague. *loc.*

*Matth. 9. 15. Can the children of the bride-Chamber mourne* ] By which he understands the *Pilij Sponsi* ]  
Apostles, and alludes to the custome of their weddings; many were wont on the wedding *Græcè est uol*  
day to attend on the bridegroom, and bring him home, that the frequency of friends *υποψωνον* non  
and companions might adde to the dignity and cherefullnesse of the Marriage. *autem uol*  
*υποψων. Est au-*

*tem Græcè υψωνον Conclave, seu thalamus nuptialis. Itaque significatur hac phrasi amici ac socij qui familiariter adhibentur. & qui ad ipsum thalamum sponfos deducunt. Hi autem socij nominatim eligeantur & vocabantur ferè ab ipsis sponfis ut sibi adessent, & Convitiis etiam alijsque hilaritatis significationibus quæ exhibebantur, interessent. Vide Iudic. 14. 11.*  
*Matth. 22. 14. Apoc. 19. 19. Menochius de Repub. Heb. l. 3. c. 21.*

*Matth. 10. 2.* Instead of the Etymologies of some of the Names of the twelve Apostles there, take these as more genuine and proper from *Caninius bis loci Novi Testamenti.* Philip Warlike who is delighted with horses. Bartholomew the son of Thalmay. Thomas a twinne *ἑταῖρος* in Greeke, as the Evangelist interprets it: James a supplanter, Matthew the gift of God, in Greeke *Theodoros*, that of Bartholomew there being a Greeke name, *Marke 3. 16.* (though some hold so) is not proper.



Cunæus de  
Repub. Heb.  
l. 3. c. 7.

Matth. 11. 14. *This is Elias which was for to come*] Christ the best interpreter of Scripture, expounds here what is meant by *Eliab*, Mal. 4. 5. viz. *Iohn Baptist*, who is called there *Eliab*, for the great similitude that was betweene them. They had the same girdle and raiment. *Eliab* offended *Iefabel* with his liberty of reproving; and *Iohn Baptist Herodias*, both dwelt in the desert, both were inspired by God.

Respondens  
Iesus, id est,  
subiungens,  
vel fari orsus.  
Verbum enim  
Hebraicum ha-  
nah, non so-  
lum significat  
respondere in-  
terroganti, sed etiam usurpatur cum quis nulla præmissa interrogatione sermonem Exordizur. Menochius in loc.

Vers. 25. *At that time Iesus answered and said*] Here and in other places of the Gospell it is said, that Iesus answered, where notwithstanding it appeareth not by any circumstance of Scripture, that any had spoke unto him; I take this terme not for a bare Hebraisme, but indeed for a proposall relative to another. Now many which opened not their mouth in the presence of Iesus Christ; ceased not to speake in the presence of their heart, but their thoughts being knowne to him, hee answered the subject of their thoughts; D' Espraigne of Popular errors, §. 4. c. 3.

Vers. 28. Those words in my Annotations, p. 31. therefore not said take away but rest from the foure first should be left out.

Chap. 12. v. 43, 44. The Holy Ghost would teach these particulars. 1. Where ever Christ comes by the Gospell to a people, hee finds the Devill dwelling in them. 2. His intention is to cast him out. 3. He is cast out in many. 4. He being thus cast out, the house is swept from many common corruptions, and adorned with many common graces. 5. The Devill will after try, whether they have indeed received Christ by faith. 6. Else the common gifts will rather incourage him. 7. When he returns againe, he returns with seven worse Spirits, there will be more hope of a prophane person, then one which hath such common workes.

Gen. 40. 20.

Chap. 14. v. 6. *But when Herods birth-day was kept*] The ancients were wont with feasting to celebrate their birth-day, which custome the Hebrewes followed. *Ierome* on this place inveighes sharply against it: *Nullum alium invenimus observasse diem natalis sui, nisi Herodem & Pharaonem: ut quorum erat par impietas, esset & una solennitas.*

There is a key  
of royalty or  
Supreme au-  
thority committed to Christ onely. 2. A key of subordinate power, or charity, given to men.

Chap. 16. v. 19. Those words upon that place in the booke, this is not *Peters* key, but the Popes pick lock, should be out.

An expression manifestly borrowed from *Esay* 22. 23. Whence our Lord, *Apoc.* 3. 7. is said to have the key of *David*, that is, of the house of *David*, whereby the Apostles under our Lord are made Stewards of the Church, as *Eliakim* of the Court, to admit and exclude whom he pleased. Mr *Thorndike*.

Eum vitabis  
ut vitantur  
ethnici & pub-  
licani. Allu-  
dit enim ad  
morem Jude-  
orum, qui à  
consuetudine  
ethnicorum, &  
publicanorum, quos pro publicis peccatoribus habebant, abstinebant. Menochius in loc.

Chap. 18. 7. *Let him bee unto thee as a beaten and a Publicane*] Not as if the Heathens could bee excommunicate the Synagogue, who never were of it, or as if the Jewes then durst excommunicate Publicans and Gentiles, it was proper for our Lord to signifie, how he would have Christians to use the excommunicate, there being no reason why hee can be thought by these words to regulate the conversation of the Jewes, in that estate, so long as the Law stood, but to give his Church rules to last till the worlds end. *Thorndikes* discourse of the right of a Church in a Christian State.

Chap. 1.

Chap. 1. Ve. 20. *Where two or three are gathered together in my name, there am I in the midst of them*] By the rules of the Synagogue, under ten that are of yeares there is no congregation. Before that number of such as are come to yeares be present, they goe not to prayers. But our Lord intending to free his Church of all rules that might abridge the privileges of it, knowing that occasions might fall out to diminish the number of his people that desired to assemble, assureth them of his presence in the midst of them, where the least number agree in the things which they desire at his hands.

Thorndikes  
Service of  
God at Religi-  
ous assemblies.  
c. 6.

Chap. 21. 19. *Let no fruit grow on thee hence forward for ever*] Let that which is thy fault be thy punishment, thou bearest no fruit at all; whereas the nature of thy kind is ever to have one fruit, one under another, alwayes some though not in a full maturity,

aurity, since therefore thou bearest no fruite at all, never maist thou more beare any fruite. Dr *Hals* Paraphrase.

The reason (say some) why Christ cursed the figtree though the time of bearing fruit was not come, seemes this, that it made a glorious shew with leaves, and promised much, yet performed nothing; and so it seemes well to set forth the cursed condition of an hypocrite. I rather approve of this Interpretation then that first given in my Annotations, there being some just exceptions against it.

Chap. 23. v. 4. That Exposition in my Annotations, Not Ceremonies, &c. may not seeme so proper perhaps, because the Pharisees also thought to be justified by their works, and lookt for Christ a temporall King. *Beza* saith, it is not to be understood of the corruptions of the word which men altogether ought to avoid, but of that external exaction of the Law in which they are for the most part rigorous who are most indulgent to themselves. *Vide Calvinum*

*Matth. 25. 1. Then shall the kingdom of heaven be likened unto ten Virgins, &c.* ] Ten Virgins, that is, many; See *Gen. 31. 41. Virgins* ] Having respect to the custome of that time, Virgins carrying Torchcs brought home the Bridegroome.

Verf. 4. The foolish Virgins had only oile in their Lampes, an outward profession, but not in their Vessells, grace in their hearts. *Videntur ha virgines quae faces praeferebant sponse socia fuisse, quem admodum etiam*

*virgis socii quidam nuptiarum eo tempore dari consueverant. Lampadum vero ac facularum nocturnarum opportuna in nuptiis mentio, non solum quia ad dispellendas tenebras noctemque vincendam erant necessaria, sed etiam quia boni ominis fuisse videntur ac fecunditatem novae nuptiae portendisse. Nemo enim nescit satis frequenti Scripturarum phrasæ lucernae nomine filios significari, Plal. 131. 17. 3 Reg. 11. 30. 4 Reg. 18. 19. Porro quod attinet ad vespertinum aut nocturnum tempus, video etiam apud Romanos eundem morem viguisse, ut sole deficiente, atque stellis jam micantibus sponsa deduceretur.*

*Menoch. de Repub. Heb. 1. 3 c. 21. Nuptiale convivium & sponsoꝝ deductio intenditibus se tenebris fieri solita, quae scilicet tempore illo aevi passim canebant Id. ibid.*

Verf. 9. Go ye rather to them that sell, and buy for your selves ] This is not a direction, but an exprobration.

Verf. 34. Then shall the King say unto them on the right hand, Come ye blessed of my Father inherit the Kingdome prepared for you from the foundation of the world ] Christ perhaps will not use that forme of words, but his Sentence will be according to the tenour of them.

1. We have a loving invitation, or calling of them to himself. Come ] They were now at Christs right hand, come neerer to me; they loved his appearing, and longd for it; Come Lord Jesus, thy Kingdom come; he calls them as a Husband his wife, come into my Chamber, my bosome.

2. The title he gives them, ye blessed of my Father, That is, In relation to what they were in the world, this was their condition then, though themselves sometimes, and others perceived it not; blessed of my Father, not of the world; they began not to be blessed now, but appeared to be so.

3. The assignation of the reward, receive the Kingdom prepared for you, Kingdom is the height of all worldly felicity, therefore glory is so called.

Verf. 37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred and fed thee? or thirsty and gave thee drink, &c. ] They shall not then make any such question; it is a Parable, and 1. God would have us know that what ever good or bad is done to the Saints, Christ counts as done to him. 2. The Saints at the last day will not look on any thing that they have done as worthy of Christs taking notice of it.

*Mat. 27. 46.* Those words in my Annotations Christ spake partly in the Syrian Language should be left out.

## MARKE Chap. 1. Vers. 2.

**T**hose words in my Annotations, because the Testimonies of two Prophets follow, *Malachy* and *Esay*, should be left out.

It should be in my Annotations also 10. 6. *Menochius de Republica Hebraeorum* l. 3. c. 6. vide illum in Mat. 22. 16.

*Menochius in Mat.* 8. 28.

*Menochius de Republica* Heb. l. 8. c. 4.

*De Republica* Heb. l. 7. c. 7.

*Grex multorum porcorum, quos vel Judaei contra praescriptum legis vel incolae regionis illius Graece religionis, alebant.*

*Menochius in Mat.* 8. 30.

\**Menochius de Republica* Heb. l. 2. c. 9.

The vindication of the Presbyterian Government and Ministry. *Estote acres in agendis, ita tamen ut pax non violetur.* *Menochius.*

*Menochius de Republica* Heb. l. 6. c. 13. & in loc.

See my Annotations on Mat. 14. 25.

*Mat. 3. 6. And straightway took counsel with the Herodians against him*] The Herodians were Sectaries or Hereticks of the Jews which believed *Herod* the *Acabite* to be the Messiah, or the Christ promised by the Prophets, because they saw the *Scripter* in him to have departed from *Judah*, according to the Oracle, *Gen. 49. 10. Herod* greedily heard these flatterers, and favoured them, therefore he killed the Infants in *Bethlehem*, that he might kill Christ, that none might be taken for the Messiah but himself.

*Mark. 5. 5. And alwaies night and day he was in the mosses, and in the Tombs*] The Jews had their Sepulchres not in their Cities, but in the fields out of their Cities, like to Chambers which might receive many men. See *Esay* 65. 4.

Both their publike and private Sepulchres were ordinarily out of the City, *Job. 24. 30.* we read that it was granted to their Kings, or some of their chiefe men, and such as had deserved well of the Commonwealth to have their Sepulchres within their Cities, *1 Kings 2. 10. and 11. 43.* This custome they had to bury the dead out of their Cities, lest the aire corrupted with the stench of their Carcasses should hurt the living, and that their gaskly looks might be removed far from them. By the touching also of the Tombs & Carcasses legall uncleanness was contracted, and therefore the Jews thought fit to remove the occasion of this by having their Sepulchres out of the City.

*Mark. 5. 11. A great heard of Swine feeding*] It is inquired whose Swine these were; *Menochius* saith it is most probable they were the Centiles, for *Josephus* l. 7. *Antiq.* saith *Gadara*, is an Ethnicke City in Religion. It is not likely (saith he) that the Magistrates of the Jews would suffer those of their own Nation to nourish heards of Swine, since these Creatures were condemned by their Law, and held to be uncleanse, *Levit. 11. 7.* and it was not lawfull to eate them. Neither doth that favour the contrary opinion (saith he) which is spoken of the prodigall Son, *Luk. 15. 15.* that he fed swine, for that is a parabolically, not historicall Narration, and if it were historicall it would not make for it, for the Prodigall went into a far Country, that is, out of the limits of *Judea*, where no law forbad them to have Swine, and there kept Swine.

*Chap. 9. 49. For every one shall be salted with salt*] viz. With the salt of tribulation, \* by which the Elect are proved, and with the salt of wisdom, with which they direct their actions and affections according to the rule of Gods Law.

*Vers. 50. Have salt in your selves, and have peace one with another*] By salt is meant (as *Chernytnius*, and others observe) sincere doctrine and Discipline, whereby the people of God are seasoned, and kept from the putrefaction of sin and error; this salt is so to be sprinkled, as that if it be possible, it may have peace joynd with it.

## LUKE Chap. 1. ver. 1.

Fully perswaded of, so it should be in my Annotations; so *Esey* hath it. But though we say in Latine *hoc mihi persuasum est*, yet in English, not the thing, but the person is said to be perswaded. See *Rom. 14. 14.*

*Chap. 2. 4. Whence should be left out in my Annotations, and the words following run thus, Christ was called by the Jews a Galilean and Nazarete because he lived there.* *Mat. 2. ult.*

*Chap. 2. 8. Shepheards abiding in the field, watching over their flock by night*] That which Souldiers were wont to do in War by reason of Enemies, that Shepheards were wont to do by reason of wild beasts or thieves, watch in their turnes. The night was divided according to their military Discipline into foure watches, that the Souldiers which could not watch all the night, might watch the fourth part of it, that is three hours, and that some still might be ready to relieve those who were oppressed with labour or sleep. This space of three hours is called a watch, hence the Scripture often speaks of the first, second, third, or fourth watch.

Chap.



Ch. 3. v. 1. Herod being Tetrarch of Galilee | The word Tetrarch is a Greek Word *τετραρχος* Menoch. de repub. Hebr. l. 1. c. 1. & in simply taken, and Tetrarcha is the same with *Τεταρχεια*, Hee that is Lord of some place or part of a Country; whether it be the fourth part, or a greater or lesser. *March. 14. 1. Vide Plinium, l. 5. c. 18.*

Chap. 7. v. 22. To the poore the Gospell is preached | Somethinke that version is proper (though I have something the other way in my Annotations) because here is shewed Gods goodnesse in sending his Gospell the glad-tydings of saluation even to the poore; Heb. 4. 2. the words *Εὐαγγελισμός* are rightly rendered to us in the Gospell preached.

Chap. 10. v. 31. And by chance there came downe a certaine priest that say | Some say *Si fortunam* \*one may use the word fortune and chance and urge this place; and that *Ecles. 9. denitiam Dei;* for it, but Dr Taylor is against it, whom I should therefore in my booke have set *quatenus eius rationibus incerta est; veri-* at the end of my note on this place, and not in the margin; *tatem rei in-* repented that he had to often used that wicked and execrable word fortune; *certas, non in-* *Cum ex-* *tremis duobus significandis adhibeantur fatum & fortuna: ficut rem deestantur toto animo* Chamier us. I dare not say (saye Mr Wbeat- *neates, non in-* ly) it is a time for one to say by good chance such a thing fell out, but unlesse when *quoque retine-* we name Chance, our intencion be to denote Gods secret providence; and wee doe see *re possumus. At-* and observe his hand in that thing which we say chanced; then I doubt not but that *que hanc in-* we are guilty of sinne. *quendi liberta-* *tem scriptura* *nobis indultet.*

Epis. Down. in Rami Dialect. l. 1. c. 5. Vide plura ibid.

Chap. 12. v. 35. Let your loynes be girded about | viz. That you may readily serve Menoch. your Master, returning home; see 37. Christ did so, *Tab. 13. 4* Servants waited at de repub. Heb. l. 6. c. 4. & in loc. Tables girt; that they might be more fit for service, lest their long garments which they used should hinder their service.

Chap. 23. v. 40. In stead of those words, in my Annotations, it makes not for late penitents, read thus, this example is too much abused by those that put off their repentance, though true repentance be never too late. There is one example least any should despaire, and but one, left any should presume.

Chap. 17. v. 10. When ye shall have done all those things which are commanded you, say, wee are unprofitable servants; we have done that which was our duty to doe | This doth not assert a possibility of complete fulfilling the law (as some Popish expositors abuse the text) but Christ speaks it by way of concession. Unprofitable, not in that sense that he is spoken of *Marth. 25. 30.* these here doe not hide their talents, but two wayes. 1. Because if they had done all this they could not have obliged God, nor merited, because they should have done but their duty, we cannot make him a debtor by performing our duty. 2. You have not profited so much as you might have done.

### JOHN. Chap. 1. Verse 1.

MY Annotations on that should run thus, not onely because he is the inernall word, and after those words the word was with God, there God is taken personally.

Chap. 3. v. 29. Those words in my Annotations there, for so by an Hebrew phrase, &c. should be left out.

Chap. 4. v. 46. A certaine noble man | A certaine Kingly man, *Regius quidam.* Calv. *His Basiliens;* Beza. *Vir Regius.* Arabs. either of a Kingly stocke, or one of Herods courtiers and officers. *Vox Græcæ Basiliens non regem aut re-*

*gulum significat, sed regium, quod scilicet vel in Regis Herodis aut alterius aula: versaretur. Itaque Syrus habet servus regius, Vulgatus noster in textu Græco videtur legisse Basiliens, quod regulum significat, Menochius de Repub. Hebr. l. 1. c. 8. & in loc.*

### ACTS

## ACTS. Chap. 2. Verse 3.

**A**ND there appeared, unto them cloven tongues, like as of fire, and it sat upon each of them ] The Holy Ghost sate upon the Apostles in the forme of a tongue, because he made the Apostles here preachers of the Gospel; the tongue is the instrument of preaching, by tongues therefore they received the gifts of tongues.

By fiery tongues the efficacy of the Apostles preaching is signified.

Verf. 44. And all that beleaved were together, and had all things common ] Of the meaning of the first words were together, see Beza, Mr Lightfoote in loc. Calvin interprets it not of dwelling together in one place, but of being of one heart.

See my Annotations on 4. 32.

For the latter words, the Papists say this community is a kind of perfection, and thence lay a foundation for their Monasteries and Nunneries, the Libertines also in Germany and others abuse this place.

Nimium sunt impudentes qui Platonis delirium sequuntur, Meum & Turum tolli evangelica doctrina ex hominum societate volunt. Beza in loc.

1. The property of things was distinct, though they had all things common in the use; they sold their lands, therefore they had a right to alienate them; they themselves gave to the necessities of the poore.

2. There was no obligatory precept to bind professors to this. 5. Acts v. 4.

3. There was no ordinance of the Apostles whereby men were bound to this community, many precepts rather contradict it. See 1 Cor. 16. 2. 1 Tim. 5. 8.

4. If men had not a propriety in their goods, then stealing would be no sinne under the Gospel. Ephef. 7. 28.

Est hoc singulare exemplum charitatis, atque ideo refertur à Luca, ut sciamus nostra abundantia sublevandam esse fratrum inopiam. Verum sana expositione indiget hic locus, propter fanaticos, qui bonorum novitiam fingunt, qua omnis politia evertatur: quemadmodum hoc seculo tumultuati sunt Anabaptistæ, quia nullam putabant esse ecclesiam, nisi in communem acervum congesta essent singulorum bona, ut inde promiscue omnes sumerent. Calvinus. Vide plura ibid.

Chap. 3. v. 21. Whom the heaven must receive ] It is doubtfull (saith Cajetane) whether he means that Christ shall receive Heaven as a King his Kingdom, or heaven shall receive Christ, as a place receives the thing placed, both senses are true and agree to this place, but the latter is the more genuine; the Syriacke renders the words thus, quem oportet Cælo Capi.

Chap. 4. v. 13. Ignorant men ] Idiots, so the Greeke, and so Calvin. Beza, and the Vulgar render it.

Maiores in Acta Idiotæ dicuntur qui proprio tantum, natura lingue idiote seu lingua, & scientia contentus nescit studia literarum. Idem enim Græcè proprium significat. Menochius in loc.

Chap. 6. 15. Saw his face as it had been the face of an Angell ] The face of an Angell signifies some excellent and heavenly thing in his countenance, viz. an Angelicall shape and majesty. God bestowed a new and wonderfull splendour on Steven, and as it were the beames of a glorious body, such as he gave to Moses Exod. 34. 1.

Cornel à Lap. Facies angeli significat eximium quid, augustum, caeleste in vultu, quali specie, & majestate Angeli apparere solent. Menochius in loc.

Chap. 7. 14. The wives of Jacobs Sonnes which came downe with him into Egypt were but nine &c. those words I have in my Annotations out of Langus, but he had eleven brethren, and they all had wives for ought appears in Scripture.

Verf. 16. Ibid. Those words the Father of Sichem, &c. to James are misplaced, they should follow the last words of that 16. v. Emor the father of Sichem, and therefore be set in the margin against the question and answer.

Chap. 9. v. 31. Then had the Churches rest throughout all Judea, and Galilee and Samaria ] Rest in the exercises of the worship of God, had none to vex oppose, or hinder them therein; a double effect followes this, and were edified. Every particular Church and member of the Church did grow and brought forth more fruit. The metaphor of a building agrees well, because the Church is the Temple and house of God. 1 Tim. 3.

15. And all the faithfull also are Temples, 1 Cor. 3. 16. 2. Were multiplyed, in number many came into the Church.

Chap. 20. v. 10. And embracing him ] Embrace him on every side.

Chap. 23. v. 26. Unto the most excellent ] Or most mighty, it was the title by which the President was usually called. Menochius in loc.

Complexus ]  
Vox Græcæ  
συμπληρωσὶς  
id est, circum-

plexus notat arctissimum circumquaque Pauli complexum, ut viscera sua compassionis, charitatis, & misericordie in eum effundere velle videretur. Corneli. à Lap.

Chap. 24. v. 16. I exercise my selfe ] ἀσκά id est, me exerceo, laboro, fatigo, q. d. totus sum in hac re.

Chap. 27. v. 34. For there shall not a haire fall from the head of any of you ] This is a proverbiall forme of speaking, noting by an hyperbole, that they should not be hurt in the Walth. Cent. least thing, nor lose the basest things, such as are haire of the head; so farre should they Miscell. Theol. be from losing their lives. The proverbe is taken not onely from the first of Sam. 14. 57. 45. 2 Sam. 14. 3. 11. 1 King. 1. 52. but also from the 21. Chapter of Luke. v. 18.

### ROMANES. Chap. 2. Vers. 15.

Their thoughts the meane while accusing or excusing one another ] He meanes by turnes, Cogitationibus conficiuntur, when their actions are conformable to the Law, and accusantur, when not. acculantis, aut etiam excusantibus. Beza inter se invicem cogitationum acculantium aut etiam defendentium. Vulg. In Græco est λογισμός, quæ vox significat non qualescunque cogitationes, sed quæ fiunt ratiocinando & disceptando, dum adhibito iudicio rationis animus examinat aliquid, & de eo pronunciat siue verum siue falsum; bonum an malum. Menochius in loc.

Chap. 3. 30. It is one God which shall justifie the circumcision by faith ] That is, the circumcised Jew, the abstract put for the concrete, so ch. 11. v. 3. the election, that is, the elect. The Hebrewes\* when they would expresse a thing to the height, put the abstract for the concrete, the quality it selfe for the person. See Ps. 12. 12. Cant. 1. 4. Eley 3. 4. Jer. 5. 21.

Chap. 8. v. 13. Doe mortifie the deeds of the body ] That is finnes, because, the body is the instrument of them for the most part.

Ye shall live ] He speaks to beleevers, it is meant of a life of comfort and abundant fruitfulness, live to purpose and doe much service to God.

Vers. 15. The Spirit of adoption, whereby we cry Abba Father ] Abba \* is a Syriack word, and Father Greek, to shew, that Jewes and Gentiles agree in calling God Father. \* Hebraicæ Ab, Chald. verò & Abba was then used by Children, and Father is added, as if he had said, Father, Father, Syriacæ Abba, both words are used, because when wee would please, we repeat the same words, as & terminatione Latina & Græcæ Abbas, idem est quod one of the Psalmes. Pater. Menochius in Gal. 4. 6.

### I CORINTHIANS. Chap. 4. Vers. 3.

But with me it is a very small thing ] The smallest ἐλαχίστον ἐστὶν pro minimo est. Beza. Vulg.

Chap. 6. v. 9. Nor effeminate, nor abusers of themselves with mankind ] The first are properly those, which are called Catamites, qui turpia patiuntur, those men which suffer filthinesse to be acted upon them. The latter are those, qui eadem turpia peragunt, which act that filthinesse on others. Scorta scilicet mascula. Menochius in loc. Vide Grotium.

Chap. 11. v. 4. Every man praying or prophesying having his head covered, dishonoureth his head ] The Apostle would have Christians to be farre from the rites of Gentiles, their custome was to pray with their heads covered. Menoch. de Repub. Heb. l. 6. c. 7.



## 2 CORINTHIANS. Chap. 4. Vers. 4.

**T**He God of this world ] That, is the Devill, he is not the Creator, upholder or possessor of the world, but the God thereof. 1. By unjust usurpation. 2. By abusive operation, acting in every man of the world. 3. By a voluntary subjection, men yeeld themselves to him to be his slaves. 4. Because of that great universall dominion he hath over the world. Hee no sooner tempts, but we are ready to close with him.

Chap. 5. v. 5. *Who also hath given us the earnest of his spirit* ] Also this is cumulative and additionall to what went before, *given*, that notes the freeness of the gift, he speaks of it as already given. *The earnest of the spirit*, that is (saith Menochius) the Spirit which is a pledge and earnest of future glory, not onely so, but because it is the spirits office to give assurance to the soule.

This gift of God, or worke of the spirit is called an earnest in three respects. 1. An earnest is for confirmation of a promise or agreement, so here of Gods faithfulness. 2. An earnest is somewhat of the same kind of that which is to be paid afterward, and therein differs from a paune or pledge, which may be of another kind, so this gift is somewhat of that which wee shall receive fully in heaven. 3. An earnest is but little of that which is to be paid.

Deut. 25. 5. *Menochius de Republica Hebraeorum. l. 8. c. 2.* Chap. 11. v. 24. *Of the Jewes five times received I forty stripes save one* ] The Jewes gave 39. stripes onely either to signifie their clemency in punishing lesse then the Law permitted, or to shew themselves religious and studious of observing the Law, warily taking heed that they exposed not themselves to danger, by violating it, if they fulfilled the number of forty.

## EPHESIANS. Chap. 6. Vers. 17.

*Galeam salutari, vel ut alij vertunt. Salvatoris, id est. Salvatorem ipsum assumite pro galea.* **T**He helmet of salvation ] In Greeke it is *περικεφαλαίαν τοῦ σωτηρίου* the helmet of a Saviour, that is, take our Saviour for a helmet, viz. that being armed with his faith, doctrine, and instructions of life, you may not feare the fiery darts of the most wicked one.

## PHILIPPIANS. Chap. 2. Vers. 17.

*Menochius in loc. 2 Tim. 4. 6. Ego enim jam delibor σπίνδουας, id est, pro libamento offeror, & immolor, sanguinem meum quasi libamen Deo profundo, consecro, & sacrifico per martirium.* **A**ND if I be offered up ] The Greeke is *σπίνδουας*, which signifies to be poured out as a drinke-offering, viz. his blood, for there were two parts of the sacrifices, viz. the sacrifice which was slaine, and the drinke-offering as wine or oyle, which was poured upon it. The Apostle alludes to this rite of the sacrifices.

## 2 THESSALONIANS. Chap. 2. Vers. 8.

**V**Vom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming ] There is a difference between those two words, consume, and destroy, *εὐαλισσιν* and *καταργεῖν* and they are here in a speciall manner, distinguished. *Illud est trahim imminuere, hoc funditus tollere.* Fire consumes Wood, and the candle by feeding on it by little and little, water being powred on fire destroyes it. *Cocceus de Antichristo.*

## 1 TIMOTHY. Chap. 3. Vers. 6.

**H**E fall into the condemnation of the Devill ] Not that whereby the Devill condemnes, but whereby he is condemned, as the destruction of the ungodly.

## 2 TIMOTHY. Chap. 1. Vers. 7.

**T**He Spirit of love and of a sound mind ] Because it fills the soule with a sense of Gods love, and so heales the conscience.

## TITUS. Chap. 1. Vers. 6.

**T**He husband of one wife ] The Apostle doth not command that a Bishop should necessarily have a wife, but that he have not two wives. Neither is here forbidden (as Justellus\* hath rightly observed) Digamia aut polygamia successiva, as the popish\* Interpreters say, sed simultanea.

\* Ad Codicem Canonum ecclesie Vniversae p. 193.  
\* Estius, Cornel à Lap. Menochius.

## HEBREWES. Chap. 2. Vers. 7.

**T**How madest him a little lower then the Angels ] In Greeke it is Βραχυτι which may be referred to the thing, as if he should say, paululum quid, a little deale, and to the time, so it shall be the same with paulisper, a little while. If it be referred to the time, he saith, that Christ for a short space of time was lesse then the Angels, viz. so long as hee had his mortall body. But if it be referred to the thing, that is the dignity, the meaning is, in this thing onely he was lesse then the Angels, that he could suffer and dye.

Menochius in loc.

Vide Estium.

Sandius Thomas utramque expositionem

admittit; ita

quod paulo-

minus referatur, & ad breviter durationis cum Chrysostomo, & ad quantitatem rei cum reliquis; & hec expositio

communior est. Ludovicus Tena.

Chap. 3. 11. So I sware in my wrath, they shall not enter into my rest.] The decrees of God respect mens everlasting estate, his oath, his dealing and treating with men, that is, his Spirit shall no more strive with men.

Quasi dicar, si

ingredientur in

terram promissam, in qua

sedes quietas illis pollicitus sum, non Existimer verax. Menochius in loc.

Chap. 7. v. 26. Holy, harmelesse, undefiled, separate from sinners ] Here are foure emphaticall words. 1. Holy; either generally comprizeth all goodnesse, or set apart of God. 2. Harmelesse, This hath relation to his outward carriage, Christ never did wrong to God or man, was free from actuall sinne. 3. Undefiled, this goes to the inward parts, he was free from corruption of nature, holy in his conception. 4. Separate from sinners. All sorts of men are guilty of Adams sinne, but Christ was not, though he came from Adam, yet he came not by Adam.

Hec tria ita

videntur distinguui, ut sanctus respiciat Deum, Innocens proximum, impollutus seipsum. Menochius in loc.

Menochius.

\* Id est, ab eorum vicia & moribus longissime distans, & nihil cum illis habens commune. Menochius.

Chap. 9. v. 14. Purge your Conscience from dead workes to serve the living God ] Sinfull workes are called dead workes, not onely because they merit death, but because they come from a dead nature, to serve the living God, that is, we must serve God with liveliness, the Attributes of God are suited to the matters in hand.

Dixit viventi, quoniam dixerat, ab operibus mortuis, quasi docens Deo

vivo non placere opera mortua. Menochius in loc.

Chap. 11 v. 6. For he that cometh to God ] Greeke προσελθεις. He that is coming, that hath put himselfe on the way. See John 6. 37.

Accedens ad Deum. Unde

Heb. 10. 37.

προσβασις, id est, veniens, est Christi periphrasis, sic appellatur. Math. 11. 3. & Apocal. 1. 4. Menochius in loc.

## JAMES Chap. 2. Vers. 3.

*Sic ferè acci-  
dit, ut homo  
Cultu elegan-  
tiore nitidus,  
& auro gemmisque  
Collucens ad se rapiat oculos Circumstantium, & defixos teneat. Menochius. Indicatur affectus ho-  
minum admirantium & æstimantium splendorem externum. Quod enim admiramur & magnificimus, id intente adspi-  
cimus, & cum reverentia atque veneratione respicimus Brochmand in loc.*

**A** And if ye have respect to him] The Greeke word ἐμβλέψω properly signifies (saith Menochius) Cum affectu quodam benignè aspicere. To behold favorably with affection.

## I PET. Chap. 5. verse 8.

**B**ecause your adversary the Devill] ἀντίδικος is he, qui in causa & lite nobis adversatur, so Menochius, and others. He that opposeth us in a suit, such a one is Satan, who strives with us about the salvation of our soules.

Walketh about] περιπατεῖ circumambulat, scilicet assidue, & continuo. The Devill is that great Peripateticke, Job 1. 7.

Chap. 5. v. 10. The God of all grace make you perfect, stablish, strengthen, settle you.] The Apostle heapes up many words to shew, that God preserves all graces, if it be weake, he protects it, he stablisheth it against opposition, gives new supplies of the spirit, and so excites and strengthens it, and keeps from wavering, settles us.

## 2 PET. Chap. I. verse 21.

**A**s they were moved by the Holy Ghost] ὑπὸ πνεύματι & ἀγίῳ παρόντων, carried in the armes of the Holy Ghost.

Chap. 2. v. 7. Vexed with the filthy conversation of the wicked] The Greeke runnes thus, opprest under the conversation of the ungodly in wantonnesse. Καταπονέμενοι ὑπὸ τῶν ἀδίκων ἐν ἀσέλγεια ἀναπονή.

Vers 14. An heart exercised with covetous practises] Greeke, exercised in covetousnesse, not onely with the practises, but principles.

Chap. 3. v. 12. The Elements shall melt] Like mettall in a furnace, so the Greeke word signifies.

*Kαὶ ὁ Θεὸς  
ὑμῶν ἀποκα-  
ταστήσει  
ἐκ τῶν στοι-  
χείων.*

## I JOHN. Chap. 2. verse 20.

**B**ut ye have a unction from the holy one, and ye know all things] By this unction He meanes the gifts and graces of the Spirit, the holy one, that is Christ. It is an allusion to the precious ointment in the Old Law, that was powred first on the head of the High Priest and so ran downe.

Chap. 3. v. 20. For if our heart condemne us, God is greater then our heart, and knoweth all things.] That is our conscience, Davids heart smote him, condemne notes a decisive and finall judgement concerning our State. God is greater two waies. 1 in point of judging, God is the Supreme, the heart the Deputy-Judge. 2 In witnessing, he knowes all things, therefore our owne hearts, Heb. 3. 8. We are blind, Gods witnesse is more impartiall and severe.

Vers 21. Beloved, if our hearts condemne us not] That is, reproach us not for the evill of our States, then have we confidence towards God] That is, we may have a holy libertie and confidence to approach into Gods presence.

Chap. 5. vers. 7. For there are three that beare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one] Three witnesses to the Godhead of Christ, the

*Accedenti, &  
ali. No postulata  
impossorandi.  
Menochius.  
Omnes tres  
personæ SS.  
Trinitatis in  
Cælo, & de Cælo, cum Angelis, tum maxime hominibus testimonium perhibens. Christo, quod salus ipse sit verus Messias  
Deique filius. Menochius.*

Father



Father by audible voyce in Christs Baptisme and transfiguration. *Mat. 3. 17. and 17. 5.* Christ beares witnesse of himselfe by his Doctrine and Miracles, *Rom. 1. 3.* The Spirit by descending on Christ *Mat. 3. 11.* and on the Apostles, *Act. 2. 3.* So Menochius. In heaven, that is, they gave witnesse in a glorious manner, *John 5. 31.* and these three are one, in essence, as the other three in testimonie.

Verse 8. *And there are three that beare witnesse in earth, the Spirit, and the water, and the blood, and these three agree in one* ] Water and blood, holinesse and satisfaction. He alludes to the ablution and oblation of the Old Law, and to the water and blood that came out of Christs side, *John 19. 34. 35.* And these three agree in one; that is, to prove that we beleeve in Christ, and that he in whom we beleeve is the son of God.

### REVELATION. Chap. I. vers. 1.

**T**he Revelation of Jesus Christ ] That is, received \* by Jesus Christ. When God in old \* Menochius. time revealed his will to his Church two waies, viz. by vision or Dreames, *Numb. 12.* *Joannes de Vado.* 6. *Job 7. 14.* the former manner, viz. vision is noted by the common name of Revelation. For all the things that follow in this book were revealed to John waking by visions, but not sleeping by dreames.

There are two parts of this booke of the Revelation; first, a description of the present state of the Church, as it was then in the three first chapters. 2. a prophesie of the future State of the Church even to the end of the world, from the fourth chapter to the end of that booke. *Jd. ibid.*

*Which must shortly come to passe* ] That is, which shall soone begin to be done, although Menochius. they shall not soone end.

*By his Angel unto his servant John* ] Therefore the whole Trinity revealed this revelation to Christ according to his manhood, Christ to the Angel, the Angel to John, *John. Est hac prophetia à Deo data, à Christo* to the Church. *Mediatore accepta, Angeli ministerio Joanni delata, à Joanne nobis annuntiata. Joannes de Vado.*

Verse 12. *And in the midst of the seven Candlesticks* ] That is, of the Church, *See v. 20.* it signifies that Christ is alwaies present in the midst of the whole Catholike and every particular Church as he promised, *Mat. 18. 20. and 28. 20.* *Joannes de Vado.*

*Clothed with a garment downe to the foote* ] As were the Priests under the Law, *Exod. 28.* 4. therefore he signifies, that Christ is our Priest.

*And girt about the paps with a golden girdle* ] As the Priests were girt. *Exod. 28. 4.* The meaning is, that Christ our High Priest stands ready, and is prepared to undergoe what remains of the Priestly Office for us, that is to intercede with God for us, and to offer the incense of our prayers continually to the Father. See *Revel. 15. 6.* and *Dan. 10. 5.* *Id ib.*

Verse 20. *The seven starres are the Angels of the seven Churches* ] That is, the Pastors or Bishops of the Churches, for Prophets in the Old Testament were called Angels, *Esay 44. 21. Hag. 1. 13.* and Priests also, *Mal. 2. 7. Esay 42. 19.* and in the New Testament, John is called an Angel, *Mat. 11. 10.* and the Apostles of Christ, *Luke 9. 52.*

Chap. 2. v. 9. *I know thy poverty* ] That is, in the world, outward poverty, because tribulation is joynted with it; or if we interpret it of spirituall poverty, that is, thou hast not high thoughts of thy selfe in spirituall things.

*But thou art rich* ] in grace and holinesse.

Chap. 4. v. 7. *And the first beast was like a Lion, &c.* ] These are the qualities of the Angels. The first is likened to a Lion, for his courage and power; the second to a Calfe, for his servile ministry and unwearied labour; the third to a man, for his prudence; the fourth to an Eagle, for his swiftnesse in executing his Office. One of these living creatures was not like to a Lion, another to a man, the third to a Calfe, the last to an Eagle; but every one of these foure living creatures was indued with those foure qualities, and that must be understood of each which is spoken of them all, viz. each of them had great power, diligence, wisdom and speed in executing the commandments of God Almighty. *Ad quam redactus es exspoliatio bonorum tuorum propter Christum. Heb. 11. 34. Menochius. Joannes de Vado.*

Chap. 5. v. 6. *A Lambe*] Christ *John* 1. 29. who for his courage a little before was called a Lion; here for his sacrificing, meeknesse and innocence, is called a lambe.

*And seven eyes*] These words may be expounded three waies; first, of the Holy Ghost, as the words following seeme to intimate: secondly, of the infinite providence of God, as *Zach.* 3. 9. and 4. 10. Lastly, of the Angels ministring to Christ, as *Zach.* 1. 10, 11. *Psal.* 77. 7. *Heb.* 1. 6. This last interpretation Mr. Foord likes best.

Chap. 9. v. 11. *The Angel of the bottomlesse pit*] The Devill, because he is condemned thither, reserved there, and seekes to draw men thither.

Verse 14. *Loose the foure Angels*] That is, the Saracens, Turkes, and Tartars, for although these be three, yet they make foure Kingdomes. *Joannes de Vado.*

Chap. 10. v. 2. *A little Book*] A little little booke *libellulus*, it is a diminutive of a diminutive.

*Intelligit quatuor precipuos angelos malos, qui quasi præsunt quatuor orbis partibus, ligati autem sunt, & divina potentia Coerciti, ne tantum noceant quantum vellent, & possent. Menochius.*

Chap. 11. v. 1. *Measure the Temple of God and the Altar*] The Temple signifies the Holy Catholick Church, 2 *Cor.* 6. 16. *Ephes.* 2. 19, 20, 21. 22. 1 *Tim.* 3. 5. *Heb.* 3. 6. The Altar signifies the pure worship of God. 1 *Cor.* 9. 13. and 10, 11. *Heb.* 7. 13.

*Artij nomine intelliguntur hypocrita, qui sanctitatem simulant quum sint impurissimi canes. Joannes de Vado.*

Chap. 13. v. 16. *To receive a marke in their right hand or in their foreheads*] Those that professe, approve and defend the Popish Religion, and the decrees of the Pope, they have received the marke of the Beast in their forehead, those which live according to the Antichristian decrees, and doe what the Pope of Rome shall command; have received the marke of the Beast in their hand.

*To receive the marke of the Beast, is Legem vel mente sequi, vel lingua profiteri. Cocceus. respicias, in fronte, ut profitearis. Cocceus de Antichristo.*

Chap. 20. v. 8. *Gog and Magog*] *Ierome* interprets *Gog* testum & *Magog* de testro, some Expositors therefore mistaking his meaning, interpret this place of the Pope and Turke, because the one is an open enemy, the other a secret one to Christ.

*Quemadmodum enim ecclesia gravissime affligebatur per Gogum & Magogum post reditum à Babylones & ante primum Christi adventum: ita diabolus Pontificios omnes in Europa, & Turcas in Asia, quasi alteros Gogos & Magogos excitavit ab anno 1300. vel 1320. contra ecclesiam, ut eam funditus perderet, si fieri posset, antequam Christus secundo veniat ad judicium Judæorum. Joannes de Vado.*

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FINIS.



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[illegible]



## Errata



## ERRATA.

**R**eaders, I shall intreat thee to excuse the misplacing of Marginall quotations sometimes, the false figuring of the page, and false pointing, and also to amend literall faults, where a Letter is wanting, or mistaken. The chiefeft faults I have observed are thus to be corrected.

*Epist. Lat.* p. 1. l. 17. *propugnacula*. *ib.* l. 18. *decus*. p. 2. l. 6. *bonarum*. l. 22. *refrigebat*. p. 3. l. 14. *Amorum*. p. 4. m. *vide Regem &c.* *Epist. Ang.* m. I had, in the book. p. 1. l. 12. Mr. *Mede* on 1 Cor. 9. 14. See more there. p. 2. l. 51. pretermitted. p. 3. l. 17. by Matthew. p. 6. m. *aperit*. p. 7. l. 27. Nation. *ib.* m. *Pareus* and the Scriptures should be lower against v. 11. p. 8. m. *scissuram*. p. 10. l. 33. *patrie*. p. 11. l. 6. set texts. p. 12. l. 4. righteousness. p. 13. l. 47. *in xpo*. p. 15. l. 28. *Josh.* l. 39. being warned of God m. *Carw.* Hist. ex 4. or *Evang.* *ib.* *αλαχισν, videtur*. p. 17. l. 37. God in Christ. p. 28. l. 2. put out *scis* or. p. 36. l. 20. put out the earth. p. 41. l. 3. without the word of God, *ib.* device. p. 43. l. 28. put out a there. p. 51. m. the breaking of the law, *ib.* l. 37. in preparation of mind is required. p. 59. l. 5. as if he should say. p. 60. l. 21. that it be sincere. p. 65. l. 21. a 1000. yeares as one day. p. 68. l. 15. minds. p. 70. l. 10. *Sachar.* l. 48. poeme sung. p. 72. l. 8. held. p. 88. in *servatorem*. p. 89. l. 15. *Salatia* l. *ut. id est, Deo aut caliculis*, should follow part of the verse. p. 91. m. *Novarinus*. p. 93. l. 24. *El* is. p. 94. l. 34. there *ib.* l. 45. *crediderit*. p. 96. l. 29. *feret*. p. 100. m. *proficiscentem*. p. 105. m. *Car unxit* to the end of the note should be put out. p. 107. l. 46. *cos*. p. 126. l. 34. contracted their noses. p. 131. l. 40. v. 41. p. 133. l. 47. *Ecclesiasticus*. p. 134. l. 6. Chap. 21. p. 140. m. *longius iturus*. p. 143. l. 4. 9. *Esay.* 6. *ib.* last line save two, and likewise prevent him. p. 144. l. 14. being fulfilled in his death and resurrection. p. 149. l. 6. more free for Prayer. p. 158. l. 12. *Andrew* and *Philip* told. *ibid.* *Naba*. p. 191. m. *Judg.* 3. 33. p. 193. m. *seesus*. p. 201. l. 7. *Pastorall* m. *Deut.* 33. 3. p. 205. l. 5. Of the Title, *Epistle*. p. 230. m. *opponatur*. p. 238. m. *ablutionem*. l. 39. so great. p. 242. l. 3. *lit.* p. 243. l. 8. *Grotium*. p. 246. l. 2. 3. p. 249. l. 2. from his neighbour should be in another character. p. 258. l. 3. respect. p. 260. l. 10. signifies such a hemming as of a beast &c. p. 263. *in vita*. p. 264. l. 38. or. p. 267. l. 18. doctrine. p. 275. m. *M. Perleius in loc.* p. 282. m. *Grotius in loc.* p. 296. m. *ingeniosi*. p. 311 m. 3. *Lam.* 57. p. 348. m. *Agens*. p. 357. l. 28. *Heb.* 10. 29. *ib.* l. 47. he. p. 366. l. 9. *serineffe*. p. 569. m. put *Assius* after *sunt*, and put out him in the Text. p. 578. l. 10. *imperi*. p. 579. l. 18. *δύου*. p. 583. l. *penult.* as well. p. 599. m. *Joannes*.

FINIS.

